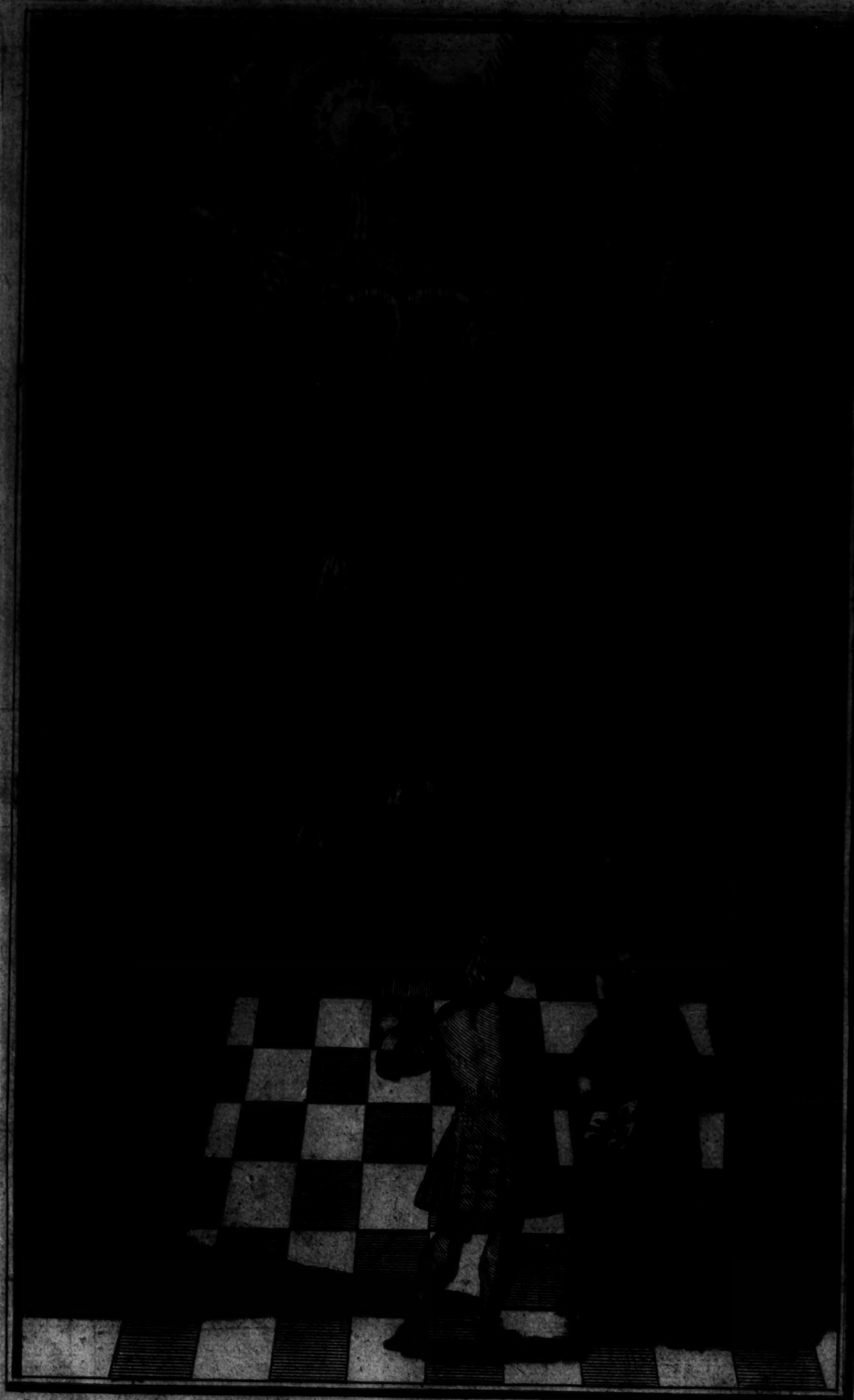




Math. VIII. 19. 20. I. Cor. XI. 23. 24. 25. 26.

J. G. Sculp.

Printed for A. Baskinworth, H. Clements & G. Rivington.

Cat 10 G. 9.

A Rational
ILLUSTRATION
OF THE
Book of COMMON PRAYER,
AND
Administration of the SACRAMENTS,
AND OTHER
RITES and CEREMONIES
OF THE
CHURCH.
According to the Use of the
Church of **ENGLAND.**

WHEREIN

LITURGIES in general are proved lawful and necessary, and an Historical Account is given of our own: The several TABLES, RULES, and KALENDAR are consider'd, and the seeming Differences reconcil'd: All the RUBRICKS, PRAYERS, RITES, and CEREMONIES are explained, and compared with the LITURGIES of the Primitive Church: The Exact Method and Harmony of every OFFICE is shew'd, and all the material Alterations are observ'd, which have at any time been made since the first Common-Prayer-Book of King Edward VI. with the particular Reasons that occasion'd them.

THE WHOLE

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The THIRD EDITION, Much Enlarg'd and Improv'd throughout (but especially as to the RUBRICKS) and now Completed.

By CHARLES WHEATLY, M. A.

Late Fellow of St. John Baptist's College in Oxford.

L O N D O N,

Printed for A. BETTESWORTH in Paternoster-Row, W. and J. INNY,
and C. RIVINGTON in St. Paul's Church-Yard. MDCC. XX.

K

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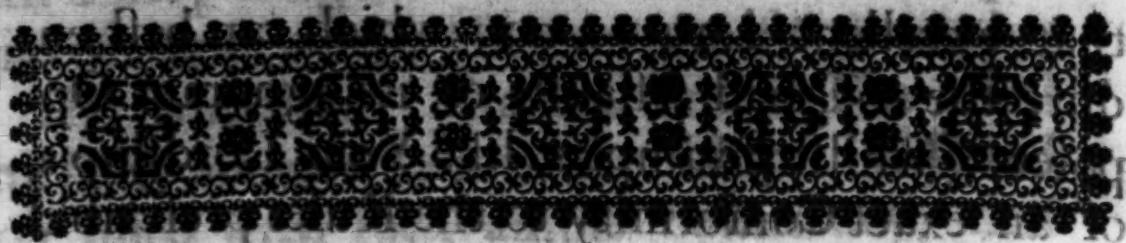
The logo of the British Museum, featuring the text "MVSEVM BRITAN NICVM" in a stylized, blocky font within an octagonal border.

the first Common Prayer-Book of King Edward VI. with the
alterations are obvi'd, which have at any time been made
and Harmony of every Part is shew'd, and all the
the first Part of the Primitive Church: The Explanations
Rites, and Ceremonies are explained, and compared with
seeming Differences reconcil'd: All the Rites and
Tables, Rules, and an Historical Account of our own, and
the several Laws, and the several

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 in the world.

best Endeavours to illustrate the Beauties of



by it set in a Light so exceedingly ad-
vantageous, and adding it with all the Embel-
lishments of a winning Practice.

The Right Reverend Father in God,

F O H N

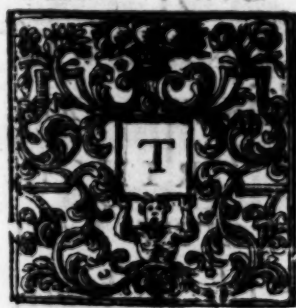
Lord Bishop of

L O N D O N,

A N D

One of the Lords of His Majesty's
Most Honourable Privy-Council.

MY LORD,



H A T conspicuous Goodness,
which gives such a Lustre to all
Your Actions, encourages one of
the meanest of Your Presbyters,
to lay the following Performance
at Your Lordship's Feet. The

only Merit I have to plead for it, is the Inte-
grity of my Intentions, accompany'd with my

The Dedication.

best Endeavours to illustrate the Beauties of that excellent *LITURGY*, which can best endure the roughest Assaults of its ignorant Opposers; whilst Examples, like Your Lordship's, of an exact Conformity to the Rules prescribed by it, set it in a Light so exceedingly advantageous, and adorn it with all the Embellishments of a winning Practice.

WHEN Your Clergy and People were bereft of That Primitive Apostolical Prelate, Your Lordship's immediate Predecessor; after a just Incense of our Tears and Lamentations to the Memory of a BISHOP so deservedly dear to us; the Choice of an incomparable Princess, then upon the Throne, soon directed our Thoughts to *Utrecht*, where YOUR LORDSHIP (like another *Irenæus*, was then composing the Differences of our Western World, and employing Your Masterly Skill, for which You had so long been famous, in settling the grand Affairs of EUROPE.

PRACTICAL Knowledge, built upon the solid Foundations of *Good Sense* and *Learning*, must ever go into the Composition of a GREAT MAN'S Character. This was soon discerned in Your Lordship, by that PRINCE, of Illustrious Memory, Who first drew You from the Shade of Life into a Scene of Action, and Publick Business; and Who, among many great Attainments, possessed none more eminent than the Knowledge of Mankind, with

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with a deep Insight into the Talents and Capacities of those whom He thought fit to employ in His important Transactions. The Post which He assigned to Your Lordship, He found You filled with such ample Sufficiency, that when any of Your Dispatches came to the Board, He always commanded the whole of them to be read to Him, and heard them with an Attention which bespoke the Exactness of his own Judgment, as well as the Extent and Compass of Your Skill in Business.

THE *Statesman* however in Your Lordship's Person did not spoil the *Ecclesiastick*; nor was the *Preacher's* Character lost in the *Embassador's*: Since the sure Report of Fame has informed us that both Parts were performed by You with an Address and Diligence, which to those who have not the Honour of a personal Acquaintance with You, may appear incredible, when they consider what different Talents are requisite to the due Discharge of such different Functions, and how ill the Refinements of Speculation do usually consist with the Gross of Practice. But in You, My Lord, by a rare Felicity, even these interfering Qualifications were found concurring to as great a degree of Perfection, as if all Your Study had been laid out upon only one of them.

OUR late Excellent QUEEN (whose Memory will be precious to remotest Posterity) had the same Sentiments with Her great Predecessor: And therefore Your Lordship continued

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nued in the same Scene in which He had first employ'd You; till a Negotiation of the highest Consequence, call'd for such a Head and such a Heart as Yours to conduct and finish it. **T H E N** we observ'd with an equal Mixture of Pleasure and Admiration, the **M I N I S T E R** resuming its antient Lustre, standing in the Councils of Princes, adjusting their various Pretensions, repairing the Breaches of a lamentable War, and stopping the Mouths of those who seemed to delight in it, with a Spirit of Meekness and Gentleness, which, tho it might leave You some Opposers, could certainly make You no Enemies. We are now reaping the Fruits of that **A U S P I C I O U S T R E A T Y**, to which we apparently owe the undisturb'd Accession of His Present **M A J E S T Y** to the Throne of His Ancestors; and after all Objections to it, are only contending to keep what You **T H E N** gain'd for us, and doubt not either of our Security or our Glory, if we can re-establish a Peace upon the **B A S I S** whereon Your Lordship left it.

M E A N while You never forgot Your Relation to the Church in which You were called to be a **M I N I S T E R**: But amidst the various Employments of a Political Life, You found *always* Inclination, and *often* Leisure, to consult its Advantages, and to leave upon every part of it, which had any peculiar Title to Your Favour, some laudable Proofs of Your Generous and Publick Spirit. The Happy Place which glories

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glories in Your **BIRTH**, will remain an illustrious Monument of Your early Piety; And the Seat of Learning which boasts of Your **EDUCATION**, must enroll Your Name in the List of its chief Benefactors. Your Successors also in the different Stations to which the well-deserved Favour of the fore-mention'd Princes, by different Steps, advanced You, do and will reap the Benefit derived to them from such a **MUNIFICENT** Predecessor. By The **Denary** of **WINDSOR**, by Your Lordship's elegant Improvements, it was made fit to receive the Dignity of a **Coronet**, without any Diminution to its Lustre: And You were hardly fix'd in the Palace of **BRISTOL**, before it had an Earnest of your further Intentions to repair and adorn it with Your usual Generosity. But from thence Your Lordship was soon called off into a Sphere of a wider Compass, and a more extensive Influence, the fitter to engage your diffusive Benefactions: And now You are heaping upon **FULHAM** the various Obligations which it had been taught to expect from those former Instances of Your known Generosity. And long may Your Lordship enjoy and adorn that delightful Habitation: But when for the Reward of your Piety you shall be removed from thence into a more

* **CLESBY** in **YORKSHIRE**, where about 30 Years ago a Chapel was built and endow'd by his Lordship, and which has been lately improved by Him, both in its Building and Revenue.

† **Oriel College** in **OXFORD**, where His Lordship has rais'd a new Building, and given several Exhibitions.

|| Succeeded by the Right Honourable the Lord Willoughby.

glorious

glorious Mansion, Your Name shall be remembered for the good Deeds that you have done for the Houses of God, and the Offices thereof: As Your Memory will be blessed throughout all Generations by the Poorest of the CLERGY within this Diocese, for Your liberal Contributions and pious Endeavours towards the Increase of their Scanty Maintenance.

NOR have the Influences of your Beneficent and Charitable Disposition been limited to *Domestick* Examples, or confined within the narrow Compass of our *British* Island; Your Soul, My Lord, took a Flight beyond it, when in Your late celebrated Negotiation You made noble use of Your publick Character for the Advantage of the PROTESTANT NAME, and for the Deliverance of those unhappy Captives, whose Religion was their Crime, and whose Punishment the Gallies, the worst of Slavery.

ATTEMPTS we know have been made of late to wound the Church thro the Sides of Her Bishops most zealously attach'd to Her Interest and Honour: And therefore whilst You oppose the Progress of *Herefy* and *Schism*; whilst You insist upon DISCIPLINE, and are steady to YOUR CHARACTER; whilst You are an Encourager of Principles and Persons least apt to betray, most ready to promote, the true Service of RELIGION, and of our ESTABLISH'D Worship; we must expect some Arrows will be shot at Your Lordship
from

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from the Quiver of false and malicious Tongues:
But Ill-Nature and Envy will miss their Aim,
when they take it at so vast a Distance; and
Sterling Worth will ever abide the Test of
the nicest Scrutiny.

UNDER these Views the Main Body of
Your *Clergy* have always ador'd the good Hand
of Providence for giving them a BISHOP,
whose past Behaviour exhibited so sure a Pros-
pect to them of all future Advantages from an
indulgent, wise, and well temper'd Administra-
tion.

IN me, my Lord, who have a Heart full
charg'd with these Sentiments, it would be a
Crime unpardonable to slip the Opportunity
now before me of declaring to the World, and
to Your Lordship, what (as far as the narrow
Sphere of my Observation enables me to judge)
I take to be the general Apprehension of Your
Clergy and People. ACKNOWLEDGMENT is
the natural Tribute of Gratitude from every
Member of a Community to its most eminent Be-
nefactors: Under the Cover therefore of this
publick Title, I humbly presume to present
Your Lordship with my Mite, which I beg
Your Lordship, in Your wonted Goodness,
not to estimate by the intrinsick Value of the
Offering, but by the Zeal and Affection of him
who makes it. Then from that imputed Merit
which your favourable Acceptance shall thus
transfer to it, I may reasonably hope that the
World will be the kinder both to this Work and
its

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its Author ; which will render me by a *special*, what I am already by a *general*, Obligation,

May it please Your Lordship,

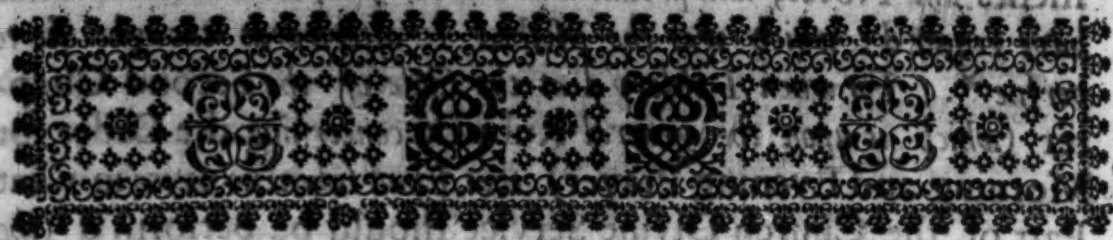
YOUR LORDSHIP'S

Very Dutiful Son,

And most Obedient

Humble Servant,

Charles Wheatly.



THE PREFACE.

I AM at a loss in what manner I am to address the Reader in relation to the following Sheets; i. e. whether I am to bespeak his Candour as to an entire new Book, or whether only the Continuance of it as to a new Edition of an old one. I have called it indeed the Third Edition in the Title-Page; tho' I think I had but little other reason for doing so, than my having twice published a Treatise upon the same Subject before. For scarce a fifth Part of what I here offer to the World was printed from either of the former Editions; nor had so much of them, as I have mentioned, been continued entire, had I foreseen how little I should have confin'd my self to the rest. But when it first went to the Press, I had no other Design than to have reprinted it exactly from the Second Edition; except that I had yielded to the Request of the Booksellers, who, being encourag'd by the quick Sale of two large Impressions in a smaller Size, were willing to run the hazard of printing one in the Form in which it now appears. This was all the Alteration I propos'd: Nor did I think of any other, till the Introductory Discourse, the whole First Chapter, and great part of the Second, were worked off from the Press; which therefore, for the most part, stand just as they did before, and not in the Method into which I should have thrown them, had I known from the beginning what Alterations I should have made. However the Reader will have no reason to complain; since tho' the Form would have been different, the Arguments notwithstanding must have been much the same: And they sure will appear to a better advantage by standing entire,

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entire, and in the Light they are set by the Authors themselves, from whom I have borrow'd them, than if they had been broke into Comments and Notes, and produc'd in Parcels, as the Rubricks would have requir'd: which was the Method I afterwards thought fit to persue*. For when I observ'd at the Close of the Second Chapter (which is upon the general Rubrick concerning the Order for Morning and Evening Prayer) that I had taken no notice in what Part of the Church Divine Service should be perform'd (the Appointment of which was yet the principal Design of the first Part of that Rubrick) I not only found it necessary to add a new Section to supply that Defect, but taking the hint, to examine how I had managed the Rubricks in general, I perceived that I had been equally deficient in most of them; and that consequently to make the Work truly useful, the like Additions would be necessary thro' the whole.

THE Occasion of this Defect in my former Editions, was owing to a Neglect of those Parts of our Offices in all who had writ upon the Liturgy before me: For as I never, till now, attempted any further than to give the Substance and Sum of what others had treated of more at large; it could not be expected that the Epitome, or Abridgment, should give more Light than the Books, from whence it was taken, supply'd. However, as I consider'd the Price of this Edition would be considerably advanced above what it was before; I thought it but reasonable to make the Purchaser what Amends I was able, by putting it into his hands as compleat as I could.

TO this end, I applied my self, in the first Place, to the comparing our Liturgy, as it stands at present, with the first Common-Prayer-Book of King Edward VI. and with all the Reviews that have been taken of it since; from whence, together with the History of compiling it, and of the several Alterations it has undergone from time to time, I easily foresaw the Rubricks would be best illustrated and explained. Nor have I found my self disappointed in the Advantage I

* I desire that what I have said may be principally understood of the *Introductory Discourse* (which is almost verbally transcrib'd from Dr. Bennet's *Brief History of the joint Use of precompos'd set Forms of Prayer*) and of the *three first Sections* of the *second Chapter*; for the former of which I am partly oblig'd to Bishop Beveridge's *Discourse on the Necessity and Advantage of Publick Prayer*, for the second to Dr. Cave's *Primitive Christianity*, and for the third to Mr. Roberts's excellent Sermon at the Primary Visitation of the late Bishop of Exeter, at Oakhampton. The two following Sections of that Chapter are pretty much in the Method I afterwards observ'd, and so for the most part is the whole *first Chapter*; for the first Division of which (concerning the *T'bles and Rules*) I must not forget to repeat the Acknowledgments I formerly made to the Learned Dr. Brett.

proposed:

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propos'd: For I don't remember that I have met with a Difficulty thro' the whole Common-Prayer, but what I have been enabled, by this Means, in some measure to remove.

AND whilst I was upon these Searches, it came into my Mind, from the extravagant Prices which the old Common-Prayer-Books have born of late, that it would not be unacceptable to the curious Reader, to note the material Differences between them: wherever therefore I met with any considerable Variations, I have also been diligent to transcribe them at large, and to give the reason of the several Changes; another Improvement which I thought would be looked upon to be so much the more useful, as it furnished me with Occasions of enquiring into several antient Usages of the Church, and of shewing how far we have advanced to, or gone back from, the Primitive Standard, since our first Reformation.

THESE are the two principal Alterations which I have observ'd; and tho' these perhaps may seem but slight at first mentioning, yet I can assure the Reader, that from my first laying the Design, I found that instead of what I had at first undertaken, which was only the supervising a few Sheets as they were worked off; I had now an entire new Work upon my Hands, and that I was to prepare for, as well as to correct from, the Press. New Additions I perceived were necessary to be made almost in every Page, and where the old Matter was continued, it was to be often transpos'd, and to be worked up again in different Parts of the Book. So that neither of my former Editions was from the time abovemention'd, of any other use to me in the compiling of this, than any of the Authors that lay open before me: Except that what was scatter'd in different Books, which treat some of them of one thing, and some of another; I generally found ready collected in my own, which therefore for the most part sav'd me the trouble of new weaving the Materials which others have supply'd. Not that I took any Advantage from hence to spare myself the Pains of reading over again the several Authors themselves; for I don't know that there is a single Piece on the Subject, how inconsiderable soever, but what I have given a fresh Review, and with the utmost Care, that not a Hint should escape me, which I judg'd would be any ways worth Observation. And yet I dare affirm that the whole that I have borrow'd from all who have writ professedly upon the Common-Prayer, does not amount to near a fourth Part of what the following Sheets contain. Nor will it seem incredible that every thing that is pertinent to this present Design, should

should be reduced into so narrow a Compass, as I have mention'd, when it is consider'd that tho' the Authors I have made use of are numerous, yet the Matters they treat of are generally the same; that some of them have printed the Liturgy itself, as well as their Explanations and Comments upon it; that they are most of them but small; and that in the two that are voluminous (Dr. Comber and Dr. Nichols) scarce an eighth part of either of them come within the Limits I have confin'd myself to here. The Bulk of the former consists in large Paraphrases and practical Discourses, which I have wholly pass'd by: And if the Latter has done nothing in a practical way, yet the Repetition of his Paraphrases, where the same Forms return in different Offices, together with his enlarging upon Subjects that a Reader would never think to look for in an Illustration of the Common-Prayer, have very much contributed to swell his Work with Materials that I judg'd might very well be spared, without any danger of its being thought a Defect: Especially since the Omission of them has made room for the enlarging upon other Points much more pertinent to the Subject of the Book, and which indeed make the principal Part of the whole, tho' most of them are touch'd upon but lightly, if at all, in any former direct Exposition of the Liturgy. To name all the Particulars, would be more pompous than useful; and therefore I shall only observe in general, that wherever I have known any Point I was to mention, handled more particularly by Authors who have made it their principal View; I have always had recourse to them, and taken the liberty of borrowing whatever contributed to the perfecting my Scheme.

IN such Cases I have generally given notice in the Margin to whom I have been beholden; tho' there is one thing perhaps in which I have been deficient, and that is, in not using the ordinary Marks of Distinction, when I have taken the Words as well as the Thoughts of my Author: For it has always been my Rule when I could not mend an Expression, not to do it an Injury by changing it: And yet as I have frequently been forc'd to transpose the Order of his Sentences, and to blend and mix with them what my own Thoughts have supplied, it has often come to pass, that when the Paragraph has been finish'd, I have question'd whether the Author from whom most of it has been taken, would acknowledge it to be his own.

AND thus I have given the Reader an Account, as well of my former Attempts on this Subject, as of the further Progress I have made

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made upon it here ; which I have done, not so much for the sake of acquainting him with the old Editions, as of informing him more distinctly what it is he may look for in the new one. It will be a needless Caution I suppose to add, that I shall stand to nothing that I have said before, any further than it agrees with the Contents of this : The Particulars indeed are but few, as far as I can remember, where my Notions are chang'd ; but where they are, it is but common Justice to take my Sentiments from what I deliver upon maturer Judgment ; and not to expect I should always vindicate an Error or Mistake, because I once advanc'd it in a Juvenile Performance. I should have very ill bestow'd the Pains I have taken to review my original Papers (which was more a great deal than it cost me at first to collect and compile them ; and which has taken up as many Years as it would have done Months, had they been only reprinted as they were before) if they did not come out with some Improvements at last. Not that I am so vain as to think they are now without Faults and Imperfections : I am sensible there are many : I can only plead that none have willingly escaped me, and that wherever any have escap'd unwillingly, no body could have been more industrious to find them. For in order to this, I have not only during the tedious Delay that I have created to the Press, examin'd the Sheets upon every occasion that called the Matter of them fresh to my mind ; but have also importuned the Assistance and Corrections of such Learned Friends as I knew were in no danger (except from too favourable an Indulgence to the Author) of overlooking the slightest Mistakes. And wherever it has happen'd that either they or myself have discover'd any thing, that was material, amiss ; I have taken care to prevent the Reader's receiving any wrong Impression, by cancelling the Pages, and printing others in the room of them. But where any Additions or Emendations of less Consequence have been thought necessary ; I have thrown them by themselves in a few Sheets at the end ; hoping the Reader will make them of use to the Book, by giving some Dot or slight Mark with his Pen where any of them are to come in.

AND this I take to be a proper Place to explain myself in relation to one Passage particularly, which I know has been thought to need the greatest Amendment, tho I have let it stand without making any. And indeed an Explanation of it is so much the more needful, as it is not only judg'd to be indefensible in itself, but also to be inconsistent with what I have said in another part of the Book. The Passage I mean, is concerning the Absolution in the daily Morning and Evening Service, which I have asserted to be an actual Conveyance

THE PREFACE.

veyance of Pardon, at the very Instant of pronouncing it, to all that come within the Terms proposed (a); and again, that it is more than DECLARATIVE, that it is truly EFFECTIVE, insuring and conveying to the proper Subjects thereof the very Absolution or Remission it self (b). This has been thought by some, from whose Judgment I should be very unwilling to differ or recede, not only to carry the Point higher than can be maintained; but also to be irreconcilable with my own Notions of Absolution, as I have describ'd them upon the Office for the Visitation of the Sick, where they are thought to be more consistent with Scripture and Antiquity. I have there endeavour'd to shew that there is no standing Authority in the Ministers of the Gospel to pardon and forgive Sins immediately and directly in relation to God, and as to which the Censure of the Church had been in no wise concern'd (c): And again, that no Absolution pronounced by the Church, can cleanse or do away our inward Guilt, or remit the eternal Penalties of Sin, which are declared to be due to it by the Sentence of God; any further than by the Prayers which are appointed to accompany it, and by the use of those Ordinances to which it restores us, it may be a Means, in the end, of obtaining our Pardon from God himself, and the Forgiveness of Sin as it relates to him (d). These Passages I acknowledge, as they are separated from their Contexts, and oppos'd to one another, seem a little inconsistent and confusedly expressed: but if each of them are read in their proper Places, and with that Distinction of Ideas which I had fram'd to myself when I writ them, I humbly presume they may be easily reconciled, and both of them asserted with equal Truth. I desire it may be remember'd that in the latter Place I am speaking of a judicial and unconditional Absolution pronounced by the Minister in an Indicative Form, as of certain Advantage to the Person that receives it. By this I have suppos'd the Church never intends to cleanse or do away our inward Guilt, but only to exercise an external Authority, founded upon the Power of the Keys; which, tho' it may be absolute, as to the inflicting and remitting the Censures of the Church, I could not understand peremptorily to determine the State of the Sinner in relation to God. And thus far I have the Happiness to have the Concurrence of good Judges on my side; so that it is only in what I assert on the Daily Absolution, that I have the Misfortune not to be accounted so clear. But with humble Submission, I can see

(a) Pag. 123.
(b) Pag. [123].

(c) Pag. 235.
(d) Pag. 236.

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nothing there inconsistent with what I have said on the other. The Absolution I am speaking of is conditional, pronounced by the Priest in a Declarative Form, and limited to such as truly repent, and unfeignedly believe God's Holy Gospel. This indeed I have asserted to be effective, and that it insures and conveys, to the proper Subjects thereof, the very Absolution or Remission itself: But then I desire it may be remember'd that I attribute the Effect of it not to a judicial but to a ministerial Act in the Person who pronounces it: But to such an Act however as is founded upon the general Terms of the Gospel, which suppose, if I mistake not, that God always accompanys the Ministrations of the Priest, if there be no Impediment on the part of the People. And therefore when the Priest in the Name of God so solemnly declares to a Congregation that has been humbly confessing their Sins, and importuning the Remission of them, that God does actually pardon all that truly repent and unfeignedly believe; why may not such of them as do repent and believe, humbly presume that their Pardon is sealed as well as made known by such Declaration?

I AM sure this Notion gives no Encouragement either of Presumption to the Penitent, or of Arrogance to the Priest: I have suppos'd that to receive any Benefit from the Form, the Person must come within the Terms required: And such a one, tho' the Form should have no Effect, is allow'd notwithstanding to be pardon'd and absolved. And the Priest I have asserted to act only ministerially, as the Instrument of Providence, that he can neither withhold, nor apply, the Absolution as he pleases, nor so much as know upon whom or upon how many it shall take effect; but that he only pronounces what God commands, whilst God himself ratifies the Declaration, and seals the Pardon which he proclaims.

IT is true indeed, it does not appear by the antient Liturgies, that the Primitive Christians had any such Absolution to be pronounc'd, as this is, to the Congregation in general. But yet if they had Absolutions upon any Occasion, and those Absolutions were suppos'd to procure a Reconcilement with God (neither of which I presume will be thought to want a Proof) I see no reason why they may not be usefully admitted (as they are with us) into the Daily and Ordinary Service of the Church. For allowing that the Persons they were formerly us'd to, were such as had incurr'd Ecclesiastical Censure; yet it is confessed that the Forms pronounced on those Occasions immediately

d

respected

respected the Conscience of the Sinner, and not the outward Regimen of the Church; that They were instrumental to procure the Forgiveness of God, whilst the Ecclesiastical Bond was declar'd to be releas'd by an additional Ceremony of the Imposition of Hands (a). If then Absolutions, even in the earliest Ages, were thought to be instrumental to procure God's Forgiveness to such Sins as had deserv'd Ecclesiastical Bonds; why may they not be allow'd as instrumental and proper to procure his Forgiveness to Sins of daily Incurision, tho' they may not be gross enough, or at least enough publick, to come within the Cognizance of Ecclesiastical Censures? If it be urged, that the antient Absolutions were never Declarative, but either Intercessional like the Prayer that follows the Absolution in the Office appointed for the Visitation of the Sick, or Optative, like the Form in our Office of Communion; I think it may be answer'd, that the Effect of the Absolution does not at all depend upon the Form of it; since the Promises of God are either way applied, and it must be the Sinner's embracing them with Repentance and Faith that must make the Application of them effectual to himself.

I HOPE this Explanation will justify my Notions upon the Daily Absolution, as well as reconcile them with what I have said upon the other. I shall add nothing more in Defence of them, than that they seem fully to be countenanced by the Form itself (as I have shew'd at large upon the Place) and particularly by the Inhibition of Deacons from pronouncing it (b): which to me is an Argument that our Church design'd it for an Effect, which it was beyond the Commission of a Deacon to convey. Not that I would draw an Argument from the Opinion of our Church, where that Opinion seems repugnant to Scripture or Antiquity; but where it does not appear to be inconsistent with either, I think Her Decision should be allow'd a due Weight. Wherever I have found or suspected her to differ from one or the other, the Reader will observe I have not cover'd or disguis'd it, but on the contrary perhaps have been too hasty and forward, and too unguarded in my Remarks. But TRUTH was what I aimed at thro' my whole Undertaking; which therefore I was resolv'd at any Hazard to assert just as it appear'd to me. It is not at all indeed unlikely that in so many Points as the Nature of this Work has led me to consider, some things may appear as Truths to me, which Others, who have better

(a) See Dr. Marshall's Penitential Discipline, p. 93, &c. See also the Forms of Absolution in his Appendix, Numb. 4, 5, 6, 7.
(b) See Pag. 125.

THE PREFACE.

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Opportunities of enquiring into them, may find to be otherwise. And therefore I can only profess that I have not advanced any thing but what I have believ'd to be true, and that if I am any where in an Error, I shall be always open to Conviction, let the Person that attempts it be Adversary or Friend; since if Truth can be attained by any means at last, I shall not value from whom or from whence it proceeds: tho' I can't but say, the Satisfaction will be the greater if it appear on the Side which our Church has espoused, notwithstanding the Discovery may possibly demand some Retractions on my own part, which in such a Case I shall always be ready to make, and think it a Happiness to find myself mistaken.

IN the mean while, I request that where I am allow'd to be right, I may not meet with less Favour, because I have shew'd myself fallible; and particularly I wou'd importune my Reverend Brethren of the **CLERGY** (upon whose Countenance the Success of this Work must depend) that if the Rubricks especially have been any where clear'd, and with proper Arguments enforc'd, they would join their Assistance to make my Endeavours of some Service to the Church. For it will be but of very little use to have illustrated the Rule, unless they also concur to make the Practice more uniform. And indeed I would hope that a small Importunity would be sufficient to prevail with them, when they see what Disgrace their Compliances have brought both upon the Liturgy and themselves; since not only the Occasional Offices are now in several Places prostituted to the Caprice of the People, to be us'd where, and when, and in what manner they please; but even the Daily and ordinary Service is more than the Clergy themselves know how to perform in any Church but their own, before they have been inform'd of the particular Custom of the Place.

BUT I would not presume to dictate to those from whom it would much better become me to learn: And therefore nothing remains but to subjoin a Table of the Ecclesiastical Writers I have had occasion to cite. It is but seldom I have set down any Citations at large, because I was willing to avoid all unnecessary Means of swelling the Book. Besides, I consider'd, that tho' I should cite them ever so distinctly, yet those who understand not the Language they were written in, must take my Word for the Meaning of them at last: And those who are capable of reading the Originals, I suppos'd, would turn to the Books themselves for any thing they should doubt of, how careful soever I should have been in transcribing them; so that I thought it sufficient

to

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OF THE
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With the Times when they Flourish'd, and the Editions
made use of.

<i>Ecclesiastical Writers.</i>	<i>Flourish'd. A.D.</i>	<i>Books.</i>	<i>Editions.</i>
Alcuin	780	De Offic. Divin.	Paris 1610.
Ambrose	374	Opera	Ed. Bened. Paris 1686.
Arnobius	303	Adv. Gentes	Lugd. Bat. 1651.
Athanasius	326	Opera	Edit. Benedict. Paris 1698.
Athenagoras	177	Legatio	by Dechair, Oxon. 1706.
Augustin	396	Opera	Ed. Benedict. Paris 1679.
Basil the Great	370	Opera	Paris 1638.
Bernard	1115	Opera	Paris 1640.
Canons called Apostolical, most of them composed before	300	By Coteler, Antwerp. 1698.	
Cedrenus	1056	Histor. Compend.	Paris 1649.
Chrysostom	398	Opera	Ed. Savil. Eton. 1612.
Clemens of Alexandria	192	Opera	Paris 1629.
Clemens of Rome	65	Epistolæ	by Wotton, Cant. 1718.
Codex Theodosianus	438		Lugd. 1665.
Constitutions called Apostolical, about	450	By Coteler, Antwerp. 1698.	
Cyprian	248	Opera	by Fell, Oxon. 1682.
Cyril of Jerusalem	350	Opera	by Mills, Oxon. 1703.
Dionysius of Alexandria	254	Epist. adv. Paul. Samosat.	Paris 1610.
Dionysius falsely called the Areo- pagite	362	Opera	Paris 1615.
Durandus Mimatenfis	1286	Rationale	Lugd. 1612.
Durandus		De Rit. Eccles. Cathol.	Rom. 1591.
Epiphanius	368	Opera	Paris 1622.
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Euagrius Scholasticus	594	Ecclef. Histor.	Paris 1673.
Eusebius	315	Opera	Paris 1659.
Gennadius Massiliens.	495	De Ecclef. Dogmat.	Hamb. 1614.
Gratian	1131	Opera	Paris 1601.
Gregory the Great	590	Opera	Paris 1675.
Gregory Nazianzen	370	Opera	Paris 1630.
Gregory Nyssen	370	Opera	Paris 1613.
Hierom or Jerom	378	Opera	Edit. Ben. Paris 1704.
Ignatius	101	Opera	by Smith, Oxon. 1709.
Irenæus	167	Adv. Hæreses	by Grabe, Oxon. 1702.
Isidore Hispalensis	595	Opera	Paris 1601.
Isidore Peleusiota	412	Opera	Paris 1638.
Justin Martyr	140	5 Apol. i. by Grabe, 2 Opera	Oxon. 1700. Paris 1613.
Lactantius	303	Opera	by Spark, Oxon. 1684.
Micrologus	1080	De Ecclef. Observ.	Paris 1610.
Minucius Felix	220	Octavius	by Davis, Cant. 1712.
Nicephorus Calistus	1333	Ecclef. Histor.	Paris 1630.
Optatus Milevitanus	368	Opera	Paris 1679.
Origen	230	Opera Latine	Paris 1604.
Paulinus	420	Lib. contr. Felic.	Paris 1610.
Paulus Diaconus	757	Opera	Paris 1611.
Polycarp	108	Ep. ad Philip. by Smith,	Oxon. 1709.
Pontius Diaconus	251	Vita St. Cypr. before St. Cyprian's Works.	Oxon. 1682.
Proclus	434	De Trad. Div. Lit.	Paris 1560.
Ruffinus	390	In Symbolum, at the End of St. Cy- prian's Works.	
Socrates	439	Ecclef. Histor.	Paris 1668.
Sozomen	440	Ecclef. Histor.	Paris 1668.
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Of the Introduction.

The Lawfulness and Necessity of a
National Precomposed Liturgy

in which they joined, were such as the respective Congrega-
tions were accustomed to, and thoroughly acquainted with.
The Thirdly, that their Practice warrants the
imposition of a National precomposed Liturgy.

Church of England Man's COMPANION, &c.

And this I shall do by shewing,
I. FIRST, I am to prove that the ancient Jews, our
2. SECONDLY, that they never joined in any other
Forms of Prayer.

Introductory Discourse, Shewing the Lawfulness and Necessity of a National Precomposed Liturgy.

MOST of the Objections urg'd by the Dis-
senters against the Church of England, to justify
their Separation from it, being levell'd against
its Form and Manner of Divine Worship pre-
scrib'd in *The Book of Common Prayer*, &c. are
in the following Discourse, answer'd as fully as its Brevity
would permit: So that, tho' the principal Design of this
Book be to instruct such as are Friends to our Church and
Liturgy; yet it is not impossible but that, by the Blessing
of God, it may in some measure contribute to the unde-
ceiving some that are Enemies to both: (such I mean as
are disaffected to the former, upon no other account than a
prejudice to the latter:) especially could we, by first con-
vincing them of the Lawfulness and Necessity of National
precomposed Liturgies in general, prevail with them to take
an impartial View of what is here offer'd in behalf of our
own. To this end therefore, and to make the following
Sheets of as general use as possible, I shall, by way of In-
troduction, endeavour to prove these three things, viz.

B I. FIRST,

I. FIRST, That the ancient Jews, our Saviour, his Apostles, and the Primitive Christians, never join'd in any Prayers but precompos'd set Forms only.

II. SECONDLY, That those precompos'd set Forms, in which they join'd, were such as the respective Congregations were accusom'd to, and thoroughly acquainted with.

III. THIRDLY, That their Practice warrants the Imposition of a National precompos'd Liturgy.

I. FIRST, I am to prove that the ancient Jews, our Saviour, his Apostles, and the Primitive Christians, never join'd in any Prayers but precompos'd set Forms only. And this I shall do by shewing,

1. FIRST, That they did join in precompos'd set Forms of Prayer.

2. SECONDLY, That they never join'd in any other.

1. FIRST, I shall shew that the ancient Jew, our Saviour, his Apostles, and the Primitive Christians, did join in precompos'd set Forms of Prayer.

1. TO begin with the Jews, we find that the first Piece of solemn Worship recorded in Scripture, is a Hymn of Praise, compos'd by Moses upon the Deliverance of the Children of Israel from the Egyptians, which was sung by all the Congregation alternately; by Moses and the Men first, and afterwards by Miriam and the Women, Exod. 15. 1. 20, 21. which could not have been done, unless it had been a precompos'd set Form. Again, in the Expiation of an uncertain Murder, the Elders of the City which is next to the Slain, are expressly commanded to say, and consequently to join in saying, a Form of Prayer precompos'd by God himself, Deut. 21. 7, 8. And in Numb. 6. 22, &c. Chap. 10. 35, 36. — Deut. 26. 3, 5, &c. ver. 13, &c. are several other Forms of Prayer precompos'd by God, and prescrib'd by Moses; which tho they were not to be join'd in by the whole Congregation, are yet sufficient Precedents for the use of precompos'd set Forms. But farther, the Scriptures assure us, that David appointed the Levites to stand every Morning to thank and praise the Lord, and likewise at Even, 1 Chron. 23. 30. which Rule was observ'd in the Temple afterwards built by Solomon, and restor'd at the building of the second Temple after the Captivity; Neh. 12. 24, 45,

Natural Precomposed Liturgy.

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46. Lastly, the whole Book of Psalms were Forms of Prayer and Praise, edited by the Holy Ghost for the joint use of the Congregation; as appears as well from the Titles of several of the Psalms (a), as from other Places of Scripture (b).

INNUMERABLE Proofs might be brought, both ancient and modern, that the Jews did always worship God by precomposed set Forms; but the World is fully satisfied of this Truth, from the concurrent Testimonies of Josephus, Philo, Paul Pagnin, Scaliger, Buxtorf, and Seldenus Eutyrium.

The Reader may consult two learned Men of our own, viz. Dr. Hammond (who both proves that the Jews us'd set Forms, and that their Prayers and Praises, &c. were in the same order as our (c) Common Prayer), and Dr. Lightfoot, who not only asserts they worship'd God by stated Forms, but also sets down both the Order and Method of their Hymns and Supplications (d). So that there is no more reason to doubt of their having and using a precomposed settled Liturgy, than of our own having and using the Book of Common Prayer, and of its consisting of precomposed set Forms. We shall therefore proceed in the next place to enquire into the Practice of our Saviour, his Apostles, and the Primitive Christians.

AND, 1st, for our Saviour, there is not the least doubt to be made but that He continu'd always in Communion with the Jewish Church, and was zealous and exemplary in their publick Devotions; and consequently took all Opportunities of joining in those precomposed set Forms of Prayer, which were daily us'd in the Jewish Congregations, as the learned Dr. Lightfoot has largely prov'd (e). And we may be sure, that had not our Saviour very constantly attended their publick Worship, and join'd in the Devotions of their Congregations, the Scribes and Pharisees, his bitter and implacable Enemies, and great Zealors for the Temple Service, would doubtless have cast it in his teeth, and reproach'd him as an ungodly Wretch that despis'd Prayer, &c. But nothing of this nature do we find in the whole New Testament: and therefore had we no other grounds than these to go upon, we might safely conclude that

*V. Prudent Commec. part. 1.
B. 6. p. 168. Dub.*

(a) See Psal. 42, 44, &c. Psal. 4, 5, 6, &c. Psal. 92.

(b) 1 Chron. 16. 7. 2 Chron. 29. 30. Ezra 3. 10, 11.

(c) View of the Directory, pag. 136.

and his Oxford Papers, p. 260. Vol. 1.

(d) Dr. Lightfoot's Works, Vol. 1. p. 922, 942, 946.

(e) Ibid. Vol. 2. Part 2. p. 1036, &c.

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our Blessed Saviour was a constant Attendant on the publick Service of the Jews, and consequently that he join'd in precompos'd set Forms of Prayer, as 25. *not in prayer* and 26. *not in prayer* AND, 2dly, as to the Apostles and our Lord's other Disciples, their Practice was doubtless the same till our Saviour's Ascension: after which besides that they did probably still join, as before, in the Jewish Worship (f), which consisted of precompos'd set Forms; 'tis plain that they us'd precompos'd set Forms in their Christian Assemblies, during the remainder of their Lives, as the Primitive Christians also did in the following Ages. As will appear, *not in prayer* FROM their joining in the use of the Lord's Prayer. 2. FROM their joining in the use of Psalms. 3. FROM their joining in the use of divers precompos'd set Forms of Prayer, besides the Lord's Prayer and Psalms. 4. M. THEY join'd in the use of the Lord's Prayer. And this is sufficiently evident from our Saviour's having commanded them so to do: For whatever Dispute may be made about the word *εως* in St. Matthew 6. 9. which is translated not exactly but paraphrastically [after this manner] but ought with greater accuracy to be render'd [so, on this] in which signification it is always us'd in the Septuagint Version of the Bible, as appears by comparing Numb. 6. 23. — 23. 5. — Isa. 8. 1. — 28. 16. — 30. 15. — 37. 33. and some other Places, with Numb. 23. 16. — Isa. 30. 12. — 37. 21. — 53. 3. For in the former Texts, *εως* *αυτο* *εκεινος*, thus saith the Lord, bears the same signification as *ταυτα* *αυτο* *εκεινος*, this saith the Lord, in the latter.) But yet, I say, if we should grant that our Lord in this place only propos'd this Prayer as a Directory and Pattern to make our other Prayers by; we should still find that afterwards, upon another occasion, viz. when his Disciples requested him to teach them to pray, as John had also taught his Disciples, he prescrib'd the use of these very Words; expressly bidding them, When ye pray, say, Our Father, &c. Luke 11. 1, 2, &c. I suppose no body hath so mean an Opinion either of St. John's or our Saviour's Disciples, as to think they were ignorant how to pray: Therefore it is plain they could mean nothing else by their Request, but that Christ would give them his peculiar Form, as a Badge of their belonging to him; according to the Custom of the Jewish Doctors, who always taught their Disci-

(f) See Acts 3. 1. — 13. 15. — 17. 2.

ples a particular Form to add to their own (g) so that either our Saviour instructed them to use this very Form of Words, or else he did not answer the Design of their Requests.

BUT it is objected, that "if our Lord had intended this Prayer should be us'd as a set Form, he would not have added the *Doxology*, when he deliver'd it at one time, as it is recorded in St. Matthew; and omit it, when he deliver'd it upon another occasion, as in St. Luke."

BUT to this we answer, That learned Men are very much divided in their Opinions concerning the *Doxology* in St. Matthew: Some thinking it is, and others that it is not, a part of the Original Text. Whether it be or be not, we need not here dispute, but argue with our Adversaries upon either Supposition.

FOR, 1st, if they think it is not a part of the Original Text; then their Objection is groundless: For there is nothing found in one Evangelist but what is also found in the other; and the Form, as to the sense of it, is exactly the same in both: for tho' one or two Expressions may differ, yet the *Syrinc* words, in which we know our Lord deliver'd it, are equally capable of both Translations.

BUT, 2^{dly}, if they think the *Doxology* is a part of the Original Text; we answer, The Addition of it is as good an Argument against the Lord's Prayer being a Directory for the Matter of Prayer, as it can be against its being an establish'd set Form of Prayer. For we may say in the Language of our Adversaries, if Christ had intended his Prayer for a Directory for the Matter of Prayer, he would not have given such different Directions, ordering us to add a *Doxology* to the end of our Prayers at one time, and omitting that Order at another. If therefore the Addition of the *Doxology* be (as they must grant upon their own Principles) no Objection against its being a Directory for the Matter of Prayer; then certainly it is no Objection against its being an establish'd set Form. For the Difference of our Prayers will be every whit as great in following this Pattern, by sometimes omitting, and sometimes adding, a *Doxology* at the end of our Prayers; as it can possibly be, by using the Lord's Prayer sometimes with, and at other times without the *Doxology*. The utmost therefore that can be concluded

(g) Dr. Lightfoot, Vol. 2. pag. 138.

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from the Doxology's being a part of the Original Text in *St. Matthew*, is this: That our Lord, tho' He commanded the use of the Lord's Prayer, does not insist upon the use of the Doxology, but leaves it indifferent; or at most orders it to be sometimes us'd, and sometimes omitted, as our Establish'd Church practises. But the other essential Parts of the Prayer are to be us'd notwithstanding: It being very absurd to omit the use of the whole, because the latter part of it is not enjoin'd to be us'd constantly with the rest.

BUT 'tis further objected, 1st, That "supposing our Saviour did prescribe it as a Form; yet it was only for a time, till they should be more fully instructed, and enabled to pray by the Assistance of the Holy Ghost." And to urge this with the greater force, they tell us, 2^{ly}, That "before Christ's Ascension, the Disciples had ask'd nothing in his Name; John 16. 24. whereas they were taught, that after his Ascension they should offer up all their Prayers in his Name, John 14. 13. and chap. 16. 23. Now this Prayer, say they, having nothing of his Name in it, should not be design'd to be us'd after his Ascension; and accordingly they tell us, 3^{ly}, That tho' we read in the Acts of the Apostles of several Prayers made by the Church, yet we find not any intimation, that they ever us'd this Form (b)."

WHATEVER Resemblances of Truth these Objections may seem to carry with them at first sight; if we look narrowly into them, we shall find them to be grounded upon Principles as dangerous as false. **F O R**, 1st, If, because our Saviour hath not in express Words commanded this Form of Prayer to be us'd for ever, we conclude that it was only prescrib'd for a time; we must necessarily allow, that whatever Christ hath instituted without limitation of time does not always oblige; and consequently we may declare Christ's Institutions to be null without his Authority; and at that rate try down Baptism and the Lord's Supper for temporary Prescriptions, as well as the Lord's Prayer.

I N answer to the 2^d Objection, we may observe, that to pray in Christ's Name is to pray in his Mediation, depending upon his Merits and Intercession for the Acceptance

(b) Chap. 1. 24. — 2. 42. — 4. 24. — 6. 6. — 8. 15. 7. — 12. 12. — 13. 13. — 20. 36. of

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of our Prayers: and therefore Prayers may be offer'd up in Christ's Name, tho' we do not name him. And as for the Lord's Prayer, it is so fram'd, that it is impossible to offer it up, unless it be in the Name of Christ: For we have no Right or Title to call God *O U R* Father, unless it be thro' the Merits and Mediation of Jesus Christ, who hath made us *Heirs of God, and Joint-Heirs with himself*. And therefore Christ's not inserting his own Name in his Prayer, does by no means prove that he did not design it for a standing Form.

A N D, 3ly, as to the Objection of the *Scriptures* not once intimating the use of this Prayer, in those Places where it speaks of others; we might answer, that we may as well conclude, from the silence of the Scripture, that the *Apostles* did not baptize *In the Name of the Father, Son, and Holy Ghost*, as that they did not use this Prayer, since they had as strict a Command to do the one as the other. But besides, in all those Places, except two, viz. *Acts 1. 24* and *chap. 4. 24*. there is nothing else mention'd but that they pray'd; no mention at all of the Words of their Prayers: and therefore there is no reason why we should expect a particular Intimation of the Lord's Prayer. And as for those Prayers mention'd in the aforesaid Places, I do not see how they can prove from thence, that they were offer'd up in the Name of Christ.

B U T lastly it is objected, That "the Words of this Prayer are improper to be us'd now; because therein we pray that God's Kingdom may come now, which came many Ages since, viz. at our Saviour's Ascension into Heaven."

B U T in answer to this, I think it sufficient to observe, that tho' the Foundations of God's Kingdom were laid then, yet it is not yet compleated: For since we know that all the World must be converted to Christianity, and that the Jews, Turks, and Infidels still make up the far greater part of it, we have as much reason, upon this account, to pray for the Coming of God's Kingdom now as ever. And if we consider those Parts of the World which have already embrac'd Christianity, I cannot think it improper to pray that they may sincerely practise what they believe; which conduces much more to the Advancement of God's Kingdom, than a bare Profession does without such Practice.

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SINCE therefore, from what has been said, it appears that our Saviour prescrib'd the Lord's Prayer as a standing Form, and commanded his Apostles and other Disciples to use it as such; it is not to be suspected but that they observ'd this Command: especially since the Accounts which we have from Antiquity, do (tho' the Scriptures be silent in the matter) fully prove it to have been their constant Custom; as appears by a numerous Cloud of Witnesses, who conspire in attesting this Truth: of which I shall only instance in a few.

AND first Tertullian was, without all doubt, of Opinion, that Christ deliver'd the Lord's Prayer not as a Directory only, but as a precompos'd set Form to be us'd by all Christians. For he says, (i) *The Son taught us to pray, Our Father, which art in Heaven*; i. e. he taught us to use the Lord's Prayer. And speaking of the same Prayer, he says, *Our Lord gave his new Disciples of the New Testament, a new Form of Prayer.* He calls it (l), *The Prayer appointed by Christ*, and (m) *The Prayer appointed by Law* (for so the word *legitima* must be render'd) and the ordinary (i. e. the usual and customary) Prayer, which is to be said before our other Prayers; and upon which, as a Foundation, our other Prayers are to be built: and tells us (n), that the use of it was ordain'd by our Saviour.

NEXT, St. Cyprian (o) tells us, that Christ himself gave us a Form of Prayer, and commanded us to use it; because when we speak to the Father in the Son's Words, we shall be more easily heard; and that (p) there is no Prayer more spiritual or true than the Lord's Prayer. And therefore he (q) most earnestly exhorts Men to the use of it as often as they pray.

AGAIN, St. Cyril of Jerusalem calls it (r) *the Prayer which Christ gave his Disciples*, and (s) *which God hath taught us.*

ABOUT the same time Optatus takes it for granted, that 'tis commanded (t).

AFTER him St. Chrysostom calls it (u), *the Prayer enjoined by Laws, and brought in by Christ.*

IN the same Century St. Austin tells us (x), that our Saviour gave it to the Apostles, to the intent that they should use it;

(i) Adv. Praxeas, c. 23. p. 514. A.

(k) De Orat. c. 1. p. 129. A.

(l) Ibid.

(m) Ibid. c. 9. p. 133. B.

(n) Ibid. A.

(o) De Orat. Domin. p. 139.

(p) Ibid.

(q) Ibid. p. 139, 140.

(r) Catech. Mystag. l. 3. c. 8. p. 1298.

(s) Ibid. n. 12. &c.

(t) Ibid. l. 1. c. 13. p. 300. lin. 24.

(u) De Schismate Donatist. l. 1. c. 88.

(x) Hom. 2. in 2. Cor. Tom. 3. p. 553.

(y) Ep. 157. Tom. 2. col. 543. B. &

Serm. 58. Tom. 5. col. 337. D. E.

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that he taught it his Disciples himself, and by them he taught it us; that he dictated it to us, as a Lawyer would put Words in his Client's Mouth; that it is necessary for all, i.e. such as all were bound to use; and that we cannot be God's Children unless we use it.

LASTLY, St. Gregory Nyssen says (y), that Christ shew'd his Disciples how they should pray, by the Words of the Lord's Prayer. And Theodoret assures us (z), that the Lord's Prayer is a Form of Prayer, and that Christ has commanded us to use it. (But Testimonies of this kind are numberless.)

IF therefore the Judgment of the ancient Fathers may be rely'd on, who knew the Practice of the Apostles much better than we can pretend to do, we may dare to affirm that the Apostles did certainly use the Lord's Prayer: And if it be granted that they us'd it, we may reasonably suppose that they join'd in the Use of it. For, besides that it is very improbable that a Christian Assembly should, in their publick Devotions, omit that Prayer which was the Badge of their Discipleship; the very Petitions of the Prayer, running all along in the plural Number, do evidently shew that it was primarily design'd for the joint use of a Congregation.

THAT the Christians of the first Centuries us'd it in their Assemblies, is evident from its being always us'd in the Celebration of the Lord's Supper (a), which for some Ages was perform'd every day (b). And St. Austin tells us in express words (c), that it was said at God's Altar every day. So that without enlarging any more, I shall look upon it as sufficiently prov'd, that the Apostles and Primitive Christians did join in the use of the Lord's Prayer: which is one plain Argument that they join'd in the use of precomp's'd set Forms of Prayer. Another Argument I shall make use of to prove it, is,

2. THEIR joining in the use of Psalms. For we are told, Acts 16. 25. that Paul and Silas, when they were in Prison, pray'd and sang Praises to God. And this we must suppose they did audibly, because the Prisoners heard them,

(y) De Orat. Domin. Orat. 1. Tom. 1. p. 712. B.

(z) Hæret. Fabul. lib. 5. cap. 28. Tom. 4. p. 316. B.

(a) Cyril Hieros. as before quoted in (r) and (s) in the foregoing Page. Hieron. adv. Pelag. lib. 3. cap. 5. Tom. 2. p.

596. C. August. Epist. 149. Tom. 2. col. 505. C.

(b) Cyprian. de Orat. Domin. p. 147. Basil. Epist. 289. Tom. 3. p. 279. A. B.

(c) Serm. 58. cap. 10. Tom. 5. col. 342. F.

and consequently they would have disturbed each other, had they not joined in the same Prayers and Praises.

AGAIN, St. Paul blames the Corinthians, because, when they came together, every one had a Psalm, had a Doctrine, &c. 1 Cor. 14. 26. Where we must not suppose that he forbade the use of Psalms in publick Worship, any more than he did the use of Doctrines, &c. but that he is displeas'd with them for not having the Psalm all together, i. e. for not joining in it; that so the whole Congregation might attend one and the same part of Divine Service at the same time. From whence we may conclude, that the use of Psalms was a customary thing, and that the Apostle approv'd of it; only ordering them to join in the use of them, which we may reasonably suppose they did for the future; since we find by the Apostle's second Epistle to them, that they reform'd their Abuses.

THUS also in his Epistle to the Ephesians, chap. 5. 19. the Apostle exhorts them, to speak to themselves with Psalms, and Hymns, and Spiritual Songs, singing and making melody in their Hearts to the Lord. And, Col. 3. 16. he bids them teach and admonish one another in Psalms, and Hymns, and Spiritual Songs, singing with Grace in their Hearts to the Lord. From all which Texts of Scripture, and several others that might be alledg'd, we must necessarily conclude, that joint Psalmody was instituted by the Apostles as a constant part of Divine Worship.

AND that the Primitive Christians continu'd it, is a thing so notorious, that it seems wholly needless to cite any Testimonies to prove it: I shall therefore only specify such Places at the bottom of the Page (d), as will sufficiently satisfy any that will think it worth their while to consult them.

THE Practice therefore of the Apostles and Primitive Christians in joining in the use of Psalms, is another Intimation that they join'd in the use of precompos'd set Forms of Prayer. For tho' all Psalms be not Prayers, because some of them are not spoken to God; yet 'tis certain a great

(d) Plin. Epist. l. 10. Ep. 97. p. 284. Oxon. 1703. Euseb. Eccl. Hist. l. 5. c. 28. p. 196. A. Just. Mart. Epist. ad Zen. & Seren. p. 509. A. Cyril Hieros. Catech. 13. §. 3. p. 180. lin. 29. &c. Catech. Myllag. 5. §. 17. p. 300. lin. 34. &c. Socrat. Hist. Eccl. l. 2. c. 11. p. 89.

A. Athanas. ad Marcellin. Epist. 9. 27. Tom. 1. Part. 2. p. 999. B. All these and many others mention the Church's using Psalms in the publick Assemblies, as a Practice that had universally obtain'd from the Times of the Apostles.

part of them are, because they are immediately directed to him, as is evident, as well from the Psalms of David, as from several Christian Hymns (e). And consequently the Apostles and Primitive Christians, by jointly singing such Psalms in their Congregations, did join in the use of precomposed set Forms of Prayer. It only remains then that I prove,

3. THAT they join'd in the use of divers precomposed set Forms of Prayer, besides the Lord's Prayer and Psalms.

AND, 1st, as to the Apostles, we are told that Peter and John, after they had been threatened, and commanded not to preach the Gospel, went to their own Company, and reported all that the Chief Priests and Elders had said unto them. And when they heard that, they lift up their Voice to God with one accord, and said, Lord, thou art God, &c. Acts 4. 23, 24.

NOW in this place we are told, that the whole Company lift up their Voice with one accord, and said (i. e. they join'd all together with audible Voices in using these words) Lord, thou art God, &c. which they could not possibly have done, unless the Prayer they us'd was a precomposed set Form. For whatever may be said in favour of joining mentally with a Prayer conceiv'd extempore, I suppose no body will contend that it is possible for a considerable Congregation to join vocally or aloud, as the Apostles and their Company are here said to have done, in a Prayer so conceiv'd.

BUT some may object, That tho' it is affirm'd that "the whole Company lift up their Voice, and said the Prayer here mention'd, yet 'tis possible that one only might do so in the name of all the rest, who join'd mentally with him, tho' not in an audible manner." To this we answer, That the Scripture never attributes that to a whole Congregation or Multitude, which is literally true of a single Person only, except in such Cases, where the thing related requires the Consent of the whole Multitude, but could not conveniently be perform'd or done by every one of them in their own Persons. But I suppose no Man will pretend either that it was impossible for the Apostles and their Company to lift up their Voice, and say the Prayer recited in the Context, or that God could not hear or understand them when speaking all together.

(e) As St. Ambrose's Te Deum, and the like.

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IF any Person should be so extravagant as to imagine, that the whole Congregation was inspir'd at that very instant with the same words; and consequently that they might all of them break forth at once, and join vocally in the same Prayer, tho' it were not precompos'd; we need only reply, that this Assertion is utterly groundless, having neither any shew of Reason, nor so much as one Example in all History to warrant it.

BUT it may perhaps be objected, that "the Apostles and their Company could have no notice of this unforeseen Accident; and therefore could not be prepar'd with such a precompos'd set Form of Thanksgiving; and that it was utter'd so soon after the relation of what had befallen the Apostles, that if it had been compos'd upon that occasion, it seems impossible that Copies of it should have been deliver'd out for the Company to be so far acquainted with it, as immediately to join vocally in it." To which we answer; (1.) That since we have evidently prov'd, from their joining vocally in it, that it must have been a precompos'd set Form; it lies upon our Adversaries to answer our Argument, more than it does up-
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on us to account for this Difficulty. For a Difficulty, tho' it could not be easily accounted for, is by no means sufficient to confront and overthrow a clear Demonstration. But, (2.) this Difficulty is not so great as it may at first appear: For there is nothing in the whole Prayer, but what might properly be us'd every day by a Christian Congregation, so long as the Powers of the World were opposing and threatening such as preach'd the Gospel, and the miraculous Gifts of the Holy Ghost were continu'd in the Church. So that those who think this Prayer to have been conceiv'd and us'd on that Emergency only, and never either before or after; do, in reality, beg the Question, and take that for granted which they cannot prove. For the Scripture says nothing like it, nor do the Circumstances require it: And therefore 'tis very probable that it was a standing Form, well known in the Church, and frequently us'd, as Occasion offer'd. And consequently, upon this Occasion, on which 'tis manifest it was highly seasonable and proper, they immediately brake forth, and vocally utter'd, and jointly said it; and perhaps added it to their other daily Devotions, which, we may very well suppose, they us'd at the same time, tho' the Historian takes no notice of it.

THERE remains still another Objection, which may possibly be made; viz. that "The Holy Scriptures, when they relate what was spoken, especially by a Multitude, do not always give us the very Words that were spoken, but only the Sense of them. And accordingly in this Instance, perhaps the Congregation did not jointly offer up that very Prayer which is recorded Acts 4. 24, &c. but when they had heard what the Apostles told them, they might all break out at one and the same time into vocal Prayer, and every Man utter Words much to the same purport, tho' they might not join in one and the same Form." But to remove this Objection, we need only reflect upon the intolerable Confusion such a Practice must of necessity cause. For that they all pray'd vocally, has been evidently prov'd: If therefore they did not join in the same Prayer, but offer up every Man different Words, tho' to the same sense; it must necessarily follow that the whole Company would, instead of uniting in their Devotions, interrupt and distract each other's Prayers.

HOW much more reasonable then is it to believe, that the Apostles and their Company, who then pray'd all together

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then vocally upon so solemn an Occasion, did really use the same Prayer, and join in the same Words? And if so, then the Argument already offer'd, is a Demonstration that they join'd in a compos'd set Form of Prayer, besides the Lord's Prayer and Psalms.

AND that the Primitive Christians did very early use pre-compos'd set Forms in their publick Worship, is evident from the Names given to their publick Prayers; for they are call'd the Common-Prayers (f), Constituted Prayers (g), and Solemn Prayers (h). But that which puts the matter out of all doubt, are the Liturgies ascrib'd to St. Peter, St. Mark, and St. James; which, tho' corrupted by latter Ages, are doubtless of great Antiquity. For, besides many things which have a strong relish of that Age; That of St. James was of great Authority in the Church of Jerusalem in St. Cyril's time, who has a Comment upon it still extant (i); which St. Jerom says was writ in his younger Years (k): And it is not probable that St. Cyril would have taken the pains to explain it, unless it had been of general use in the Church; which we can't suppose it could have obtain'd in less than seventy or eighty Years. Now St. Cyril was chosen Bishop of Jerusalem either in the Year 349 or 351; to which Office, it is very well known, seldom any were promoted before they were pretty well in Years. If therefore he writ his Comment upon this Liturgy in his younger Years, we can't possibly date it later than the Year 340: and then allowing the Liturgy to have obtain'd in the Church about eighty Years, it necessarily follows that it must have been compos'd in the Year 260, which was not above 160 Years after the Apostolical Age. 'Tis declar'd by Proclus (l) and the sixth General Council (m), to be of St. James's own composing. And that there are Forms of Worship in it as ancient as the Apostles, seems highly probable: For all the Form, *Sursum Corda*, is there and in St. Cyril's Comment. The same is in the Liturgies of Rome and Alexandria, and in the Constitutions of Clemens (n), which all agree are of great Antiquity, tho' not so early as they pre-

(f) Κοινὰ εὐχαρί. Just. Mart. Apol. i. c. 85. p. 124. lin. 28.

(g) Εὐχαρίστας κατασκευασμένη. Origen. cont. Cell. l. 6. p. 312. Aug. Vindel. 1605.

(h) Preces Solennes. Cyprian. de Lapl. p. 132.

(i) Catech. Mystag. §. à p. 295, ad p. 301.

(k) Catalog. Scriptor. Eccles. Tom. i. p. 317. num. 123.

(l) De Trad. Div. Liturg. ap. Bonam de rebus Liturgicis, l. i. c. 9. p. 157.

(m) Can. 32. Concil. Tom. 6. col. 1158. B.

(n) L. 8. c. 12. Tom. i. p. 345. E.

tend:

tend: And St. *Cyprian*, who was living within an hundred Years after the Apostles, makes mention of it as a Form then us'd and receiv'd (o), which *Nicophorus* does also of the *Trisagium* in particular (p). We do not deny but that these Liturgies may have been interpolated in after-times: But That no more overthrows the Antiquity of the Ground-work of them, than the large Additions to a Building prove there was no House before. It is an easy matter to say that such Liturgies could not be St. *James's* or St. *Mark's*, because of such Errors or Mistakes, and Interpolations of Things and Phrases of latter Times. But what then? Is this an Argument that there were no ancient Liturgies in the Churches of *Jerusalem* or *Alexandria*; when so long since, as in *Origen's* time (q), we find an entire Collect produc'd by him out of the *Alexandrian* Liturgy? And the like may be shew'd as to other Churches, which by degrees came to have their Liturgies much enlarg'd by the devout Additions of some extraordinary Men, who had the care of the several Churches afterwards: Such as were St. *Basil*, St. *Chrysostom*, and others. So that, notwithstanding their Interpolations, the Liturgies themselves are a plain Demonstration of the use of divers precomposed set Forms of Prayer, besides the Lord's Prayer and Psalms, even in the first and second Centuries. And that in *Constantine's* time the Church us'd such precomposed set Forms, is evident from *Eusebius*, who tells us (r) of *Constantine's* composing a Prayer for the use of his Soldiers; and in the next Chapter (s) gives us the words of the Prayer; which makes it undeniably plain that it was a set Form of Words. If it be said that "*Constantine's* composing a Form is a plain Evidence that at that time there were no publick Forms in the Church;" we answer, that this Form was only for his *Heathen* Soldiers; for the Story tells us (t), that he gave his *Christian* Soldiers liberty to go to Church. And therefore all that can be gather'd from hence is, that the *Christian* Church had no Form of Prayers for *Heathen* Soldiers; which is no great wonder, since if they had, 'tis very unlikely that they would have us'd it. But that the Church had Forms of

(o) De Orat. Domin. p. 152.

(p) Hist. Eccles. l. 18. c. 53. Tom. 2. p. 883. B.

(q) Orig. in Jerem. Hom. 14. Vol. 1. p. 141. Edit. Huet. Rothomag. 1668.

(r) De vita Constant. l. 4. c. 19. p. 535. B.

(s) Ibid. c. 20. p. 535. C.

(t) Ibid. c. 18. p. 534. D.

Introduc. Prayer, is evident, because the same Author calls the Prayers which Constantine us'd in his Court (*Εὐχαριστίας οὐκ ἄλλως, according to the manner of the Church of (u) God*) *ἱερὰς ἑστίαις, authoriz'd Prayers*: which is the same Title he gave to that Form which he made for his Heathen Soldiers (*α*). And therefore if by the authoriz'd Prayers, which he prescrib'd to the Soldiers, he meant a Form of Prayer, as 'tis manifest he did; then by the authoriz'd Prayers, which he us'd in his Court after the manner of the Church of God, he must mean a Form of Prayers also. And since he had a Form of Prayers in his Court after the manner of the Church, the Church must necessarily have a Form of Prayers too.

'TIS plain then that the Three first Centuries join'd in the use of divers precompos'd set Forms of Prayer, besides the Lord's Prayer and Psalms: After which (besides the Liturgies of St. Basil, St. Chrysostom, and St. Ambrose) we have also undeniable Testimonies of the same (*y*). Gregory Nazianzen says that St. Basil compos'd Orders and Forms of Prayer (*z*): And St. Basil himself, reciting the manner of the publick Service that was us'd in the Monastical Oratories of his Institution, says (*a*), that nothing was therein done, but what was consonant and agreeable to all the Churches of God. The Council of Laodicea expressly provides (*b*), That the same Liturgy or Form of Prayer should be always us'd, both at the ninth hour, and in the Evening, Can. 18. And this Canon is taken into the Collection of the Canons of the Catholick Church; which Collection was establish'd in the fourth General Council of Chalcedon in the year 451 (*c*); by which Establishment the whole Christian Church was oblig'd to the use of Liturgies, so far as the Authority of a General Council extends.

'T WERE very easy to add many other Proofs of the same kind, within the compass of time to which those I have already produc'd do belong (*d*): But the Brevity of my Design only allows me to mention such as are so obviously plain as to admit of no Objections. To descend into the following Ages, is not worth my while: For the

(u) Ibid. c. 17. p. 534. A.

(x) Ibid. c. 19. p. 535. B.

(y) See St. Chrysost. Homil. 18, in Ep. 2. ad Corinth. Tom. 3. p. 647. Concil. Carthag. 3. can. 23. Tom. 2. col. 1170. D. Concil. Milev. 2. can. 12. Tom. 2. col. 1540. E.

(z) Orat. 20. in Basil.

(a) Epist. 63. Tom. 2. p. 843. D.

(b) Concil. Tom. 1. col. 1500. B.

(c) Can. 1. Concil. Tom. 4. col. 756. B.

(d) See Mr. Bennet's History of the joint Use of precompos'd set Forms of Prayer, from chap. 8. to chap. 16.

greatest Enemies to precomposed set Forms of Prayer, do acknowledge, that in the fourth and fifth Centuries, and ever after, till the times of the Reformation, the joint use of them obtained all over the Christian World. And therefore I shall take it for granted, that what has been already said is abundantly sufficient to prove, that the antient Jews, our Saviour, his Apostles, and the Primitive Christians, did join in the use of precomposed set Forms of Prayer. I shall now proceed to prove,

2. **SECONDLY** That they never join'd in any other. And, 1st, That the antient Jews, our Saviour, and his Apostles never join'd in any other than precomposed set Forms before our Lord's Resurrection, may very well be concluded from our having no ground to think they ever did. For as he that refuses to believe a Matter of Fact when tis attested by a competent number of unexceptionable Witnesses, is always thought to act against the Dictates of Reason; so does that Person act no less against the Dictates of Reason, who believes a Matter of Fact without any Ground. And what Ground can any Man believe a Matter of Fact upon, but the Testimony of those, upon whose Veracity and Judgment in the Case he may safely rely? But what Testimonies can our Adversaries produce in this Case? They cannot pretend to any Proof (either express or by consequence) within this compass of time, of the joint use of Prayers conceiv'd extempore, because there is not the lowest degree of Evidence, or so much as a bare Probability of it. And therefore they must of necessity acknowledge that the antient Jews, our Saviour, and his Apostles never join'd in any other Prayers than precomposed set Forms before our Lord's Resurrection. It only remains therefore that I prove that they never join'd in any others afterwards.

AND here as for our Saviour, we have no particular account of his Praying, between the time of his Resurrection and that of his Ascension, and therefore we can determine nothing of His joining therein. But as for the Apostles and Primitive Christians, we may prove that they never join'd in any other than precomposed set Forms after our Lord's Resurrection, by the same way of reasoning as we prov'd they never did before his Resurrection. For unless our Adversaries can bring sufficient Authorities to prove that

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they join'd in the use of Prayers conceiv'd extempore, we may very reasonably conclude they never did.

I KNOW indeed there are some Objections which our Adversaries pick up from Words of like sound, and, without considering the Sense, or how the Holy Penmen us'd them, urge them for solid Arguments: But these my time will not permit me to examine, nor is it indeed worth my while. I shall only desire it may be consider'd, that nothing more betrays the badness of a Cause than when groundless Suppositions are so zealously oppos'd to evident Truth (e).

I SHALL however mention one thing, which is of itself a strong Argument that the Apostles and Primitive Christians did never join in any other than precompos'd set Forms of Prayer, viz. The Difference between precompos'd set Forms of Prayer, and Prayers conceiv'd extempore, is so very great; and the Alteration from the joint use of the one to the joint use of the other, so very remarkable; that 'tis utterly impossible to conceive that if the joint use of extempore Prayers had been ever practis'd by the Apostles and first Christians, it could so soon have been laid aside by every Church in the Christian World; and yet not the least notice to be taken, no opposition to be made, nor so much as a hint given, either of the Time or Reasons of its being discontinu'd, by any of the ancient Writers whatsoever: but that every Nation that has embrac'd the Christian Faith, should, with a perfect Harmony, without one single Exception (as far as the most diligent Search and Information can reach) from the Apostle's Days to as low a Period of Time as our Adversaries can desire, unite and agree in performing their joint Worship by the use of precompos'd set Forms only. Certainly such an unanimous Practice of Persons, at the greatest distance both of Time and Place, and not only different, but perfectly opposite, in other Points of Religion, as well as their Civil Interests; is, as I said, a strong Argument that the joint use of precompos'd set Forms was fix'd by the Apostles in all the Churches they planted, and that by the special Providence of God it has been preserv'd as remarkably as the Christian Sacraments themselves.

(f) For farther satisfaction see Dr. Bennet's Discourse of the Gift of Prayer, | and his History of the joint use of precompos'd set Forms of Prayer, chap. 18.

MUCH

MUCH more might be added, but, that I am satisfied, what has already been said is enough to convince any reasonable and unprejudiced Person; and to those that are obstinate and biased, it is in vain to say more. I shall therefore proceed to the next.

II. SECONDLY, That those precomposed set Forms of Prayer, in which, they joined, were such as the respective Congregations were accustomed to, and thoroughly acquainted with. And upon this I shall endeavour to be very brief, because a little Reflection upon what has been said will effectually demonstrate its Truth.

AND, as to the Practice of the ancient Jews, our Saviour, and his Disciples, it cannot be doubted but that they were accustomed to and well acquainted with those precomposed set Forms, which are contained in the Scripture: And as for their other additional Prayers, the very same Authors, from whom we derive our Accounts of them, do unanimously agree in attesting, that they were of constant daily use, and consequently the Jews, our Saviour, and his Disciples, could not but be accustomed to them, and thoroughly acquainted with them.

THE Matter therefore is past dispute till the Gospel-State commenced: And even then also it is equally clear and plain. For it has been largely shew'd that the Apostles and Primitive Christians did constantly use the Lord's Prayer and Psalms; whereby they must necessarily become accustomed to them, and thoroughly acquainted with them.

BUT then it is objected, that "their other Prayers, which made up a great part of their Divine Service, were not stinted imposed Forms, but such as the Ministers themselves compos'd and made choice of for their own use in publick." But this may likewise be answer'd with very little trouble; because the same Authorities, which prove that they were precomposed set Forms, do also prove that the respective Congregations were accustomed to them, and thoroughly acquainted with them. For since the whole Congregation did with one accord lift up their Voice in an instant, and vocally join in that Prayer which is recorded Acts 4. 24; since the publick Prayers, which the Primitive Christians us'd in the first and second Centuries, were call'd Common Prayers, Constituted Prayers, and Solemn Prayers; since the Liturgy of St. James was of general use in the Church

of

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of Jerusalem within an hundred and sixty years after the Apostolical Age; since the Church, in *Constantine's* time, us'd authoriz'd set Forms of Prayer, since the Council of *Laodicea* expressly provides, that the same Liturgy be constantly us'd both at the ninth Hour, and in the Evening; I say, since these things are true, we may appeal to our Adversaries themselves, whether it was possible, in those and the like Cases, for the respective Congregations to be otherwise than accus'd to, and thoroughly acquainted with those precomposed set Forms of Prayer in which they join'd.

WE own indeed that, by reason the antient Christians industriously conceal'd their Mysteries, Copies of their Offices of joint Devotion might not be common. And therefore (except the Lord's Prayer, which the Catechumens were taught before their Baptism, and the Psalms, which they read in their Bibles) none were acquainted with their joint Devotions before they were baptiz'd, but were forc'd to learn them by constant Attendance upon them, and by the Assistance of their Brethren. But the Forms notwithstanding were well known to the main Body of the Congregation; and those very Persons, who at first were Strangers to them, did, as well as others, by frequenting the publick Assemblies, attain to a perfect knowledge of them; because they were daily accus'd to them, and consequently, in a very short time, thoroughly acquainted with them. Which was the second thing I was to prove. I come now in the last place to prove,

III. THIRDLY, That the Practice of the antient Jews, our Saviour, his Apostles, and the Primitive Christians, warrants the Imposition of a *National precomposed Liturgy*: And this I shall make appear in the following manner.

I. THEIR Practice proves that a precomposed Liturgy was constantly impos'd upon the Laity. For that, without joining in which 'twas impossible for the Laity to hold Church-Communion, was certainly impos'd upon the Laity. Now their Practice proves that 'twas impossible for the Laity to hold Communion with either the Jewish or Christian Church, unless they join'd in a precomposed Liturgy; because the joint use of a precomposed Liturgy was their particular way of Worship: and consequently as many of the Laity as held Communion with them, must submit to that

National Precomposed Liturgy

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that way of Worship; and as many as submitted to that way of Worship, had a precomposed Liturgy imposed upon them.

2. THEIR Practice shews that a precomposed Liturgy was imposed on the Clergy; i. e. the Clergy were oblig'd to the Use of a precomposed Liturgy in their publick Ministrations. For since the use of such a Liturgy was settled amongst them, it was undoubtedly expected from the respective Clergy, that they should practise accordingly. For any one, that is in the least vers'd in Antiquity, must know how strict the Church-Governors were in those times, and how severely they would animadvert upon such daring Innovators, as should offer to set up their own Fancies in opposition to a settled Rule. So that it is no wonder if in the first Centuries we meet with no Law to establish the use of Liturgies; since those primitive Patterns of Obedience look'd upon themselves to be as much oblig'd by the Custom and Practice of the Church, as they could be by the strictest Law. But we find that afterwards, when the Perverseness and Innovations of the Clergy gave occasion, the Governors of the Church did, by making Canons on purpose, oblige the Clergy to the use of precomposed Liturgies; as may be seen in the 18th Canon of the Council of Laodicea: which, as I have shew'd, enjoined, that the same Liturgy should be us'd both at the ninth hour, and in the Evening: which is as plain an Imposition of a precomposed Liturgy, as ever was or can be made. Thus also the second Council of Nicaea enjoins (f), that such Prayers should be us'd by all, as were approv'd of in the Council; and that none should be said in the Church, but such as had been approv'd of by the more prudent sort of Persons in a Synod: which is another as plain Imposition of a precomposed Liturgy as words can express, even upon the Clergy.

BUT tho' neither Clergy nor Laity had been thus oblig'd; yet one would think that the Practice of all the ancient Jews, our blessed Saviour himself, his Apostles, and the whole Christian World, for almost fifteen hundred years together, should be a sufficient Precedent for us to follow still. We may be sure, that had they not known the joint use of Liturgies to have been the best way of worshipping God, they would never have practis'd it: But since they did

(f) As before quoted in Note (y), pag. 16.

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practise it, we ought in modesty to allow their concurrent Judgments to be too great to be withstood by any Person or Society of Men; and consequently that their Practice warrants the Imposition of a Precompos'd Liturgy.

AND if of a precompos'd Liturgy, it does for the same reason warrant the Imposition of a National precompos'd Liturgy: For it appears from what has been said upon my second Head, that the precompos'd Liturgies of both Jews and Christians, were such as the respective Congregations were accusom'd to and thoroughly acquainted with, and therefore their Practice warrants the Imposition of such a precompos'd Liturgy, and consequently of a National precompos'd Liturgy. For upon supposition that 'tis expedient for the Congregations to be accusom'd to and thoroughly acquainted with the Liturgies, which they join in the use of, 'tis plain that a whole Nation may as well have the same Liturgy, as each Congregation may have a distinct one. And the Clergy of a whole Nation may as well resolve in a Synod, or require by a Canon made to that purpose, that the same Liturgy, shall be us'd in every part of the Nation, as leave it to the liberty of every particular Bishop or Minister to choose one for his own Diocese or Congregation. Nor is such an Imposition of a National precompos'd Liturgy any greater Grievance to the Laity, than if each Pastor impos'd his own precompos'd Liturgy or Prayer conceiv'd extempore on his respective Flock. Because every precompos'd Liturgy or extempore Prayer is as much impos'd, and lays as great a Restraint upon the Laity, as the Imposition of a National Liturgy. Nor again, is the Synod's imposing a National Liturgy any Grievance to the Clergy; since it is done either by their proper Governors alone, or else (especially according to our English Constitution) by their proper Governors join'd with their own Representatives. So that such Imposition, being either what they are bound to comply with in point of Obedience, or else an Act of their own Choice, cannot for that reason be any Hardship upon them.

SINCE therefore (to draw to a Conclusion) this Imposition of a National precompos'd Liturgy is warranted by the constant Practice of all the antient Jews, our Saviour himself, his Apostles, and the Primitive Christians; and since it is a Grievance to neither Clergy nor Laity, but appears quite on the other hand, as well from their concurrent Testimonies,

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AND if so, they can no longer justify their Separation from the Church of England; upon account of its imposing *The Book of Common-Prayer, &c.* as a national precompos'd Liturgy; unless they can shew, that tho' national precompos'd Liturgies in general may be lawful; yet there are some things prescrib'd in that of the Church of England which render it unlawful to be comply'd with: Which that they cannot do, is, I hope (tho' only occasionally, yet) sufficiently shewn in the following Illustration of it. From which I shall now detain the Reader no longer than to give him some small account of the Original of the Book of Common-Prayer, and of those Alterations which were afterwards made in it, before it was brought to that perfection in which we now have it. And this I choose to do here, because I know not where more properly to insert such an Account.

BEFORE the Reformation, the Liturgy was only in Latin, being a Collection of Prayers made up partly of some ancient Forms used in the Primitive Church, and partly of some of those of a later Original, accommodated to



Appendix
to
Introduction
to the
History of the
United States



Men might pray, not with the Spirit only, but with the Under-
service of the Church in the English or vulgar Tongue (that
correct and amend these Officers: and not only have the
was disposed to a Reformation, it was thought necessary to
BUT when the Nation in King Henry the Eighth's time

Henry VIII.

Subsequent



any thing the Book of Common Prayer, &c. as a national precom-
posed Liturgy; unless they can show, that the national pre-
composed Liturgies in general may be lawful; yet there are
but too many parts in that of the Church of England
which render it unlawful: which I hope (the only occasionally, yet) suf-
ficiently shewn in the following illustration of it. From
which I shall now desire the Reader no longer than to give
in him some account of the Alterations which were af-
terwards made in it.

APPENDIX

TO THE

Introductory Discourse

Concerning the Original of the Book of Com- mon Prayer, and of the several Alterations which were afterwards made in it.

Appendix
to
Introduct.
How the Li-
turgy stood be-
fore the Refor-
mation.

BEFORE the Reformation, the *Liturgy* was only in Latin, being a Collection of Prayers made up partly of some antient Forms us'd in the Primitive Church, and partly of some others of a later Original, accommodated to the Superstitions which had by various means crept by degrees into the Church of Rome, and from thence deriv'd to other Churches in Communion with it, like what we may see in the present *Roman Breviary* and *Missal*. And these being established by the Laws of the Land, and the Canons of the Church, no other could publicly be made use of: So that those of the Laity, who had not the Advantage of a learned Education, could not join with them, or be any otherwise edify'd by them. And besides, they being mix'd with Addresses to the Saints, Adoration of the Host, Images; &c. a great part of the Worship was in it self idolatrous and profane.

What was done
in relation to
Liturgical Mat-
ters in King
Henry VIII's
time.

BUT when the Nation in King *Henry* the Eighth's time was dispos'd to a Reformation, it was thought necessary to correct and amend these Offices: and not only have the Service of the Church in the *English* or *Vulgar* Tongue (that Men might pray not with the Spirit only, but with the Under-
standing

standing also, and that he, who occupy'd the room of the Un-learned, might understand That unto which he was to say Amen; agreeable to St. Paul's Precept, 1 Cor. 5. 15, 16.) but also to abolish and take away all that was idolatrous and superstitious, in order to restore the Service of the Church to its Primitive Purity. For it was not the Design of our Reformers, nor indeed ought it to have been, to introduce a new Form of Worship into the Church, but to correct and amend the old one; and to purge it from those gross Corruptions which had gradually crept into it, and so to render the Divine Service more agreeable to the Scriptures, and to the Doctrine and Practice of the Primitive Church in the best and purest Ages of Christianity. In which Reformation they proceeded gradually, according as they were able.

AND first, the (g) Convocation appointed a Committee A.D. 1537. to compose a Book, which was call'd, *The godly and pious Institution of a Christian Man*; containing a Declaration of the Lord's Prayer, the *Ave Maria*, the Creed, the Ten Commandments, and the Seven Sacraments (h), &c. Which Book was again publish'd A. D. 1540, and 1543, with Corrections and Alterations, under the Title of *A necessary Doctrine and Erudition for any Chrysten Man*: and, as it is express'd in that Preface, was set furthe by the King, with the Advise of his Clergy; the Lordes bothe Spirituall and Temporall, with the Nether House of Parliament, having both seen and lik'd it well.

ALSO in the Year 1540, a Committee of Bishops and Divines was appointed by King Henry VIII. (at the Petition of the Convocation) to reform the Rituals and Offices of the Church. And what was done by this Committee for reforming the Offices, was reconsider'd by the Convocation it self two or three Years afterwards, viz. in February, 1543. And in the next Year the King and his Clergy order'd the Prayers for Processions and Litanies to be put into English, and to be publickly us'd. And finally, in the Year 1545, the King's *Primer* came forth, wherein were contain'd not only the Lord's Prayer, Creed, and Ten Commandments, but also the whole Morning and Evening Prayer in English, not much different from what it is in our present

(g) For what relates to the Authority of the Convocation, in this and the two following Paragraphs, see Bp Atterbury's *Rights of an English Convocation*, Second

Edition, from p. 184. to p. 205.

(h) Strype's *Memorials of Archbishop Cranmer*, p. 52, 53, 54.

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The Book of
Common-
Prayer compil'd
in the Reign of
K. Edward VI.

Common Prayer; the *Venite*, *Te Deum*, *Lord's Prayer*, *Credo*, &c. being in the same Version in which we now use them. And this is all that appears to have been done in relation to Liturgical Matters in the Reign of King Henry the Eighth.

IN the Year 1547, the first of King Edward VI. Decemb. 2. the (i) Convocation declar'd their Opinion; *nullo reclamante*, that the Communion ought to be administered to all Persons under both kinds. Whereupon an Act of Parliament was made, ordering the Communion to be so administered. And then a Committee of Bishops, and other learned Divines, was appointed to compose an uniform Order of Communion, according to the Rules of Scripture, and the use of the Primitive Church. In order to this, the Committee repair'd to Windsor-Castle, and in that Retirement, within a few Days, drew up that Form, which is printed in Bishop Sparrow's Collection, pag. 17. And this being immediately brought into use the next Year, the same Persons being empower'd by a new Commission, prepare themselves to enter upon a yet nobler Work; and in a few Months Time finish the whole Liturgy, by drawing up publick Offices, not only for Sundays and Holy-Days, but for Baptism, Confirmation, Matrimony, Burial of the Dead, and other special Occasions; in which the foremention'd Office for the Holy Communion was inserted, with many Alterations and Amendments: And the whole Book being so fram'd, was set forth by the common Agreement and full Assent both of the Parliament and Convocations Provincial; i. e. the two Convocations of the Provinces of Canterbury and York.

THE Committee appointed to compose this Liturgy, were,

1. Thomas Cranmer, Archbishop of Canterbury, who was the chief Promoter of our excellent Reformation; and had a principal hand, not only in compiling the Liturgy, but in all the steps made towards it. He dy'd a Martyr to the Religion of the Reformation, which principally by his means had been establish'd in the Church of England; being burnt at Oxford in the Reign of Queen Mary, March 21. 1556.
2. Thomas Goodrick, Bishop of Ely.
3. Henry Holbech, alias Randes, Bishop of Lincoln.
4. George Day, Bishop of Chichester.
5. John Skip, Bishop of Hereford.

(i) See Strype's *Memorials of Archbishop Cranmer*, p. 157, 158.

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6. *Thomas Thirlby*, Bishop of *Westminster*.
7. *Nicholas Ridley*, Bishop of *Rochester*, and afterwards of *London*. He was esteem'd the ablest Man of all that advanc'd the Reformation, for Piety, Learning, and Solidity of Judgment. He dy'd a Martyr in *Queen Mary's* Reign, being burnt at *Oxford*, Octob. 18. 1555.

8. *Dr. William May*, Dean of *St. Paul's*, *London*, and afterwards also Master of *Trinity-College* in *Cambridge*.

9. *Dr. John Taylor*, Dean, afterwards Bishop, of *Lincoln*. He was depriv'd in the beginning of *Queen Mary's* Reign, and dy'd soon after.

10. *Dr. Simon Hayns*, Master of *Queen's-College* in *Cambridge*, and Dean of *Exeter*.

11. *Dr. John Redman*, Master of *Trinity-College* in *Cambridge*, and Dean of *Westminster*.

12. *Dr. Richard Cox*, Dean of *Christ-Church* in *Oxford*, Almoner and Privy-Counsellor to King *Edward VI.* He was depriv'd of all his Preferments in *Queen Mary's* Reign, and fled to *Frankford*: From whence returning in the Reign of *Queen Elizabeth*, he was consecrated Bishop of *Ely*.

13. *Mr. Thomas Robinson*, Archdeacon of *Leicester*.

THUS was our excellent Liturgy compil'd by Martyrs and Confessors, together with divers other learned Bishops and Divines; and being revis'd and approv'd by the Archbishops, Bishops, and Clergy of both the Provinces of *Canterbury* and *York*, was then confirm'd by the King and the three Estates in Parliament (A. D. 1548, 2d and 3d of *Edw. VI.* chap. 1.) who gave it this just Encomium, viz. **WHICH AT THIS TIME BY THE AID OF THE HOLY GHOST, with uniform Agreements of them concluded, set forth, &c.**

BUT about the end of the Year 1550, or the beginning of 1551, some Exceptions were taken at some things in this Book, which were thought to savour too much of Superstition. To remove these Objections therefore, Arch-bishop *Cranmer* propos'd to have a new Review: And to this end call'd in the Assistance of *Martin Bucer* and *Peter Martyr*, two Foreigners, whom he had invited over from the Troubles in *Germany*; who, not understanding the *English* Tongue, had *Latin* Versions prepar'd for them: One *Alesse*, a Scotch Divine; translating it on purpose for the use of *Bucer*: And *Martyr* being furnish'd with the Version of *Sir John Cheke*, who had also formerly translated it into (k) *Latin*.

And confirm'd
by Act of Par-
liament.

But after-
wards sub-
mitted to the
Censure of
Bucer and
Martyr;

(k) *Strype's Memorials of Archbishop Cranmer*, p. 210.

What

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Upon whose
Exceptions it
was review'd
and alter'd.

And again
confirm'd by
Act of Par-
liament.

Both which
Acts were re-
peal'd by
Queen Mary.

But the Second
Book of King
Edward was
again esta-
blish'd in the
Reign of Queen
Elizabeth.

What Liberties this encourag'd them to take in their Censures of the first Liturgy, and how far they were instrumental to the laying aside several very primitive and venerable Usages, I shall have proper Opportunities of shewing hereafter, when I come to treat of the Particulars in the Body of the Book. It will be sufficient here just to note the most considerable Additions and Alterations that were then made: Some of which must be allow'd to be good; as especially the Addition of the Sentences, Exhortation, Confession, and Absolution, at the beginning of the Morning and Evening Services (which in the first Common-Prayer Book began with the Lord's Prayer) as also the Addition of the Commandments at the beginning of the Communion-Office. The other Changes were the removing of some Rites and Ceremonies retain'd in the former Book: such as the use of Oil in Confirmation; the Unction of the Sick; Prayers for Souls departed, both in the Communion-Office, and in that for the Burial of the Dead; the leaving out the Invocation of the Holy Ghost in the Consecration of the Eucharist, and the Prayer of Oblation that was us'd to follow it; the omitting the Rubrick, that order'd Water to be mix'd with Wine; with several other less material Variations. The Habits also that were prescrib'd by the former Book, were order'd by this to be laid aside; and lastly, a Rubrick was added at the end of the Communion-Office, to explain the Reason of kneeling at the Sacrament. The Book thus revis'd and alter'd, was again confirm'd in Parliament, A. D. 1551, who declar'd, that the Alterations that were made in it proceeded from Curiosity rather than any Worthy Cause. But both this and the former Act made in 1548, were repeal'd in the first Year of Queen Mary, as not being agreeable to the Romish Superstition, which she was resolv'd to restore.

BUT upon the Accession of Queen Elizabeth, the Act of Repeal was revers'd; and in order to the restoring of the English Service, several learned Divines were appointed to take another Review of King Edward's Liturgies, and to frame from them both a Book for the Use of the Church of England. The Names of those who, Mr. Camden (1) says, were employ'd, are these that follow.

Dr. Matthew Parker, afterwards Archbishop of Canterbury.

Dr. Richard Cox, afterwards Bishop of Ely.

Dr. May.

(1) In his History of Queen Elizabeth.

Book of Common Prayer.

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Dr. James Pilkington, afterwards Bishop of Durham.
Sir Thomas Smith.
Mr. David Whitehead.
Mr. Edmund Grindall, afterwards Bishop of London, and
then Archbishop of Canterbury.
T. O. these Mr. Strype says (m), were added Dr. Edwyn
Standys, afterwards Bishop of Worcester, and Mr. Edmund
Guest, a very learned Man, who was afterwards Archdeacon
of Canterbury, Almoner to the Queen, and Bishop of Roches-
ter. And this last Person, Mr. Strype thinks, had the main
Care of the whole Business; being, as he supposes, recom-
mended by Parker to supply his Absence. It was debated at
first which of the two Books of King Edward should be re-
ceiv'd; and Secretary Cecil sent several Queries to Guest, con-
cerning the Reception of some Particulars in the first Book;
as Prayers for the Dead, the Prayer of Consecration, the
Delivery of the Sacrament into the Mouth of the Commu-
nicant, &c (n). But however, the second Book of King
Edward was pitch'd upon as the Book to be propos'd to the
Parliament to be establish'd, who accordingly pass'd and
commanded it to be us'd, With one Alteration or Ad-
dition of certain Lessons to be used on every Sun-
day in the Year, and the Form of the Litany al-
tered and corrected, and two Sentences added in
the Delivery of the Sacrament to the Communi-
cants, and none other, or otherwise.

THE Alteration in the Litany here mention'd, was the
leaving out a rough Expression, viz. From the Tyranny of the
Bishop of Rome, and all his detestable Enormities, which was a
part of the last Deprecation in both the Books of King Ed-
ward; and the adding those words to the first Petition for
the Queen, Strengthen in the true worshipping of thee, in Righ-
teousness and Holiness of Life, which were not in before.
The two Sentences added in the Delivery of the Sacrament,
were these, The Body of our Lord Jesus Christ, which was given
for thee; or the Blood of our Lord Jesus Christ, which was shed
for thee; preserve thy Body and Soul to everlasting Life: which
were taken out of King Edward's first Book, and were the
whole Forms then us'd: Whereas in the second Book of that
King, these Sentences were left out, and in the room of
them were us'd, Take, Eat, or Drink this, with what fol-

(m) Strype's Annals of Queen Eliza-
beth, pag. 82, 83, &c.

(n) Strype, ut supra.

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lows ; but now in Queen Elizabeth's Book both these Forms were united.

THO' besides these here mention'd, there are some other Variations in this Book from the second of King Edward, viz. The first Rubrick, concerning the Situation of the Chancel and the proper Place of reading Divine Service, was alter'd; the Habits enjoin'd by the first Book of King Edward, and forbid by the second, were now restor'd. At the end of the Litany was added a Prayer for the Queen, and another for the Clergy. And, Lastly, the Rubrick that was added at the end of the Communion Office, in the second Book of King Edward VI. against the Notion of our Lord's Corporeal Presence in the Holy Sacrament, was left out of this. For it being the Queen's Design to unite the Nation in one Faith, it was therefore recommended to the Divines to see that there should be no Definition made against the afore-said Notion, but that it should remain as a speculative Opinion not determin'd, in which everyone was left to the Freedom of his own Mind.

And some Alterations made in it in the Reign of King James I.

AND in this State the Liturgy continu'd without any farther Alteration, till the first Year of King James I. When, after the Conference at Hampton-Court, between that Prince with Archbishop Whitgift of Canterbury, and other Bishops and Divines on the one side ; and Dr. Reynolds, with some other Puritans on the other : there were some Forms of Thanksgiving added at the end of the Litany, and an Addition made to the Catechism concerning the Sacraments ; the Catechism before that time ending with the Answer to that Question which immediately follows the Lord's Prayer. And in the Rubrick in the beginning of the Office for Private Baptism, the words *Lawful Minister* were inserted, to prevent Midwives or Laymen from presuming to baptize, with one or two more small Alterations.

And the whole Book again review'd after the Restoration.

AND in this state it continu'd to the time of King Charles II. who immediately after his Restoration, at the Request of several of the Presbyterian Ministers, was willing to comply to another Review, and therefore issu'd out a Commission, dated March 25. 1661. to empower twelve of the Bishops, and twelve of the Presbyterian Divines, to consider of the Objections rais'd against the Liturgy, and to make such reasonable and necessary Alterations as they should jointly agree upon : Nine Assistants on each side being added to supply the Place of any of the twelve Principals who should happen to be absent. The Names of them are as follow :

On

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On the Episcoparian Side. Principals.

Dr. Froun, Archbishop of York;
Dr. Sheldon, Bishop of London;
Dr. Cosin, Bishop of Durham;
Dr. Wmms, Bp of Rochester;
* Dr. King, Bp of Chichester;
Dr. Henthman, Bp of Sarum;
Dr. Morley, Bp of Worcester;
Dr. Sanderson, Bp of Lincoln;
Dr. Laney, Bp of Peterborough;
Dr. Walton, Bishop of Chester;
Dr. Stern, Bishop of Carlisle;
Dr. Gauden, Bishop of Exeter.

Coadjutors.

Dr. Earles, Dean of Westminster;
Dr. Heylin,
Dr. Hackitt,
Dr. Barwick,
Dr. Gunning,
Dr. Pearson,
Dr. Pierce,
Dr. Sparrow,
Dr. Thorndike.

On the Presbyterian Side. Principals.

Dr. Reynolds, Bp of Norwich;
Dr. Tuckney,
Dr. Conant,
Dr. Spurstow,
Dr. Wallis,
Dr. Manton,
Dr. Calamy,
Mr. Baxter,
Mr. Jackson,
Mr. Case,
Mr. Clark,
Mr. Newcoman.

Coadjutors.

Dr. Horton,
Dr. Jacomb,
Mr. Bates,
Mr. Rawlinson,
Mr. Cooper,
Dr. Lightfoot,
Dr. Collins,
Dr. Woodbridge,
Mr. Drake.

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THESE Commissioners had several Meetings at the Savoy, but all to very little purpose; the Presbyterians heaping together all the old Scruples that the Puritans had for above a hundred Years been raising against the Liturgy, and, as if They were not enough, swelling the Number of them with many new ones of their own. To these, one and all, they demand Compliance on the Church Side, and will hear of no Contradiction even in the minutest Circumstances. But the compleatest Piece of Impudence was the Behaviour of Baxter, who (tho' the King's Commission gave them no further power than to compare the Common-Prayer Book with the most antient Liturgies that had been us'd in the Church in the most primitive and purest Times; requiring them to avoid, as much as pos-

I don't meet with this Name either in the Copy of the Commission that was printed in 1661, in the Account of the Proceedings of the Commissioners, or in that Copy of it which Dr. Nichols has printed at the end of his Preface to his Book upon the Common-Prayer. But he mentions him in his Introduction to his Defence of the Doctrine and

Discipline of the Church of England, and there are not twelve principal Commissioners on the Church side without him: And therefore I suppose he was left out of the Copy of the Commission in 1661, by the Printer's Mistake, and that from thence Dr. Nichols might continue the Omission.

fible,

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sible, all unnecessary Alterations of the Forms and Liturgy, where-
with the People were altogether acquainted, and had so long receiv'd
in the Church of England) would not so much as allow that
our Liturgy was capable of Amendment; but confidently
pretended to compose a new one of his own; and, without
any regard to any other Liturgy whatsoever, either modern
or antient, amass'd together a dull, tedious, crude, and In-
digested Heap of Stuff; which, together with the rest of the
Commissioners on the Presbyterian Side, he had the Inso-
lence to offer to the Bishops, to be receiv'd and establish'd
in the room of the Liturgy. Such Usage as this, we may
reasonably think, must draw the Disdain and Contempt of
all that were concern'd for the Church. So that the Con-
ference broke up, without any thing done; except that
some particular Alterations were propos'd by the Episcopal
Divines; which, the May following, were consider'd and
agreed to by the whole Clergy in Convocation. The prin-
cipal of them were, That several Lessons in the Calendar
were chang'd for others more proper for the Days; The
Prayers upon particular Occasions were disjoin'd from the Litany,
and the two Prayers to be us'd in the Ember-Weeks, the Prayer
for the Parliament, that for all Conditions of Men, and the Ge-
neral Thanksgiving were added: Several of the Collects were
alter'd, the Epistles and Gospels were taken out of the last
Translation of the Bible, being read before according to the
old Translation: The Office for Baptism of those of Riper Years,
and the Forms of Prayer to be us'd at Sea were added. In a
word, the whole Liturgy was then brought to that State in
which it now stands, and was unanimously subscribed by
both Houses of Convocation of both Provinces, on Friday
the 20th of December, 1661. And being brought to the
House of Lords the March following, both Houses very rea-
dily pass'd an Act for its Establishment; and the Earl of
Clarendon, then High Chancellor of England, was order'd to
return the Thanks of the Lords to the Bishops and Clergy
of both Provinces, for the great Care and Industry shewn in
the Review of it.

The Compiling
of our Litur-
gy, &c. done
by an Ecclesi-
astical, and
not a Civil
Power.

THUS have I given a brief Historical Account of the
first compiling the Book of Common-Prayer, and of the
several Reviews that were afterwards taken of it by our
Bishops and Convocations: One end of which was, that so
Whosoever will, may easily see (as Bishop Sparrow shews on a
like (o) occasion) the notorious Slander which some of the Ro-

(o) Preface to his Collection of Articles, &c. towards the end.

man Persuasion have endeavour'd to cast upon our Church: viz. That her Reformation hath been altogether Lay and Parliamentary. For it appears by the Proceedings observ'd in the Reformation of the Service of the Church, that this Reformation was regularly made by the Bishops and Clergy in their Provincial Synods; the King and Parliament only establishing by the Civil Sanction what was there done by Ecclesiastical Authority. "It was indeed, as my Lord Bishop of Sarum has excellently well observ'd (k), "confirm'd by the Authority of Parliament; and there was good Reason to desire That, to give it the Force of a Law: But the Authority of [the Book and] those Changes, is wholly to be deriv'd from the Convocation, who only consulted about them and made them. And the Parliament did take that care in the enacting them, that might shew, they did only add the Force of a Law to them: For in passing them it was order'd, that the Book of Common-Prayer and Ordination should only be read over (and even that was carry'd upon some Debate; for many, as I have been told, mov'd that the Book should be added to the Act, as it was sent to the Parliament from the Convocation, without ever reading it: but that seem'd indecent and too implicate to others) and there was no Change made in a Tittle by Parliament. So that they only enacted by a Law what the Convocation had done. And therefore, as his Lordship says in another place (l), As it were a great Scandal on the first General Councils to say, that they had no Authority for what they did, but what they deriv'd from the Civil Power; so is it no less unjust to say, because the Parliament empower'd (I suppose his Lordship means approv'd) some Persons to draw up Forms for the more pure Administration of the Sacraments, and enacted that these only should be lawfully us'd in this Realm, which is the Civil Sanction; that therefore these Persons had no other Authority for what they did. Was it ever heard of, that the Civil Sanction, which only makes any Constitution to have the Force of a Law, gives it any other Authority than a Civil one? The Prelates and other Divines, that compil'd our Forms of Ordination, did it by virtue of the

(k) *Vindication of the Ordination of the Church of England*, p. 53, 54.

(l) *Page 74, 75.*

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“ Authority they had from Christ, as Pastors of his Church;
“ which did empower them to teach the People the pure
“ Word of God, and to administer the Sacraments, and
“ to perform all Holy Functions, according to the Scrip-
“ ture, the Practice of the Primitive Church, and the Rules
“ of Expediency and Reason; and this they ought to have
“ done, tho’ the Civil Power had oppos’d it: In which
“ case their Duty had been to have submitted to whatever
“ Severities and Persecutions they might have been put to
“ for the Name of Christ, or the Truth of his Gospel.
“ But on the other hand, when it pleas’d God to turn the
“ Hearts of those which had the chief Power, to set for-
“ ward this good Work; then they did, as they ought,
“ with all Thankfulness acknowledg so great a Blessing,
“ and accept and improve the Authority of the Civil
“ Power for adding the Sanction of a Law to the Refor-
“ mation, in all the Parts and Branches of it. So by the
“ Authority they deriv’d from Christ, and the Warrant
“ they had by the Scripture and the Primitive Church, these
“ Prelates and Divines made those Alterations and Changes
“ in the Ordinal: And the King and the Parliament, who
“ are vested with the Supreme Legislative Power, added
“ their Authority to them, to make them obligatory on
“ the Subjects.” These excellent words of this Right Re-
“ verend Prelate, are a full and compleat Answer to the Ro-
“ manist’s Cavil of the Lay-Original of our Liturgy. And
“ I cannot but wonder that others, who have wrote exceeding-
“ ly well on the Common Prayer Book, have not been care-
“ ful to obviate this Objection; but have indeed rather given
“ occasion for it, by intimating as if the Book of Common
“ Prayer had been compil’d by some Persons by Virtue and
“ Authority of the King’s Commission only: Whereas it was
“ indeed a Committee of the two Houses of Convocation,
“ and the Book was revis’d and authoriz’d by the whole Sy-
“ nod, and in a Synodical Way, before it receiv’d the Civil
“ Sanction from the King and Parliament.

AND for this reason I have given a true Account of
“ this Matter, that others who are led away by *Erastian* Prin-
“ ciples, and think that the Civil Magistrate only has Autho-
“ rity in Matters of Religion, may be convinc’d that this is
“ not agreeable to the Doctrine of our Church, who de-
“ clares, in her twentieth Article, that the Church (that is, the
“ Ecclesiastical Governors, the Bishops and their Presbyters;
“ Authority for

for there may be a Church where there is no Christian Ma-
 gistrate) hath power to decree Rites and Ceremonies, and Authority
 in matters of Faith, and affirms again in the thirty seventh
 Article, that where we attribute to the Queen's Majesty the chief
 Government, we give not to our Princes the ministering either of
 God's Word, or of the Sacraments; but that only Prerogative, which
 we see to have been given always to all Godly Princes in Holy
 Scriptures by God himself; that is, that they should rule all Estates
 and Degrees committed to their Charge by God, whether they be Ec-
 clestiaſtical or Temporal, and reſtrain with the CIVIL Sword the
 Stubborn and Evil-Doers. Our Liturgy was therefore firſt eſta-
 bliſh'd by the Convocations or Provincial Synods of this
 Realm, and thereby became obligatory in Foro Conſcientiæ;
 and was then confirm'd and ratify'd by the Supreme Magi-
 ſtrate in Parliament, and ſo alſo became obligatory in Foro
 Civili. It has therefore all Authority both Eccleſiaſtical and
 Civil. As it is eſtabliſh'd by Eccleſiaſtical Authority, thoſe
 who ſeparate themſelves and ſet up another Form of Wor-
 ſhip, are Schiſmaticks, and conſequently are guilty of a
 damnable Sin, which no Toleration granted by the Civil
 Magiſtrate can authorize or juſtify. But as it is ſettled by
 Act of Parliament, the ſeparating from it is only an Of-
 fence againſt the State, and as ſuch may be pardon'd by the
 State. The Act of Toleration therefore (as it is call'd) has
 freed the Diſſenters from being Offenders againſt the State,
 notwithstanding their Separation from the Worſhip pre-
 ſcrib'd by the Liturgy. But it by no means frees them
 from the Schiſm they have made in the Church. They are
 ſtill guilty of that Sin, and will be ſo as long as they ſe-
 parate, notwithstanding any Temporal Authority to indem-
 nify them.

AND here I deſign'd to have put an end to the Intro-
 duction: But having in the firſt part of it vindicated the
 uſe of Liturgies in general, and in this Appendix given an
 Hiſtorical Account of our own; I think I cannot more
 properly conclude the Whole, than with Y^r. Dr. Comber's ex-
 cellent and juſt Encomium of the latter. By which the
 Reader will, I doubt not, be very well entertain'd, and per-
 haps be render'd more inquisitive after thoſe Eccleſiaſtical
 and Beauties which are here mention'd, and which it is one
 chief Deſign of the following Treatiſe to ſhew. In hopes
 of this therefore, I ſhall here tranſcribe the very Words of
 that Reverend and Learned Author.

"THO'

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Introduct.

Dr. Comber's

Character of

our Liturgy.

“THO’ all Churches in the World (saith (m) he) have and ever had Forms of Prayer; yet none was ever blessed with so comprehensive, so exact, and so inoffensive a Composition as ours: which is so judiciously contriv’d, that the Wisest may exercise at once their Knowledge and Devotion; and yet so plain, that the most Ignorant may pray with Understanding; so full, that nothing is omitted which is fit to be ask’d in publick, and so particular, that it compriseth most things which we would ask in private; and yet so short, as not to tire any that have true Devotion. Its Doctrine is pure and primitive, its Ceremonies so few and innocent, that most of the Christian World agree in them; its Method is exact and natural, its Language significant and perspicuous, most of the Words and Phrases being taken out of the Holy Scriptures, and the rest are the Expressions of the first and purest Ages; so that whoever takes exception at these, must quarrel with the Language of the Holy Ghost, and fall out with the Church in her greatest Innocence. And in the Opinion of the most impartial and excellent *Grotius* (who was no Member of, nor had any Obligation to this Church) the English Liturgy comes so near to the Primitive Pattern, that none of the Re-form’d Churches can compare with it (n).
 “AND if any thing external be needful to recommend that which is so glorious within; we may add, that the *Compilers* were All of them Men of great Piety and Learning: For they were all either Martyrs or Confessors upon the Restitution of Popery; which, as it declares their Piety, so doth the judicious digesting of these Prayers evidence their Learning. For therein a Scholar can discern close Logick, pleasing Rhetorick, pure Divinity, and the very Marrow of the antient Doctrine and Discipline; and yet all made so familiar, that the Unlearned may safely say, *Amen* (o).
 “LASTLY, all these Excellencies have obtain’d that universal Reputation which these Prayers enjoy in all the World; so that they are most deservedly admir’d by the Eastern Churches, and had in great esteem by the most eminent Protestants beyond Sea (p), who are the most

(m) Dr. Comber's Preface, p. 4. of the Folio Edition.

(n) *Grotius* Ep. ad Boet.

(o) 1 Cor. 14. 16.

(p) See *Duræ's Defence of Liturgies*.

“ impartial Judges that can be desir’d. In short, this Li-Appendix
“ turgy is honour’d by all but the Romanist, whose Interest ^{to}
“ it opposeth, and the Dissenters, whose Prejudices will ^{Introduc.}
“ not let them see its Lustre. Whence it is that they call
“ That (which the Papists hate because it is *Protestant*)
“ *Superstitious* and *Popish*. But when we consider that the
“ best things in a bad World have the most Enemies ; as
“ it doth not lessen its Worth, so it must not bate our
“ Esteem, because it hath malicious and misguided Ad-
“ versaries.
“ HOW endless it is to dispute with these, the little
“ Success of the best Arguments, manag’d by the wisest
“ Men, do too sadly testify. Wherefore we shall endea-
“ vour to convince the Enemies, by assisting the Friends,
“ of our Church-Devotions ; and by drawing that Veil
“ which the Ignorance and Indevotion of some, and the
“ Passion and Prejudice of others have cast over it, re-
“ present the Liturgy in its true and native Lustre : which
“ is so lovely and ravishing, that, like the purest Beauties,
“ it needs no supplement of Art and Dressing, but conquers
“ by its own Attractions, and wins the Affections of all
“ but those who do not see it clearly. This will be suffi-
“ cient to shew, that whoever desires no more than to
“ worship God with Zeal and Knowledge, Spirit and
“ Truth, Purity and Sincerity, may do it by these devout
“ Forms. And to this end may the God of Peace give us
“ all meek Hearts, quiet Spirits, and devout Affections ;
“ and free us from all Sloth and Prejudice, that we may
“ have full Churches, frequent Prayers, and fervent Chari-
“ ty ; that uniting in our Prayers here, we may all join in
“ his Praises hereafter, for the sake of Jesus Christ our
“ Lord. *Amen.*”

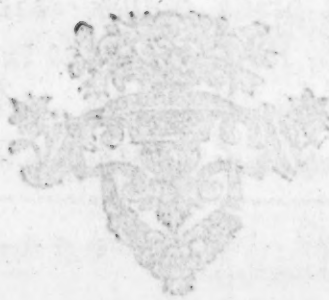
The End of the Introductory Discourse.



K

CHAP.

The End of the Introductory Discourse.



CHAP. I. OF THE TABLES, RULES, AND CALENDAR.

PART I. *Of the Tables and Rules.*

Sect. I. *Of the Rule for finding Easter.*

THE Proper Lessons and Psalms being spoken to at large in other Parts of this Treatise, there is no need to say any thing particularly concerning the Tables that appoint them. I shall therefore pass them by, and begin with the *Rule for finding Easter*; which, because it has been objected against as a false Rule, and that of so great Consequence, as to deter conscientious Ministers from subscribing to the Book of Common-Prayer, I shall here take into particular Consideration.

THE Objection against this Rule is this, That "it often contradicts the other Tables in the Common-Prayer Book, by which we are directed to find Easter, viz. *The Table of Moveable Feasts calculated for forty Years,* and *the Rule to find Easter for ever*: by both which Tables Easter is appointed to be kept sometimes sooner and sometimes

Chap. I.

*Rule for finding Easter.**An Objection against this Rule.*

" sometimes later than the Rule we are here speaking of
 " direct. For That says, That Easter-Day is always the first
 " Sunday after the first Full Moon, which happens next after the
 " one and twentieth Day of March: But by those two Tables
 " Easter-Day is plac'd sometimes sooner and sometimes la-
 " ter than the time here prescrib'd. As for instance, in the
 " year 1664, the first full Moon, next after the one and
 " twentieth Day of March, happen'd upon Wednesday the
 " 15th of April; and consequently the Sunday following
 " being the 19th of April, ought by this Rule to have
 " been Easter-Day: But Easter was that Year kept a
 " Month sooner. For if we look into the Table to find
 " Easter for ever, we shall find that so often as the Golden
 " Number is 16, and the Dominical Letter D (both which
 " happen'd that Year) Easter-Day will be March the 22d;
 " and accordingly by the Table of Moveable Feasts cal-
 " culated for forty Years (I mean that which was then in
 " the Common-Prayer Book, but is now out-dated) we
 " may see that *Easter* was kept on that very day. Thus a-
 " gain, A. D. 1706, according to the Table of Moveable
 " Feasts, and that for finding Easter for ever, Easter-Day
 " was kept on the 24th of March. But the first Full
 " Moon after the one and twentieth of March happen'd
 " that Year again upon the 15th of April; which being
 " Monday, Easter-Day, according to this Rule, ought to
 " have been the Sunday following, viz. April the 21st;
 " but we have shewn that it was again kept a Month
 " before. And as Easter is sometimes kept sooner than
 " the Rule directs, so is it also sometimes later, as may
 " be shewn in the Years 1709, and 1715. For in the first
 " of these Years, viz. 1709, the first Full Moon after the
 " 21st of March was April the 13th, and the next Sunday
 " after that Full Moon was April the 17th, which, accord-
 " ing to this Rule, ought to have been Easter-Day: But
 " by the other two Rules, Easter-Day was order'd to be kept
 " on Sunday the 24th of April, which was a Week later,
 " and so it was observ'd. And thus again, A. D. 1715,
 " by the two foresaid Rules Easter-Day was appointed to be
 " kept on the 17th of April; whereas, according to this
 " Rule (if interpreted according to exact Astronomical Cal-
 " culation) it ought to have been celebrated a Week sooner,
 " viz. on April the 10th. From these seeming Contradic-
 " tions between these Rules, some People would infer,
 " that

that it is very unreasonable to require an Assent to the Rule, since it is so often broke even by the Orders of the Church, at which times they say it is impossible to observe both this and the other Rules, unless we keep two Easters in a Year." This Objection therefore I shall endeavour to remove, and shew, that notwithstanding their seeming Difference, the Rules do exactly agree among themselves. But because to do this it will be necessary to enquire into the Original of this Rule; I shall for that reason, in as few words as I can, shew upon what occasion it was fram'd, and whence it arises that it seems different from the rest.

y. 2. IT is to be observ'd then, that in the first Ages of Christianity there arose a great Difference between the Churches of Asia and other Churches, about the Day whereon Easter ought to be celebrated. The Churches of Asia kept their Easter upon the same Day, on which the Jews celebrated their Passover, viz. upon the 14th Day of their first Month Nisan (which Month began at the New Moon next to the Vernal (a) Equinox) and this they did upon what day of the Week soever it fell; and were from thence call'd Quarto-decimans, or such as keep Easter upon the 14th Day after the [14th] appearance of the Moon. Whereas the other Churches, especially those of the West, did not follow this Custom, but kept their Easter upon the Sunday following the Jewish Passover; partly the more to honour the Day, and partly to distinguish between Jews and Christians. Both Sides pleaded Apostolical Tradition: These latter pretending to derive their Practice from St. Peter and St. Paul; whilst the others, viz. the Asiatics, said they imitated the Example of St. John (b).

THIS Difference for a considerable time continu'd with a great deal of Christian Charity and Forbearance, but at length became the Occasion of great Bitties in the Church, which grew to such a height at last, that Constantine thought it time to use his Interest and Authority to allay the Heat of the opposite Parties, and to bring them to a Uniformity of Practice. To which end he got a Canon to be pass'd in the great General Council of Nice, That every where the Great Feast of Easter should be observ'd upon one and the same Day; and that not on the Day of the Jewish Passover, but, as had

Upon which Occasion the Rule was fram'd.

Easter differently observ'd by different Churches.

Order'd to be every where observ'd on the same Day, by the Council of Nice.

(a) Joseph. Antiq. Judaic. lib. 3. cap. 1. (b) Euseb. Hist. Eccl. l. 5. c. 23, 24. p. 193, &c.

Chap. I.

The Paschal
Canons pass'd
in the Council
of Nice.

been generally observ'd, upon the Sunday afterwards. And that this Dispute might never arise again, these Paschal Canons were then establish'd, viz.

1. *THAT* the one and twentieth Day of March shall be accounted the Vernal Equinox.

2. *THAT* the Full Moon happening upon, or next after the one and twentieth Day of March, shall be taken for the Full Moon of Nisan.

3. *THAT* the Lord's Day next following that Full Moon be Easter-Day.

4. *BUT* if the Full Moon happen upon a Sunday, Easter-Day shall be the Sunday after (c).

The Moons to
be found out
by the Golden
Number.

5. 3. *AGREEABLE* to these is the Rule for finding Easter, which we are now discoursing of. But here we must observe, that the Fathers of the next Century order'd the New and Full Moons to be found out by the Cycle of the Moon, consisting of nineteen Years (invented by Meton the (d) Athenian) and from its great Usefulness in ascertaining the Moon's Age, as it was thought, for ever, was call'd the Golden Number; and was for some time usually written in Letters of Gold. By this Cycle, I say, the Fathers of the next Century order'd the Moon's Age to be found out: which they thought a certain way; since at the end of nineteen Years the Moon returns to have her Changes on the same Day of the Solar Year and Month, whereon they happen'd nineteen Years before. For which reason the Cycle was some time afterwards plac'd in the Calendar, in the first Column of every Month, in such manner as that every Number of the Cycle should stand against those Days in each Month on which the New Moons should happen in that Year of the Cycle. But now it is to be noted, that tho' at the end of every nineteen Years the Moon changes on the very same Days of the Solar Months, on which it chang'd nineteen Years before; yet the Change happens about an hour and a half sooner every nineteen Years than in the former; which, since the time that the Golden Number stood in the Calendar, has made an Alteration of five days: So that tho' the Golden Number did at first point out the true Astronomical Moons; yet the Moon is now about five days old, when by the Golden Number we sup-

(c) Euseb. in vita Constant. lib. 3. c. 8.

(d) Blondel's Roman Calendar, Part. 1. lib. 2. c. 5.

pose it to be but the New Moon; and consequently the Full Moon happens five days later according to the Golden Number, than it does in reality.

AND this is the Reason why Easter is so often kept a Week later than the Rule seems to direct, as may be made plain by giving one Instance. In the Year 1715, the first Astronomical Full Moon after the 21st of March was on the sixth of April, and the Sunday following that, was the tenth; which, if we had gone according to exact Astronomical Calculation, ought to have been Easter-Day. But if we had been guided by the Golden Number, Easter could not have been kept till a Week afterwards: For the Golden Number for that Year was 6, which stood against March the 28th, and pointed out that for the first Day of the New Moon, from whence we must reckon fourteen Days inclusive for the Full Moon; which happening on the tenth of April, and that being Sunday, Easter-Day could not have been till the Sunday after. The same Reason is to be given why Easter-Day is kept sometimes before the Full Moon after the one and twentieth of March, as may be seen by an Example drawn from the Year 1706. In that Year, as I have already shew'd, the first Sunday after the first Full Moon next after the one and twentieth day of March, according to the Computation of the Moon in the Heavens, was the 21st of April; but Easter-Day was notwithstanding kept on the 24th of March, which was a Month before. The Reason of which is this: The Astronomical Moon which that Year began in March, was New the fourth day of that Month; and consequently the Full Moon was on March the 17th; which being before the one and twentieth, if we had gone according to the Moon in the Heavens, we must have waited for the Sunday after the next Full Moon, which, as I said before, was the 21st of April, before we could have had an Easter. But being guided by the Golden Number, we observ'd it otherwise. For the Golden Number for that Year was 16, which points out the 8th of March for the Day of the New Moon; which being five days later than the real New Moon, the Full Moon, according to this Computation, must also be five days later than the real Full Moon: So that tho' the real Full Moon happen'd before the one and twentieth of March, and so could not be the Paschal Full Moon; yet the Full Moon, according to this Computation, happen'd after the one and twentieth of March,

And this is the Reason why Easter is kept sometimes sooner and sometimes later than this Rule seems to direct.

The Rule, that the Full Moon must be after the one and twentieth of March, does not say any thing of the Day of the Week.

Chap. I.

No contradiction
tion of the
this and the
the Rule for
finding Easter.
shall not need
it as usual.

March, (i.e. after the day began) and so might be, and was the Paschal Full Moon; for Easter-Day was observed the Sunday afterwards.

THESE Instances are sufficient to shew how it comes to pass that Easter is sometimes sooner and sometimes later than the Rule seems to direct; and that there is no Contradiction Between this and the other Rules for finding Easter. For when the Rule says, that Easter-Day is the first Sunday after the first Full Moon next after the one and twentieth day of March; it does not direct us to enquire when the Astronomical Full Moon happens; but to find out the Full Moon by the Golden Number in the Calendar, which must be done thus. Having found the Golden Number for the Year, we must look into the Calendar for March 8, and search from thence to April 7 (e), in the first Column before the Days of the Month till we find that Number; and that Day against which the Golden Number stands, is the New Moon by which Easter is to be found that Year. Then we must count from that Day to the next Day inclusive, which is the Day of the Full Moon; and the Sunday after (which we shall find by the Dominical Letter) is Easter-Day, only if the Full Moon happens upon a Sunday, Easter-Day is the Sunday after. And if we observe this Method, we shall always find this Rule agree exactly with the others. For the first Sunday after the first Full Moon next after the one and twentieth of March (if the Full Moon be thus found out) will always be the same Day with that which the Table of Moveable Feasts, and the Rule to find Easter for ever, appoint for Easter-Day. And indeed it is impossible it should be otherwise, since the Rule to find Easter for ever is framed out of those two Columns in the Calendar, viz. of the Golden Numbers and Dominical Letters; and whatever Day is found by that Rule to be Easter-Day is always set down as Easter-Day in the Table of Moveable Feasts. I need not give any Instances, because any one that will observe the Method here laid down (if he has a mind to try it) cannot make a mistake.

the real New Moon the Full Moon according to the Rule, the fourteenth Day of that Moon cannot be the first but the second Full Moon after the one and twentieth of March. Therefore the 8th of March and 8th of April are just fourteen Days before the 8th of March and 8th of April inclusive. And therefore if a New Moon happens before the 8th of March, its fourteenth Day or Full Moon must be before the 8th of March. And if a New Moon happens on any Day after the 5th of April,

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§. 5. I SHALL only observe, that that part of this Rule which mentions the Full Moon's happening after the one and twentieth Day of March, must be understood inclusive of that Day: So that if the Full Moon, i.e. the fourteenth Day of the Moon, happens upon the 21st of March, it is the same thing as if it happens after; for it happens after the Day is begun. And if it were not so, Easter-Day could never fall upon March 22. as, it appears by the Table, it has done and may do again. And this the Rule it self plainly intimates: For after it has said that Easter-Day is the first Sunday after the first Full Moon; &c. lest we should mistake, and, whenever the Full Moon happens on a Sunday, should observe Easter-Day upon that same Day; it adds a Caution, that if the Full Moon happens upon a Sunday, Easter-Day shall be the Sunday after. From whence we may conclude, that if the Full Moon which happens upon the one and twentieth Day of March might not be understood as happening after that Day, some such Caution would also have been added in relation to That, especially since this, if any thing, makes a Month's Difference, and the other but a Week's. And therefore since there is no such Caution added, we are to understand that part of the Rule inclusive; i.e. That Easter-Day is always the first Sunday after the first Full Moon, which happens upon or next after the one and twentieth Day of March; as the second of the Nicene Canons above mentioned expressly declares.

The Full Moon happening upon the 21st of March, to be understood as happening after it.

The Golden Number.

§. 6. HAVING thus said what I think sufficient to reconcile the Rules for finding Easter, and to shew that our Church, in appointing the time of that great Feast, is exactly conformable to the Letter of the Nicene Canons; I shall now add one Paragraph more to shew, that we notwithstanding frequently observe it at a very different time from what the Fathers of that Council intended. For it is very manifest that they design'd that the first Full Moon after the Vernal Equinox, should be the Paschal Full Moon; (for otherwise they knew that the Resurrection of our Blessed Lord could not be commemorated at the time it happen'd.) But then for want of better Skill in Astronomy in those times, they confin'd the Equinox to the 21st of March: which being now eleven or twelve days sooner, viz. on the 9th or 10th of March; it must necessarily happen that the first Full Moon after the 21st of March will be often different from the first Full Moon after the Vernal

This Rule, tho' the same with the Nicene Canons, does not yet answer the Design of them.

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Equinox.

Of the Tables and Rules.

Chap. I.

The Full Moon
happening on
the 21st of
March, 1717,
was on the
16th of the
Month.

Equinox. And therefore whoever observes Easter according to the Letter of the Nicene Canons, can't always observe it according to the Intent of those Fathers. But as soon as ever the Canons were pass'd, the whole Catholick Church was very strict in adhering to them; and so tender of the Authority of them, that about 200 Years after the Nicene Council this following Table was drawn up by *Dionysius Exiguus*, a Roman; wherein are express'd all those days on which the first Full Moons after the one and twentieth of March happen in all the nineteen Years of the Lunar Cycle; which was so well approv'd of, that by a Council of *Chalcedon* holden a little after, it was agreed, that the Sunday next following the Paschal Limits answering the Golden Numbers, as they are express'd in this Table, should be Easter-Day; and that whosoever celebrated Easter on any other Day, should be accounted an Heretick.

ACCORDING to this Table was Easter observ'd from the Year of Christ 524, or thereabouts, till the Year 1582. At which time Pope *Gregory XIII.* reform'd the Calendar, and brought back the Vernal Equinox to the 21st of March, as it was at the time of the Nicene Council. So that the Roman Church, keeping their Easter on the first Sunday after the first Full Moon next after the 21st of March, as their Calendar is now reform'd, observes it exactly according to the use of the Primitive Church. As for instance, in the Year 1709, the first Full Moon after the Vernal Equinox, was on March the 14th in our Account, but on the 25th in the Gregorian; and the Sunday following being our 20th Day, but their 31st, was also Easter-Day in the foreign Account; but our Easter was five Weeks later. So again in this present Year 1717, the first Full Moon after the Vernal Equinox will be on March the 16th; and

The Paschal Limits answering the Golden Numbers.	
Golden Number	The Paschal Limits
1	April 9.
2	March 29.
3	April 13.
4	April 2.
5	March 22.
6	April 10.
7	March 30.
8	April 18.
9	April 7.
10	March 27.
11	April 15.
12	April 4.
13	March 24.
14	April 12.
15	April 1.
16	March 21.
17	April 9.
18	March 29.
19	April 17.

This Rule, tho' the same with the Nicene Canon, does not yet answer the Design of them.

Equinox.

M

and the next day, being Sunday, ought to be Easter-Day, and will be so in the foreign Account, but our Easter will be again five Weeks later. For the Golden Number for that Year being 8, the Paschal Limit (as we find in the Table) is April the 8th; which being Thursday, the next Sunday will be April the 21st. From both which Instances it is very evident, that if we observe the Letter of the first Nicene Canon, we must very often celebrate the greatest Festival of our Church above a Month later than the Time intended even by those Fathers who made that Canon. And therefore (I speak it with the humblest Submission) I think it is very well worth considering, whether it would not be proper to reform our vulgar and erroneous Computation, and to correct our Calendar in such manner, that our Months and Days might be made correspondent to the Sun's true Place and Motion, and Easter be exactly kept according to the Intentions of the Fathers of the Primitive Church.

Sect. 2. Of the Golden Number.

AFTER the Rule for finding Easter, is inserted an Account when the rest of the Moveable Feasts and Holy-Days begin; and after that follow certain Tables relating to the Feasts and Vigils observ'd in the Church of England, and other Days of Fasting and Abstinence, with an Account of certain Solemn Days for which particular Services are appointed. But these, and every thing relating to them, I shall have a more convenient Opportunity to treat of hereafter; and therefore shall pass on now to the Table of Moveable Feasts calculated for Forty Years; where it may be expected I should speak of three things therein mention'd, viz. the Golden Number, the Epact, and the Dominical Letter; and of these the first that offers it self is the Golden Number. Of this therefore in the first place.

§. 2. AND this, as we have already hinted, was invented long before our Saviour's Nativity by Meton the Athenian, from whence it was stil'd the Metonick Cycle; till afterwards it chang'd its Name, being either from its great Usefulness in ascertaining the Moon's Age, or else from its being written in Letters of Gold, call'd the Golden Number; tho'

The Golden Number.

By whom invented, and why call'd Golden Number, &c.

Chap. I.

The Occasion
of it, and how
invented.

tho' sometimes, for the first of these Reasons, it is call'd the Cycle of the Moon.

§. 3. THE Occasion of this Cycle was this: It having been observ'd that at the end of nineteen Years the Moon return'd to have her Changes on the same Days of the Solar Year and Month whereon they happen'd nineteen Years before; it was thought that by the use of a Cycle, consisting of nineteen Numbers, the time of the New Moons every Year might be found out, without the help of Astronomical Tables, after this manner; viz. they observ'd on what Day of each Calendar Month the New Moon fell in each Year of the Cycle, and to the said Days they set respectively the Number of the said Year. Thus observing that the New Moons in the first Year of the Cycle fell on January 23, February 21, March 23, &c. they set the Number 1 to the said Days. And in like manner observing that in the second Year of the Cycle, the New Moons fell on January 12, February 10, March 12, &c. to the said Days they set the Number 2. And after this method they went through all the nineteen Years of the Cycle, as may be seen in the Calendar of most Common-Prayer Books.

The Use of it.

§. 4. THE Golden Numbers being thus plac'd, it was easy to find what Day of any Month in the Year given the New Moon would fall upon; it being known to what Year of the Moon's Cycle the Year given answer'd. Thus for instance, if we want to know what Day of March the New Moon fell upon in the Year 354, we must enquire what was the Golden Number for that Year: Now the Golden Number for that Year being 13, we must look for 13 in the first Column of the Month of March, and there we shall find it set against the 11th Day, whereby we know that the New Moon fell that Year on the 11th Day of March.

How to find
the New Moon
at present by
the Golden
Number.

§. 5. AND by this method the New Moon could be found with accuracy enough at the time of the Nicene Council, forasmuch as the Golden Number did then shew the Day (i. e. the *Nuchthemeron*) upon which the New Moon fell out. And hereupon is founded the Rule of the Nicene Council for finding Easter, as has been already shew'd. But here it is to be observ'd, that the Golden Numbers do not now shew the Days whereon the New Moons fall. For the Cycle of the Moon is less than 19 Julian Years, by one Hour, 27 Minutes, and almost 32 Seconds: Whence it comes to pass, that altho' the New Moons fall again

Of the Tables and Rules.

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Part I.

again upon the same Days, as they did nineteen Years before, yet they fall not on the same Hour of the Day, or Nuchthemeron, but one Hour, 27 Minutes, and almost 32 Seconds sooner. And this Difference arising in about 3 1/2 Years to a whole Day; it must follow that the New Moon, after every 3 1/2 Years, will fall a whole Day (or Nuchthemeron) sooner. So that for this Reason the New Moons fall four Days sooner now than they did at the time of the Nicene Council. Which being observ'd, the Day (i. e. the Nuchthemeron, tho' not the Hour of it) may still be found out by the Golden Number. Thus for instance, if we would know on what Day of December the New Moon will fall this Year, viz. 1717, we must look for the Number 8, which is the Golden Number for this Year, in the first Column of the Calendar in the Month of December, and (That we shall find to be plac'd against December the 26th; from which if we count four Days upwards, i. e. five Days inclusive, we shall fix upon December the 22d for the day of the New Moon; which is the very day on which the New Moon will happen in that Month.

*How the Epact
happily answer
to the Golden
Number.*

§. 6. I SHALL add no more on this Head, than to shew how we may find the Golden Number for any Year. And this is done by adding 1 (a) to the given Year of Christ, and then dividing the Sum by 19. If after the Division nothing remains over, then the Golden Number is 19; but if any Number remains over, then the said Remainder is the Golden Number for that Year. For instance, I would know the Golden Number for this Year 1717, and by this method I find it to be 8; for 1717 and 1 (i. e. 1718) being divided by 19, there will remain 8. And thus much for the Cycle of the Moon.

*To find the
Golden Num-
ber of any
Year.*

Sect. 3. Of the Epacts.

THE Lunar Year consists of twelve Lunar Months, i. e. twelve Months, consisting of about twenty nine Days and a half each. In which space of time the Moon returns to her Conjunction with the Sun; that is, from one New

*The Lunar
Year how com-
puted.*

(a) The Reason of adding 1 is, because the Era of Christ began in the second Year of the Cycle.

N

Moon

Moons to the next New Moon, are very near twenty nine Days and a half. But to avoid Fractions, the Computists allow thirty Days to one Moon, and twenty nine to another. So that in twelve Moons six are computed to have thirty Days each, and the other six but twenty nine Days each. Thus beginning the Year with March (for that was the antient Custom) they allow'd thirty Days for the Moon in March, and twenty nine for that in April; and thirty again for May, and twenty nine for June, &c. according to the old Verses: *Impar Luna Pari, Par fiet in Impare Mense* *In quo completur Mensi Lunatio detur.* For the First, Third, Fifth, Seventh, Ninth, and Eleventh Months, which are call'd *Impares Menses* or Unequal Months, have their Moons according to Computation of thirty Days each, which are therefore call'd *Pares Lunae* or Equal Moons: But the Second, Fourth, Sixth, Eighth, Tenth and Twelfth Months, which are call'd *Pares Menses* or Equal Months, have their Moons but twenty nine Days each, which are call'd *Impares Luna* or Unequal Moons.

NOW these twelve Months of thirty and twenty nine Days alternate, making up but three hundred fifty four Days in all; the whole Lunar Year must consequently be eleven Days shorter than the Solar Year, which consists of three hundred sixty five Days. So that supposing the New Moon to be on the first Day of March in any Year, in the next Year the New Moon will happen eleven Days before the first of March, viz. February 18. Therefore to know the Age of the Moon on the first of March that Year, we add an *Epact*, i.e. an intercalary Number of eleven Days; the Lunar Month being that Year eleven Days before the Solar. Then again at the end of the next Year, the New Moon will fall eleven Days sooner than it did at the end of the foregoing Year, viz. on February the 7th; for which reason we add eleven Days more for the *Epact* of the next Year, which makes it 22. The Year after this the Moon will again fall short of the time whereon it happened in the foregoing Year eleven Days more; which being added to 22, the *Epact* of the Year past, the whole will make 33, that is one whole Moon and three Days over: So that in that Year we compute thirteen Moons, (viz.

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Part I.

(viz. twelve common Moons of thirty and twenty nine Days alternate, and an intercalar one of thirty Days) and take the odd three Days for the Epact of the next Year, and then proceed in the same manner again, by adding eleven at the end of every Year; always observing, when the Number rises above 30, to add an intercalar Moon to that Year, and to retain the remaining Number for the Epact of the next.

§ 3. THUS have we nineteen Epacts following one another in Course, by the adding of eleven Days every Year in the following manner; 11. 22. 33. 14. 25. 36. 17. 28. 39. 20. 31. 12. 23. 34. 15. 26. 37. 18. 29. And here it must be observ'd, that the first Year of the Cycle answers to the Golden Number 1, viz. when the Golden Number is 1, the Epact is 11, when the Golden Number is 2, the Epact is 22, and when the Golden Number is 3, the Epact is also 3; and so on. It is also to be noted, that when the Golden Number is 3, 6, 9, 12, 15, or 18; that is, any Number that may be divided by 3, the Golden Number and Epact are the same. In the Cycle of Epacts, as I have noted them in the Numbers 33. 36. 39. 31. 34. 37. the Figures that have a Dot or Tittle under them are not put as belonging to the Epact; but only denote that in those Years there is an Intercalar, or 13th Month of thirty Days added to the Year before; but the Epacts for those Years are 3. 6. 9. 1. 4. 7. and are so numbred in the Column of Epacts in the Table we are discoursing of. After the Epact of 29, the Cycle begins again at 11; this Intercalar or Additional Moon in that last Year having but twenty nine Days: there being but twenty nine Days wanting in that last Year to make up the last Intercalar Moon, and to bring the Sun and Moon to the same Conjunctions on the same Days of the Month as when the Cycle began. So in the Lunar Cycle, or Cycle of Golden Numbers, there are twelve Years, viz. 1. 2. 4. 5. 7. 8. 10. 12. 13. 15. 16. 18. which contain but twelve Moons each; i. e. there are in those Years but twelve Moons between one Easter and the next. In the other seven Years of the Cycle, viz. when the Golden Number are 3. 6. 9. 11. 14. 17. 19. there are thirteen Moons between one Easter and the next, which are compos'd out of the Epacts or Intercalary Days, viz. those eleven Days in each Year, by which the Moon falls short of the Solar Course;

How the Epacts answer to the Golden Number.

Chap. I.

How to find
the Epact.- 3 not used
the last Epact
added 11 to it
the Golden
Number

Course, which Epacts or Intercalar Days make in the last Year just one Moon of twenty nine Days, and so complete the Cycle. So that the Cycle of Epacts and Golden Number are but as one, and serve to one and the same purpose. The Golden Number denoting what Year it is of the Cycle, and the Epact shewing the distance of the Solar Year from the Lunar in any Year of the same Cycle.

§. 4. THE readiest way to find the Epact is by the Golden Number: For if the Golden Number be 3, or a Number to be divided by 3, the Epact (as I have already observ'd) is the same. If it be any other Number, as 4. 5. 7. or 8. consider how many Numbers it is more than the last Number to be divided by 3, and add so many times 11 to it, casting away 30 as often as there is occasion, and it gives the Epact. Now there can be but two Numbers between the Number to be divided by 3, and the next Number to be so divided; and consequently there can never be occasion to add more than two elevens to the last Number that may be divided by 3. Thus, if the Golden Number be 7 (i. e. one more than 6, the last Number before it to be divided by 3) add 11 to 6, and it makes 17, which is the Epact of that Year. Or if the Golden Number be 17, (i. e. two more than 15, the last Number before it to be divided by 3) add twice 11 or 22 to 15, and it makes 37; from which, if we cast away 30, there will remain 7 for the Epact that Year: One Epact always exceeding the foregoing by 11. But we must always mind to cast away 30, whenever the Numbers which are added together exceed it; except in the last Year, when the Epact is 29; and then having added 11, we cast away but 29, to make the Epact for the next Year or first Year of the Cycle; because, as has been observ'd, that Intercalar Month has but 29 Days.

The Use of the
Epact to find
the Age of the
Moon.

§. 5. AS by the Golden Number we discover the Ecclesiastical Moons, by which all Moveable Feasts are to be found; so by the Epact we discover the true Astronomical Moons very near, i. e. within a Day over or under, which may be sufficient for common use, and no Cycle can be found nearer. The method of doing which is this: If we would know how old the Moon is on any Day of a Month, we must add unto that Day the Epact, and as many Days more as there are Months from March to that Month inclusive (b); out

(b) The Reason of which is, because the Epact increaseth every Year eleven Days, which being almost one Day for every Month, therefore we add the Number of the Month from March inclusive.

of

of which having substracted 30, the Age of the Moon remaineth I. i. e. whatever Number remains after the whole has been divided by 30, so many Days old is the Moon: if nothing remains, the Moon changes that Day. Thus for instance, if we would know what the Age of the Moon will be the 2d of November this present Year 1717, we must enquire after this manner: The Golden Number is 8, and consequently, by the aforesaid Rule, the Epact is 28: To 28 therefore we must add 2, the Day of the Month, and 9 more, the Number of the Month inclusive from March; which three Numbers being added together, make up the Number 39; from which if we substract 30 (the Moon having so many Days in November, that being an unequal Month) there will remain 9, which will appear to be the Age of the Moon on that Day.

6. 6. THE Reason why the Epacts shew the Moon's Age truer than the Golden Number, is, because the Golden Number being affix'd to the Ecclesiastical Calendar, cannot be chang'd or remov'd to other Days than those against which they already stand, unless by publick Authority. But the Epacts, not being so affix'd, have been chang'd from time to time by the Computists, as they saw occasion to make such Alterations, in order to make the Computations agreeable to the Course of the Moon in the Heavens. For tho' in the space of nineteen Years the Moon returns to have her Conjunction with the Sun on the same Days; yet those Conjunctions fall but about an hour and half earlier in the succeeding nineteen Years than they did in the foregoing; which, as has been calculated, makes a whole Day's Difference in a little more than 312 Years. Therefore the Computists have once in a little more than that time chang'd the old Course of the Epacts, and substituted another in its room: To which Cause it is owing that they still notify the New Moons to us according to the real Conjunction of the Luminaries in the Heavens, and have not fail'd us, as the Golden Numbers have done.

Change of the Sunday Letter to the Day

Why the Epacts shew the Moon's Age truer than the Golden Number.

Why the Cycle is longer than 19 Years

How to find the Dominical Letter

How to find the Dominical Letter

The Letter A then thus always belonging to the last Day of the old Year, and first of the new; if thence comes to pass that there is a Change made as to the Sunday Letter in a

O Sect.

the Common Difference the Letter to make the Day of February intercalated Day, as will be found by the former Table, when I treat of the time of keeping St. Martin's Day.

backward

Sect.

Sect. 4. Of the Cycle of the Dominical Letters, commonly call'd the Cycle of the Sun.

The Cycle of the Sun improperly so call'd.

THE Cycle of the Sun is very improperly so call'd, since it relates not to the Course of the Sun; but to the Course of the Dominical or Sunday Letter, and ought therefore to be call'd the Cycle of the Sunday Letter.

The Use of the Cycle.

§. 2. THE Use of the Cycle arises from the Custom of assigning, in the Calendar, to each Day of the Week, one of the first seven Letters of the Alphabet: A, being always affix'd to January the 1st, whatever Day of the Week it be; B to January the 2d, C to January the 3d, and so in order G to January the 7th. After which the same Letters are repeated again; A, being affix'd to January the 8th, and so on. According to this method there being fifty two Weeks in a Year, the said Letters are repeated fifty two times in the Calendar. And were there just fifty two Weeks, the Letter G would belong to the last Day of the Year, as the Letter A does to the first: And consequently That Letter which was at first constituted the Sunday Letter (and the same is to be understood of the other Days of the Week) would always have been so; and there would have been no Change of the Sunday Letter. But one Year consisting of fifty two Weeks and an odd Day over, hence it comes to pass, that the Letter A belongs to the last, as well as to the first Day of every Year. For altho' every Leap Year consists of 366 Days, i. e. of two Days over fifty two Weeks, yet it is not usual to add a Letter more, viz. B, at the end of the Year; but instead thereof to repeat the Letter C, which stands against February the 28th, and affix it again to the Intercalated Day, February the 29th (c). By which means the said seven Letters of the Alphabet remain affix'd to the same Days of a Leap Year, as of a Common Year, thro' all the whole Calendar both before and after. The Letter A then thus always belonging to the last Day of the old Year, and first of the new; it thence comes to pass that there is a Change made as to the Sunday Letter in a

(c) In the Common Almanacks the Letter F is repeated at the 26th of February, which was formerly always call'd the Intercalated Day: But our Church at present seems to make the 29th of February the Intercalated Day, as shall be shew'd hereafter, when I treat of the time of keeping St. Matthias's Day.

backward

Of the Table and Rules.

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Part 12

backward Order; i. e. supposing G to be the Sunday Letter one Year, F will be so the next, and so on.

§. 3. NOW were there but this single Change, Sunday would be denoted by each of the seven Letters every seven Years, and so the Cycle of the Sunday Letter would consist of no more than seven Years. But now there being in every fourth or Leap-Year two Days above fifty two Weeks; hence it comes to pass that there is every such Year a double Change made as to the Sunday Letter. For as the odd single Day above fifty two Weeks in a Common Year, makes the first Sunday in January to shift from that which was the Sunday Letter in the foregoing Year, to the next Letter to it in a backward Order; so a Day being intercalated every Leap-Year at the end of February, and the Letter C being affix'd to the 29th, as well as to the 28th Day of that Month, does also make the first Sunday in March to shift from that which was the Sunday Letter in February, to the next Letter to it in a retrograde Order. So that if in a Leap-Year F be the Sunday Letter for January and February, E will be the Sunday Letter for all the rest of the Year, and D for the Year following. By reason of which double Change in every fourth or Leap-Year, it comes to pass that the Cycle of the Sunday Letter consists of four times seven Years; i. e. it does not proceed in the same Course it did before, till after twenty eight Years: But after that Number of Years, its Course or Order is the same as it was before; as may be seen in the Column of the Dominical Letters in the Table of Moveable Feasts calculated for Forty Years.

A single Change of the Sunday Letter in the Common Year, and a double change in Leap-Years, or of Easter-Day to older Christ.

Why the Cycle consists of 28 Years.

§. 4. TO find out the Sunday Letter for any Year, we must do thus: To the Year of our Lord we must add 9, (for the Era of Christ began in the tenth Year of the Cycle) and then divide the Sum by 28. If any of the Dividend remains, the said Remainder shews the Year of the Cycle sought; if nothing remains of the Dividend, then it is the last or 28th Year of the Cycle. Thus for instance, to find out the Dominical Letter for the present Year 1717, we must add 9 to the Date of the Year, which makes up 1726, which being divided by 28, there will remain 18; which denotes it to be the 18th Year of the Cycle, and consequently that (beginning from G, F, which is the first Year of the Cycle) F is the Sunday Letter.

How to find the Dominical Letter.

Sect.

Sect. 5. Of the Table to find Easter for ever.

The Bishops of Alexandria at first appointed to give notice of Easter-Day to other Churches.

WHEN the Nicene Council had settled the true time for keeping Easter in the Method set down in the first Section of this Chapter; the Bishop of Alexandria (for the Egyptians at that time excell'd in the Knowledge of Astronomy) was appointed to give notice of Easter-Day to the Pope and other Patriarchs, to be notify'd by them to the Metropolitans, and by them again to all other (d) Bishops. But this Injunction could be but temporary: For Process of time must needs make such Alteration in the State of Affairs, as must render any such Method of notifying the time of Easter impracticable. And therefore this was observ'd no longer than till a Cycle or Course of all the Variations which might happen in regard to Easter-Day might be settled.

Cycles after-wards drawn up.

§. 2. HEREUPON the Computists apply'd themselves to frame such a Cycle; And the Vernal Equinox being fix'd by the Council of Nice, and Easter-Day by them also appointed to be always the first Sunday after the first Full Moon next after the Vernal Equinox; they had nothing to do, but to calculate all the Revolutions of the Moon and of the Days of the Week, and enquire whether after a certain Number of Years the New Moons, and consequently the Full Moons, did not fall out, not only on the same Days of the Solar Year (for that they do after every nineteen Years) but also on the same Days of the Week on which they happen'd before, and in the same ordinary Course. Because by calculating a Table for such Number of Years, they might find Easter for ever; viz. by beginning again at the end of the last Year, and going round as it were in a Circle.

The Cycle of 84 Years.

AND first a Cycle was fram'd at Rome for eighty four Years, and generally receiv'd in the Western Church. It being thought that in That space of Time the Changes of the Moon would return to the same Days both of the Week and Year in such manner as they had done before (e). During the time that Easter was kept according to this Cycle,

(d) See Pope Leo's Epistle to the Emperor Marcianus, Ep. 64.

(e) See the Bishop of Worcester's His-

torical Account of Church-Government, p. 67. and Bede Hist. l. 5. c. 22. in fin.

Of the Tables and Rules.

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Part II
Page 1

Britain was separated from the Roman Empire, and the British Churches for some time after that Separation continu'd to keep their Easter by this Table of eighty four Years. But soon after that Separation, the Church of Rome and several others discover'd great Deficiencies in this Account, and therefore left it for another which was more perfect. Not but that also had its Defects, tho' it has been continu'd ever since both in the Greek Church, and our own, and some others (f).

THE Cycle, I mean, was drawn up about the Year 457 by Victorius, or Victorinus, a Native of Aquitain, an eminent Mathematician. Who, observing that the Cycle of the Sunday Letter consisted of twenty eight Years, and consequently that the Days of the Week have a compleat Revolution, and begin and go on again every twenty eight Years, just in the same Order that they did twenty eight Years before; and that the Cycle of the Moon return'd to have her Changes on the same Days of the Solar Year and Month whereon they happen'd nineteen Years before, but not on the same Days of the Week: Victorius, I say, having observ'd this, and endeavouring to compose a Cycle which should contain all the Changes of the Days of the Week and of the Moon also (which was necessary to find Easter for ever,) he multiply'd these two Cycles of nineteen and twenty eight together, and from thence compos'd his Period of 532 Years, from him ever after call'd; the *Victorian Period*. And in this time he suppos'd the New Moons would fall out on the same Days both of the Month and Week, on which they happen'd before, and in the same orderly Course. So that this Day, be it what day it will, is the same day of the Year, Month, Moon and Week, that it was 532 Years ago, or will be 532 Years hence, if this Calculation has no defect in it, as it was then thought to have none, or so little as would make no considerable Variations. And when the first Full Moon after the Vernal Equinox, or March 21, happens on the same Day both of the Month

The Cycle of 532 Years, or Victorian Period.

The Cycle of 532 Years, or Victorian Period.

The Cycle of 532 Years, or Victorian Period.

The Cycle of 532 Years, or Victorian Period.

of the Golden Number and Dominical Letter between
- (f) This Alteration of the Cycle to find Easter, was the Cause that the Britons, who kept to the old Account, differ'd from the Romans in the time of celebrating this Festival. For tho' both kept it on a Sunday, according to the Rule of the Council of Nice; yet they differ'd as to the particular Sunday. This upon the coming in of

Augustin the Monk, first Archbishop of Canterbury, caus'd some Contests in this Island, of which Bede gives a large Account in his Hist. Eccl. 1. 3. c. 23. l. 5. c. 22. where it may be seen that the Britons never were Quarto-decimans, as some have imagin'd them to be.

P

and

Of the Tables and Rules

Chap. I. and Week, it did any Year before, Easter-Day must also fall on the same Day on which it happen'd that Year: So that Easter, according to this Computation, must go thro' all its Variations in 532 Years; forasmuch as the Moon and the Days of the Week have all their Variations in that space.

THIS Calculation was thought to come much nearer to the Truth (as indeed it did) than the former Table of eighty four Years: for which reason it was generally follow'd in a little time. And the fourth Council of Orleans, A. D. 541, decreed, (1) that the Feast of Easter should be celebrated every Year according to the Table of Victorius; and that the Day whereon it is to be celebrated every Year, should be declar'd by the Bishop in the times of Divine Service on the Feast of Epiphany. However, in a little time it was thought more convenient to adapt these Tables to the Calendar, so that every one who had a Book of the Divine Offices wherein this Calendar was plac'd, might know the Day whereon Easter should be kept without any further Information.

And afterwards adapted to the Calendar in the Service-Book.

The occasion of the Golden Number and Dominical Letter's being plac'd in the Calendar.

The Table to find Easter for ever, drawn from the two Columns of the Golden Number and Dominical Letter.

The whole Table being of so great a length to be insert'd into one Book of Divine Offices, it was found more advisable to place the Golden Number, or Cycle of the Moon, in the first Column of the Calendar, and the Dominical Letter in another Column, in such manner as that the Golden Number should point out the New Moons in every Month; by which means it would be easy to find out the fourteenth Day of the Easter-Moon, or the first Full Moon after the one and twentieth Day of March, and then by the Dominical Letter following that Day, to be assur'd of the Day whereon Easter must be kept.

AND from these two Columns is the Table to find Easter for ever, which we are now speaking of, drawn up. That for at any time, only by knowing the Golden Number and Dominical Letter, we may be certify'd at one view, (without any Trouble or Computation) what Day Easter will fall upon in any Year requir'd. The Table itself being no other than a Reduction of those two Columns, viz. of the Golden Number and Dominical Letter between

March 8, and April 3, within which times the Easter-Moon always happens, as has been shew'd before in the Note (e) pag. 46. Thus for instance, if 16 be the Gol-

(1) Can. 1. Concil. Tom. 5. col. 381. *den*

Part 1.

Chap. I.

The Reasons
why the For-
giveness Holy-
Days were es-
tablished in the
Column of
Golden Num-
bers.

The Column of
Calends, &c.

The Columns
of Actions.

which we see it stands against March 1. from which



Day: if E the 30th, and so on: as may be seen by comparing the Tables and Rules with this or any other Instance.

CHAP. I. PART II.

Of the Calendar.

The Introduction.

Chap. I.

I. **H**AVING said what I thought requisite in order to explain the *Tables* and *Rules* before and after the *Calendar*; I shall now proceed to treat, in as little compass as I can, of the *Calendar* it self. And this consists of nine Columns; concerning the First and Third of which I have already said as much, in the former Part of this Chapter, as was necessary to shew the Use and Design of their being plac'd here. I shall only observe further in this place, that there are four *Errata* in the Column of *Golden Numbers*, even in the sealed *Common-Prayer Book*. For against the 1st of January, instead of 2 there should be 3; and against the 3d, instead of 10 there should be 11; and against the 30th, instead of 13 there should be 14; and lastly, against the 1st of May, 2 is put for 11.

Errata in the Column of Golden Numbers.

The Column of Calends, etc.

II. **T**HE Fifth Column (as printed in some *Common-Prayer-Books*) has the *Calends*, *Nones*, and *Ides*, which was the method of Computation us'd by the old *Romans* and *Primitive Christians*, instead of the *Days* of the Month, and is still useful to those who read either *Ecclesiastical* or *Profane History*. But this way of Computation being now grown into *Disuse*; and the Column being also omitted in most Editions of the *Common-Prayer Book*, there is no need that I should enter into the Particulars of it.

The Columns of Lessons.

III. **N**EITHER is there occasion that I should say any thing here concerning the four last Columns of the *Calendar*,

Calendar, which contain the Course of Lessons for Morning and Evening Prayer for Ordinary Days throughout the Year; since the Course of Lessons both for Ordinary Days and Sundays, &c. will come under Consideration in a more proper Place hereafter.

Part 2.

IV. SO that nothing remains to be treated of here, but the Column of Holy-Days; and as many of these too as are observ'd by the Church of England, I shall speak to in the fifth Chapter. But then as to the Popish Holy-Days retain'd in our Calendar, I shall have no fairer Opportunity of treating of them than in this place. And therefore, since some small Account of these has been desir'd by some Persons, I shall here insert it, to gratify their Curiosity.

The Column of Holy-Days.

Of the Romish Saints-Days and Holy-Days in general.

THE Reasons why the Names of these Saints-Days and Holy-Days were kept in the Calendar, were various. Some of them being retain'd upon account of our Courts of Justice, who usually make their Returns on these Days, or else upon the Days before or after them, which are call'd in the Writs, Vigil. Fest. or Craft. as in Vigil. Martin, Fest. Martin, Craft. Martin, and the like. Others were probably kept in the Calendar for the sake of such Trades-men, Handicrafts-men, and others, as are wont to celebrate the Memory of their Tutelar Saints; as the Welch men do St. David, the Shoemakers St. Crispin, &c. And again, Churches being in several Places dedicated to some or other of these Saints, it has been the usual Custom in such Places to have Wakes or Fairs kept upon those Days: So that the People would probably have been displeas'd, if, either in this or the former Case, their Favourite Saint's Name had been left out of the Calendar. Besides, the Histories, which were writ before the Reformation, do frequently speak of Transactions happening upon such a Holy-Day, or about such a time, without mentioning the Month; relating one thing to be done at Lammas-Tide, and another about Martlemas, &c. so that had these Names been quite left out of the Calendar, we might be at a loss to know when several of these Transactions happen'd. But for this and the foregoing Rea-

The Reasons why the Popish Holy-Days were retain'd in our Calendar,

Chap. I.

But not kept
Holy.The Calendar
Holy-Days

Chap. I.

The Reading
only the
Holy-Days
were re-
tain'd in our
Calendar

long our Reformers thought convenient to retain the Names of these Days in the Calendar, tho' not with any regard of being kept Holy by the Church. For this they thought prudent to forbid, as well upon the account of the great Inconveniency brought into the Church in the times of Popery, by the Observation of such a number of Holy-Days, to the great prejudice of labouring and trading Men; as by reason that many of those Saints, they then commemorated were oftentimes Men of none of the best Characters. Besides, the History of these Saints, and the Account they gave of the other Holy-Days, were frequently found to be feign'd and fabulous. For which reason, I suppose, the Generality of my Readers would excuse my giving them or my self any further trouble upon this Head. But being sensible that there are some People who are particularly desirous of this sort of Information, I shall for their sakes subjoin a short Account of every one of these Holy-Days as they lie in their order. But must first bespeak my Reader not to think that I endeavour to impose all these Stories upon him as Truths; but to remember that I have already given him warning that a great part of the Account will be feign'd and fabulous. And therefore I presume he will excuse my burdening him with Testimonies; since tho' I could bring Testimonies for every thing I shall say, yet I cannot promise that they will be convincing. But however, I promise to invent nothing of my own, nor to set down any thing but what the blind Romanists superstitiously believe.

Sect. I. Of the Romish Saints-Days and Holy-Days in January.

8. Lucian,
Confessor and
Martyr.

LUCIAN (to whose Memory the 8th Day of this Month was dedicated) is said by some to have been a Disciple of St. Peter, and to have been sent by him with St. Denis into France, where, for preaching the Gospel, he suffer'd Martyrdom. Tho' others relate, that he was a learned Presbyter of Antioch, well vers'd in the Hebrew Tongue, taking a great deal of pains in comparing and amending the Copies of the Bible. Being long exercis'd in the Sacred Discipline,

Discipline, he was brought to the City of Nicomedia, when the Emperor Galerius Maximianus was there; and having recited an Apology for the Christian Religion, which he had composed before the Governor of the City, was cast into Prison, and having endur'd incredible Torments, was put to death (a).

9. 3. **HILARY**, Bishop of Poitiers in France (commem-
morated on the 20th of this Month) was a great Champion
of the Catholick Doctrine against the Arians; for which he was
persecuted by their Party, and banish'd into Phrygia, about
the Year 356, where he suffer'd much pain in the Con-
science, and many Troubles underwent, He dy'd about
the Year 367.

9. 3. **PRISCILLA**, a Roman Lady, commemorated on the
18th, was early converted to Christianity: but refusing to
abjure her Religion, and to offer Sacrifice when she was
commanded, was horribly tortured, and afterwards beheaded
under the Emperor Claudius, A. D. 47.

9. 4. **FABIAN** was Bishop of Rome about fourteen
Years, viz. from A. D. 239 to 253, and suffer'd Martyr-
dom under the Emperor Decius.

9. 5. **AGNES**, a young Roman Lady of a noble Family,
suffer'd Martyrdom in the tenth General Persecution under
the Emperor Dioclesian, A. D. 306. She was by the wicked
Cruelty of the Judge condemn'd to be debauch'd in a pub-
lick Stews before her Execution; but was miraculously pre-
serv'd by Lightning and Thunder from Heaven. She un-
derwent her Persecution with wonderful readiness, and tho'
the Executioner hack'd and hew'd her Body most unmerci-
fully with the Sword, yet she bore it with incredible Con-
stancy, singing Hymns all the time, tho' she was then no
more than thirteen or fourteen Years old.

ABOUT eight days after her Execution, her Parents
going to lament and pray at her Tomb, where they conti-
nu'd watching all Night, it is reported that there appear'd
unto them a Vision of Angels, array'd with glittering and
glorious Garments; among whom they saw their own
Daughter apparell'd after the same manner, and a Lamb
standing by her as white as Snow; (which is the Reason why
the Painters picture her with a Lamb by her side.) Ever
after which time the Roman Ladies went every Year (as they

Bartholomew

Bishop and Martyr.

13. Hilary, Bi-
shop and Con-
fessor of the
Falls.

The Original
of Hilary's
Vindication
of the
Falls
was
found
in
the
Library
of
the
Falls.

18. Priscilla,
Roman Virgin
and Martyr.

20. Fabian, Bi-
shop and Mar-
tyr.

21. Agnes, Ro-
man Virgin
and Martyr.

22. Agnes, Bi-
shop and Mar-
tyr.

23. Agnes, Bi-
shop and Mar-
tyr.

Why painted
with a Lamb
by her side.

(a) Euseb. Hist. Eccles. l. 9. c. 6. p. 351. C.

Chap. I.

18. History. 3. 1.
The Original
of Archbishop
Palla.

22. Vincent, a
Deacon of
Spain and
Martyr.

20. History. 3. 1.
The Original
of Archbishop
Palla.

21. History. 3. 1.
The Original
of Archbishop
Palla.

3. Blasius, Bi-
shop and Mar-
tyr.

5. Agatha, a
Sicilian Virgin
and Martyr.

still do) to offer and present her on this Day the two best and purest white Lambs they could procure. These they offer at St. Agatha's Altar (as they call it) and from thence the Pope gives Orders to have them put into the choicest Pasture about the City, till the time of Sheep-sheering come; at which season they are clipt, and the Wool is hallow'd, wherof a fine white Cloth is spun and woven, and consecrated every Year by the Pope himself, for the Palls which he useth to send to every Archbishop, and which, till they have purchas'd at a most extravagant Price, they cannot exercise any Ecclesiastical Jurisdiction.

VINCENT, a Deacon of the Church in Spain, was born at Oscard, now Huezza, a Town in Arragon. He was instructed in Divinity by Valerius Bishop of Saragosa; but by reason of an impediment in his Speech, never took upon him the Office of Preaching. He suffer'd Martyrdom in the Dioclesian Persecution about the Year 303, being laid all along upon burning Coals, and, after his Body was broild there, thrown upon Heaps of broken Tiles.

Sect. 2. Of the Romish Saints-Days and Holy-Days in February.

BLASSIUS was Bishop of Sebaste in Armenia, reported to have been a Man of infinite Miracles and Power, put to death in the same City by Agricolaus the President, under Dioclesian the Emperour, in the Year 289. His Name is not put down in some Editions of the Common-Prayer Book, but it occurs in the most authentick.

AGATHA, a Virgin honourably born in Sicily, suffer'd Martyrdom under Decius the Emperour at Catanea. Being very beautiful, Quintianus, the Prætor or Governor of the Province, was enamour'd with her: But not being able to work his ill Design upon her, order'd her to be scourg'd, and then imprison'd, for not worshipping the Heathen Gods. After which she, still persisting constant in the Faith, was put upon the Rack, burnt with hot Irons, and had her Breast cut off. And then being remanded back to Prison, she had several Divine Comforts afforded her: But the Prætor sending for her again, being half dead, she pray'd to God to receive her Soul; with which Petition she immediately expir'd; it being the 5th of Feb. A. D. 253.

§. 1. VALENTINE was an ancient Presbyter of the Church; he suffer'd Martyrdom under Claudius at Rome. Being deliver'd into the Custody of one *Asterius*, he wrought a Miracle upon his Daughter; whom, being blind, he restor'd to sight, by which means he converted the whole Family to Christianity, who all of them afterwards suffer'd for their Religion. *Valentine*, after a Year's Imprisonment at Rome, was beheaded in the *Flaminian Way* about the Year 271, and was enroll'd among the Martyrs of the Church; his Day being establish'd before the times of *Gregory the Great*. He was a Man of most admirable Parts, and so famous for his Love and Charity, that the Custom of choosing *Valentines* upon his Festival (which is still practis'd) took its Rise from thence.

Part 2.
14. Valentine,
Bishop and
Martyr.

The Original
of choosing Va-
lentines.

Sect. 3. Of the Romish Saints-Days and Holy-Days in March.

DAVID, to whose Memory the 1st of this Month was formerly dedicated, was descended from the Royal Family of the Britons, being Uncle to the great King *Arthur*. He was a Man very learned and eloquent, and of incredible Austerity in his Life and Conversation. By his Diligence *Pelagianism* was quite rooted out, and many earnest Professors of the same converted unto the Truth. He was made Bishop of *Caerleon* in *Wales*, which See he afterwards remov'd to *Menevia*; from him ever since call'd *St. Davids*. He sat long, viz. sixty five Years, and (having built twelve Monasteries in the Country thereabouts) dy'd in the Year 642; being, as *Bale* writes out of the *British Histories*, 146 Years old. He was bury'd in his own Cathedral Church, and canoniz'd by Pope *Calixtus II.* about 500 Years afterwards. Many things are reported of him incredible; as that his Birth was foretold thirty Years beforehand; and that he was always attended by Angels who kept him Company; that he bestow'd upon the Waters at *Bath* that extraordinary Heat they have; and that, whilst he was once preaching to a great multitude of People at *Brony*, the Ground swell'd under his Feet into a little Hill; with several other such Stories not worth rehearsing.

1. David,
Archbishop of
Menevia.

St. David,
Bishop of
Menevia.

§. 2. CEDDE was, in the Absence of *Wilfride* Archbishoph of *York*, who was gone to *Paris* for Consecration, and

2. Cedde, or
Chad, Bishop
of Litchfield.

R

gave

Chap. I.

was called
venerable

7. Perpetua,
Mauritanian
Martyr.

was called
venerable

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gave no hopes of a speedy return, enforced by Egfrid King of Northumberland to accept of that See. But Wilfrid being returned, Ceadda was persuaded by Theodorick Archbishop of Canterbury to resign the See to him. After which for some time he liv'd a Monastical Life at Easingburg; till by the means of the same Theodorick he was made Bishop of Litchfield, under Wulfbert King of Mercia, whom he is said to have converted. He dy'd March 2. A.D. 672.

PERPETUA was a Lady of Quality, who suffer'd Martyrdom in Mauritania, under the Emperor Stherius, about the Year 267. She is often very honourably mention'd by Tertullian and St. Austin; the last of whom lets us know that the Day of her Martyrdom was setled into a Holy-Day in his time; and remarks of her, that she gave suck to a young Child at the time of her sufferings.

12. Gregory
the Great, Bi-
shop of Rome,
and Confessor.

GREGORY the Great, who stands next in the Calendar, was descended from noble Parents. He very early addicted himself to Study and Piety, giving all his Estate to the building and maintaining of Religious Houses. He was consecrated Pope about the Year 590, but vigorously refus'd the Title of Universal Bishop (which the Bishops of Constantinople did then, and the Bishops of Rome do now, assume) as Blasphemous, Antichristian, and Diabolical. Among other his Glorious and Christian Deeds, his Memory was annually celebrated here in England, for his devout Charity to our Nation, in sending Austin the Monk, with forty other Missionaries, to convert the Saxons, (who had testify'd their Desire to embrace Christianity) which in a short time they happily achiev'd. Having held the Popedom fourteen Years, he dy'd about the Year 604, leaving many learned Books behind him, which are still extant.

18. Edward
King of the
West-Saxons.

EDWARD was descended from the West-Saxon Kings, and the Son of King Edgar, who first reduc'd the Heptarchy into one Kingdom: After whose Death in the Year 975, this Edward succeeded to the Crown at twelve Years of Age, but did not enjoy it above two or three Years. For paying a Visit to Elfrida his Mother-in-Law at Corfe-Castle in Dorsetshire, he was by her Order stab'd in the Back, whilst he was drinking a Cup of Wine, to make way for her Son Etheldred, his Half-Brother. His Favour to the Monks made his barbarous Murder to be esteem'd a Martyrdom;

Martyrdom; the Day of which was appointed to be kept Festival by Pope Innocent IV. A.D. 1245.

BENEDICT was born in *Nordia*, a Town in Italy, of an honourable Family.

Being much given to Devotion, he set up an Order of Monks, which bears his Name, about the Year 529.

He was very remarkable for his Mortification; and the Monks of his own Order relate, that he would often toll himself in a Heap of Briars to check any carnal Desires that he found to arise in himself.

St. Gregory (b) tells us of a very famous Miracle wrought upon his account; viz. That the Goths, when they invaded Italy, came to burn his Cell; but being set on fire, it burnt round him in a Circle, not doing him the least hurt.

At which the Goths, being entag'd, threw him into a hot Oven, stopping it up close; but coming the next Day, they found him safe, neither his Flesh scorch'd, nor his Clothes sing'd.

He dy'd on the 21st of March, A.D. 542.

They would have burnt him, but he was saved by the intercession of St. Peter.

After several Endeavours by Flight and other Ways to escape, he was at last brought to Rome.

He was afterwards made Bishop of Anagni, and then of Terracina.

From which time he began to be called the Father of the Monks.

He settled the Reversion of his Estate upon the Church.

RICHARD, *Vinam'd de Wiche*, from a Place so call'd in *Worcestershire* where he was born, was brought up at the Universities of *Oxford* and *Paris*.

Being come to Man's Estate, he travell'd to *Banonia*; where, having study'd the Canon Law seven Years, he became publick Reader of the same.

Being return'd home, he was, in the Vacancy of the See of *Chichester*, chosen Bishop by that Chapter: Which the King opposing, he having nominated another, Richard appeal'd to *Rome*, and had his Election confirm'd by the Pope, who consecrated him also at *Lyons* in the Year 1245.

He was very much reverenc'd for his great Learning and diligent Preaching, but especially for his Integrity of Life and Conversation.

Strange Miracles are told of him: As that by his Blessing, he increas'd a single Loaf of Bread to satisfy the Hunger of three thousand poor People: And that in his extreme old Age, whilst he was celebrating the Eucharist, he fell down with the Chalice in his hand, but the Wine was miraculously preserv'd from falling to the Ground.

About seven or eight Years

after

after

after

after

after

after

after

after

after

after

Part 21

21. Benedict, a

3. Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Richard, Bishop of Chichester.

Chap. I.

4. Ambrose,
Bishop of Milan.

after his Death, he was canoniz'd for a Saint by Pope Urban IV. A. D. 1261. **ST. AMBROSE** was born about the Year 340. His Father was Prætorian Præfect of Gaul, in whose Palace *St. Ambrose* was educated. 'Tis reported that in his Infancy a Swarm of Bees settled upon his Cradle; which was a Prognostication, as was suppos'd, of his future Eloquence. After his Father's Death, he went with his Mother to Rome, where he study'd the Laws, practis'd as an Advocate, and was made Governor of Milan and the Neighbouring Cities. Upon the Death of *Auxentius*, Bishop of Milan, there being a great Contest in the Election of a new Bishop, this good Father, in an excellent Speech, exhorted them to Peace and Unanimity, which so mov'd the Affections of the People, that they immediately forgot the Competitors whom they were so zealous for before, and unanimously declar'd that they would have their Governor for their Bishop. Who, after several Endeavours by Flight and other Artifices to avoid that Burthen, was at last compell'd to yield to the Importunities of the People, and to be consecrated Bishop. From which time he gave all his Money to pious Uses, and settled the Reversion of his Estate upon the Church. He govern'd that See with great Piety and Vigilance for more than twenty Years, and dy'd in the Year 396, being about fifty seven Years old. Having first converted the famous *St. Augustin* to the Faith, at whose Baptism he is said miraculously to have compos'd that Divine Hymn, so well known in the Church by the name of *Te Deum*.

19. Alphege,
Archbishop of
Canterbury.

§. 3. **ALPHEGE** was an Englishman of a most holy and austere Life, which was the more admirable in him, because he was born of great Parentage, and began that course of Life in his younger Years. He was first Abbot of Bath, then Bishop of Winchester, and afterwards Archbishop of Canterbury. But in the Year 1012, the Danes being disappointed of a certain Tribute which they claim'd as due to them, they fell upon Canterbury, and spoil'd and burnt both the City and Church: Most of the People they put to the Sword, and, after seven Years miserable Imprisonment, ston'd the good Archbishop to death at Greenwich, who was thereupon canoniz'd for a Saint and Martyr, and had the 19th of April allow'd him as his Festival.

23. St. George
Martyr.

§. 4. **ST. GEORGE**, the famous Patron of the English Nation, was born in Cappadocia, and suffer'd for the sake of his

his Religion, A. D. 290. under the Emperor *Dioclesian* (in whose Army he had before been a Colonel) being suppos'd to have been the Person that pull'd down the Edict against the Christians, which *Dioclesian* had caus'd to be affix'd upon the Church-Doors (c). The Legends relate several strange Stories of him, which are so common, they need not here be related: I shall only give a short Account how he came to be so much esteem'd of in *England*.

WHEN Robert Duke of Normandy, Son to William the Conqueror, was prosecuting his Victories against the Turks, and laying Siege to the famous City of *Antioch*, which was like to be reliev'd by a mighty Army of the Saracens; St. George appear'd with an innumerable Army coming down from the Hills all in White, with a Red Cross in his Banner, to reinforce the Christians; which occasion'd the Infidel Army to fly, and the Christians to possess themselves of the Town. This Story made St. George extraordinary famous in those times, and to be esteem'd a Patron, not only of the *English*, but of Christianity it self. Not but that St. George was a considerable Saint before this, having a Church dedicated to him by *Justinian* the Emperor.

How he came to be Patron of the English.

Sect. 5. Of the Romish Saints-Days and Holy-Days in May.

THE third of this Month is celebrated as a Festival by the Church of Rome, in memory of the Invention of the Cross, which is said to be owing to this Occasion. *Helen*, the Mother of *Constantine the Great*, being admonish'd in a Dream to search for the Cross of Christ at *Jerusalem*, took a Journey thither with that intent: And having employ'd Labourers to dig at *Golgotha*, after opening the Ground very deep (for vast Heaps of Rubbish had purposely been thrown there by the spiteful Jews or Heathens) she found three Crosses, which she presently concluded were the Crosses of our Saviour and the two Thieves who were crucify'd with him. But being at a loss to know which was the Cross of Christ, she order'd them all three to be apply'd to a dead Person. Two of them, the Story says, had no Effect; but the third rais'd the Carcass to Life, which was

3. Invention of the Cross.

(c) See *Lactantius de Mortibus Persecutorum*.

Chap. I.

an evident Sign to *Helena*, that That was the Cross she look'd for. As soon as this was known, every one was for getting a piece of the Cross, insomuch that in *Paulinus's* time (who, being Scholar of *St. Ambrose*, and Bishop of *Nola*, flourish'd about the Year 420) there was much more of the Reliques of the Cross, than there was of the Original Wood. Whereupon that Father says it was miraculously encreas'd: It very kindly affording Wood to Mens importunate Desires, without any loss of its Substance.

6. *St. John*
Evang. ante
Port. Lat.

§. 2. THE next Romish Holy-Day was instituted in memory of *St. John the Evangelist's* miraculous Deliverance out of the Cauldron of burning Oil, which he was thrown into at *Rome*, before the Gate call'd *Porta Latina*, by the order of *Domitian* the Emperor, but from whence he came out more sound and whole than when he was put in. The History of which is recorded by *Tertullian* (d).

19. *Dunstan*,
Archbishop of
Canterbury.

§. 3. *DUNSTAN*, of whom we are next to speak, was well extracted, being related to King *Athelston*. He was very well skill'd in most of the liberal Arts, which being Qualifications much above the Genius of the Age he liv'd in, first gain'd him the Name of a Conjuror, and then of a Saint. He was certainly a very honest Man, and never fear'd to reprove Vice in any of the Kings of the *West-Saxons*, of whom he was Confessor to four successively. But the Monks, to whom he was a very great Friend, (applying all his Endeavours to enrich them and their Monasteries) have fill'd his Life with several nonsensical Stories. Such as are, his making himself a Cell at *Glastenburgh* all of Iron at his own Forge; his Harp's playing of it self, without a hand; his taking a She-Devil, who tempted him to Leudness under the shape of a fine Lady, by the Nose, with a pair of red hot Tongues; and several other such ridiculous Relations not worth repeating. He was promoted by King *Edgar*, first to the Bishoprick of *Worcester*, soon after to *London*, and two Years after that to *Canterbury*. Where having sat twenty seven Years, he dy'd May 19. A.D. 988.

26. *Augustin*,
first Archbi-
shop of Can-
terbury.

§. 4. *AUGUSTIN* was the Person we have already mention'd, as sent by Pope *Gregory the Great* to convert the *Saxons*, from whence he got the name of the *Apostle of the English*. Whilst he was over here, he was made Archbishop

(d) De Præscr. c. 36. p. 215. A. *Legatione de Martino Persecutore*

of Canterbury, A. D. 596. He had a Contest with the Monks of Bangor, about Submission to the See of Rome, who refus'd any Subjection but to God, and the Bishop of Caerleon. Soon after this Difference Ethefride, a Pagan King of Northumberland, invaded Wales, and slaughter'd 150 of these Monks, who came in a quiet manner to mediate a Peace. Which Massacre is by some Writers (but without just Grounds) imputed to the instigation of Austin, in revenge for their Opposition to him. After he had sat some time in the See of Canterbury, he deceas'd the 26th of May, about the Year 616.

6.5. **B E D E** was born at Yarrow in Northumberland, A. D. 735, and afterwards well educated in Greek and Latin Studies, in which he made a Proficiency beyond most of his Age. He is Author of several learned Philosophical and Mathematical Tracts, as also of Comments upon the Scripture: But his most valuable Piece is his Ecclesiastical History of the Saxons. Being a Monk, he study'd in his Cell; where spending more hours, and to better purpose than the Monks were wont to do, a Report was rais'd that he never went out of it. However he would not leave it for Preferment at Rome, which the Pope had often invited him to.

HIS Learning and Piety gain'd him the Surname of **Venerable**. Tho' the common Story which goes about that Title's being given him, is this: His Scholars having a mind to fix a rhyming Title upon his Tomb-Stone, as was the Custom in those times, the Poet wrote,

HAC SUNT IN FOSSA,
B E D E

Placing the word **FOSSA** at the latter end of the Verse for the Rhyme, but not able to think of any proper Epitaph that would stand before it. The Monk being tir'd in this Perplexity to no purpose, fell asleep; but when he awak'd, he found his Verse fill'd up by an Angelick Hand, standing thus in fair Letters upon the Tomb:

HAC SUNT IN FOSSA,
B E D E VENERABILIS OSSA

How he got the Name of Venerable.

Sect.

Sect. 6. Of the Romish Saints-Days and Holy-Days in June.

1. Nicomede,
a Roman
Priest and
Martyr.

NICOMEDE was Scholar to St. Peter, and was discover'd to be a Christian, by his honourable burying one *Felícula* a Martyr. He was beat to death with leaden Plummets, for the sake of his Religion, in the Reign of *Domitian*.

5. Boniface,
Bp of Ments,
and Martyr.

§. 2. **BONIFACE** was a Saxon Presbyter, born in England, and at first call'd *Winfride*. He was sent a Missionary by Pope *Gregory II.* into Germany, whete he converted several Countries, and from thence got the name of the *Apostle of Germany*. He was made Bishop of *Ments* in the Year 745. He was one of the most considerable Men of his time (most Ecclesiastical Matters going thro' his hands, as appears by his Letters) and was also a great Friend and Admirer of *Bede*. Carrying on his Conversions in *Frisia*, he was kill'd by the barbarous People near *Utrecht*, A. D. 755.

17. St. Alban,
Martyr.

§. 3. **ST. ALBAN** was the first Christian Martyr in this Island, about the middle of the third Century. He was converted to Christianity by one *Amphialus* a Priest of *Caerleon* in *Wales*, who flying from Persecution into England, was hospitably entertain'd by *St. Alban*, at *Verulam* in *Hertfordshire*, now call'd from him *St. Albans*. When, by reason of a strict search made for *Amphialus*, *St. Alban* could entertain him safe no longer, he dress'd him in his own Clothes, and by that means gain'd him an Opportunity of escaping. But this being soon found out, expos'd *St. Alban* to the Fury of the Pagans; who summoning him to do Sacrifice to their Gods, and he refusing, they first miserably tormented him, and then put him to death. The Monks have father'd several Miracles upon him, which it is not worth while here to relate.

20. Transla-
tion of Edward
King of the
West-Saxons.

§. 4. **EDWARD** King of the *West-Saxons* being barbarously murder'd by his Mother-in-Law, was first bury'd at *Warham* without any Solemnity; but after three Years was carry'd by Duke *Alferius* to the Minster of *Shaftesbury*, and there interr'd with great Pomp. To the memory of which, the 20th of June has been since dedicated.

Sec. 7. Of the Romish Saints-Days and Holy-Days in July.

ABOUT the Year 1338, there was a terrible Schism in the Church of Rome, between two Anti-Popes, *Urban VI.* and *Clement VII.*; the first chosen by the Italian, the other by the French Faction among the Cardinals. Upon this several great Disorders happen'd: To avert which for the future, Pope *Urban* instituted a Feast to the Memory of that famous Journey which the Mother of our Lord took into the Mountains of *Judea*, to visit the Mother of *St. John the Baptist*; that by this means the Intercession of the *Blessed Virgin* might be obtain'd for the Removal of those Evils. The same Festival was confirm'd by the Decree of *Boniface IX.* tho' it was not universally observ'd until the Council of *Basil*, by Decree of which Council, in their 43d Session upon July 1. 1441, it was order'd that this Holy-Day, call'd the *Visitation of the Blessed Virgin Mary*, should be celebrated in all Christian Churches; That she being honour'd with this Solemnity, might reconcile her Son by her Intercession, who is now angry for the Sins of Men; and that she might grant Peace and Unity among the Faithful.

2. Visitation of the Blessed Virgin Mary.

§. 2. ST. MARTIN was born in *Pannonia*, and for some time liv'd the Life of a Soldier, but at last took Orders and was made Bishop of *Tours* in *France*. He was very diligent in breaking down the Heathen Images and Altars, which were standing in his time; he dy'd in the Year 400, after he sat Bishop twenty six Years. The French had formerly such an Esteem for his Memory, that they carry'd his Helmet with them into their Wars, either as an Ensign to encourage them to Bravery, or else as a sort of a Charm to procure them Victory. His Feast-Day is celebrated upon the 11th of November. The 4th of this Month is dedicated only to the memory of the translating or removing of his Body from the Place where it was bury'd, to a more noble and magnificent Tomb; which was perform'd by *Perpetuus*, one of his Successors in the See of *Tours*.

4. Translation of St. Martin, Bishop and Confessor.

§. 3. SWITHUN was first a Monk, and afterwards Prior, of the Convent in *Winchester*. Upon the Death of *Helinstan* Bishop of that See, by the favour of King *Ethelwolph*, he was promoted to succeed him in that Bishoprick,

15. Swithun, Bishop of Winchester translated.

Chap. 11

A. D. 852. and continu'd in it eleven Years, to his Death. He would not be bury'd within the Church, as the Bishops then generally were, but in the Cemetery or Church-yard. Many Miracles being reported to be done at his Grave, there was a Chappel built over it: And a solemn Translation made in honour of him, which in the Popish Office was celebrated on the 15th of July. In the Church of St. A.

20. Margaret,
Virgin and
Martyr at
Antioch.

S. MARGARET was born at Antioch, and being the Daughter of a Heathen Priest, Olym, President of the East under the Romans, had an Inclination to marry here, but finding she was a Christian, desir'd till he should persuade her to renounce her Religion. But not being able to accomplish his Design, he first put her to unmerciful Torments, and then beheaded her. She has the same Office among the Papists, as Lucia has among the Heathens, viz. to assist Women in Labour. Her Holy Day is very ancient, not only in the Roman, but also in the Greek Church, who celebrate her Memory under the Name of *Martha*. She suffer'd in the Year 278.

22. St. Mary
Magdalen.

S. MARY MAGDALEN's History is sufficiently known from the Gospels. I shall therefore only observe here, that the 2d of July was, by both Common Prayer Books of King Edward VI. dedicated to her Memory: In the Service for the Day, *Prayers* 1st vers. to the end, was appointed for the Epistle, and the Gospel was taken out of St. Luke 7. from the 36th ver. to the end. But because it appears from St. John 11. 2. that the Woman mention'd in that Portion of Scripture that was appointed for the Gospel, was not Mary Magdalen, but Mary the Sister of Lazarus, the Festival was upon that account discontinued.

26. St. Ann,
Mother to the
Blessed Virgin
Mary.

S. ANN was the Mother of the Blessed Virgin Mary, and the Wife of Joachim her Father. An ancient Piece of the sacred Genealogy set down formerly by Hippolytus the Martyr, is preserv'd in Nicephorus (c). There were three Sisters of Bethlehem, Daughters of Mathan the Priest, and Mary his Wife, under the Reign of Cleopatra, and Calopares King of Persia, before the Reign of Herod, the Son of Antipater. The eldest was Mary, the second was Sobe, the youngest's Name was Ann. The eldest being marry'd in Bethlehem, had for Daughter Salome the Midwife; Sobe the second likewise marry'd

Prior of the Convent in Winchester. Upon the Death of William Bishop of that See, by the favour of King Edward, he was promoted to it. See Niceph. lib. 2. cap. 3. Vol. 1. p. 136 A.

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in Bethlehem, and was the Mother of Elizabeth; last of all the third Mary in Galilee, and brought forth Mary the Mother of Christ. When his Bishop was about the Year 290. to death by the Soldiers of Valerian the Emperor, St. Lawrence would not leave him, but followed him all the way, O Father, where do you go without me? For we were wont to offer sacrifice without me. Soon after which, occasion being taken

Sec. 8. Of the Romish Saints Days and Holy Days in August.

THE first Day of this Month is commonly called **Lammas Day**, tho' in the Roman Church it is generally known by the name of the Feast of St. Peter in the Fetters, being the Day of the Commemoration of St. Peter's Imprisonment. **Pot Eudoxia**, the Wife of **Theodosius** the Emperor, having made a Journey to Jerusalem, was there presented with the Fetters which St. Peter was loaded with in Prison; which she presented to the Pope, who afterwards laid them up in a Church built by **Theodosius** in honour of St. Peter. **Eudoxia**, in the mean time, having observed that the first of August was celebrated in memory of **Augustus Caesar** (who had on that Day been saluted **Augustus**, and had upon that account given occasion to the changing of the name of the Month from **Sexilis** to **August**;) she thought it not reasonable that a Holy Day should be kept in memory of a Heathen Prince, which would better become that of a Godly Martyr; and therefore obtained a Decree of the Emperor, that this Day for the future should be kept holy in remembrance of St. Peter's Bonds.

THE reason of its being call'd **Lammas Day**, was a fond Conceit the Popish People had, that St. Peter was Patron of the Lambs, from our Saviour's Words to him, *Feed my Lambs*. Upon which account they thought the Mass of this Day very beneficial to make their Lambs thrive.

§. 2. THE Festival of our Lord's Transfiguration in the Mount, is very ancient. In the Church of Rome indeed it is but of late standing, being instituted by Pope **Celestine** in the Year 1455; but in the Greek Church it was observ'd long before.

§. 3. THE 7th of August was formerly dedicated to the Memory of **Agatha**, a Courtezan of **Syracuse**, who being converted to Christianity by **Narcissus** Bishop of Jerusalem, suffer'd Martyrdom, and was commemorated on this Day: tho' since the Reformation it has been dedicated to the Name of **Jesus**.

1. Lammas Day.

Why so call'd.

6. Transfiguration of our Lord.

7. Name of Jesus.

§. 4.

Chap. L
 of St. Lau-
 rence, Arch-
 deacon of
 Rome and
 Martyr.

§. 4. ST. LAURENCE was by Birth a Spaniard, and Treasurer of the Church of Rome, being Deacott to Sixtus the Pope about the Year 259. When his Bishop was hal'd to death by the Soldiers of *Valerian* the Emperor, St. *Laurence* would not leave him, but follow'd him to the Place of his Execution, expostulating with him all the way, O Father, where do you go without your Son? You never were wont to offer Sacrifice without me. Soon after which, occasion being taken against him by the greedy Pagans, for not delivering up the Church-Treasury, which they thought was in his Custody, he was laid upon a Gridiron, and broil'd over a Fire: At which time he behav'd himself with so much Courage and Resolution, as to cry out to his Tormentors, that he was rather comforted than tormented; bidding them withal turn him on the other side, for that was broil'd enough. His Martyrdom was so much esteem'd in After-times, that *Pulcheria* the Empress built a Temple to his Honour, which was either rebuilt or enlarg'd by *Justinian*. Here was the Gridiron, on which he suffer'd, laid up, where (if we may believe St. *Gregory* the Great, who was too credulous in such kind of matters) it became famous for many Miracles.

28. St. Augustin
 Bishop of
 Hippo.

§. 5. ST. AUGUSTIN was born at *Togaste*, a Town in *Numidia* in *Africa*, in the Year 354. He apply'd himself at first only to Human Learning, such as Poetry and Plays, Rhetorick and Philosophy; being Professor at *Rome* first, and afterwards at *Milan*. At the last of these Places St. *Ambrose* became acquainted with him, who instructed him in Divinity, and set him right as to some wrong Notions which he had imbib'd. He return'd into *Africa* about the Year 388, and three Years afterwards was chosen Bishop of *Hippo*. He was a great and judicious Divine, and the most voluminous Writer of all the Fathers. He dy'd in the Year 430, at seventy seven Years of Age.

29. Beheading
 of St. John
 Baptist.

§. 6. THE 29th of this Month, as *Durandus* says, was formerly call'd *Festum Collectionis S. Johan. Baptista*, or the Feast of gathering up St. *John the Baptist's* Reliques; and afterwards by Corruption, *Festum Decollationis*, the Feast of his Beheading. For the occasion of the Honours done to this Saint, are said to be some miraculous Cures perform'd by his Reliques in the fourth Century: For which reason *Julian* the Apostate order'd them to be burnt, but some of them were privately reserv'd. His Head was found after this, in the Emperor *Valens's* time, and repositied as a precious Relique in a Church at *Constantinople*. Sect.

Sect. 9. Of the Romish Saints-Days and Holy-Days in September.

GILES, or *Egidius*, was one who was born at Athens, and came into France, A. D. 715. Having first dispos'd of his Patrimony to charitable Uses. He liv'd two Years with *Casarius* Bishop of Arles, and afterwards took to an Hermetical Life, till he was made Abbot of an Abby at Nismes, which the King, who had found him in his Cell by chance as he was hunting, and was pleas'd with his Sanctity, built for his sake. He dy'd in the Year 795.

1. Giles, Abbot and Confessor.

§. 2. **EUNUCHUS**, otherwise call'd *Euvortius*, was Bishop of Orleans in France, being present at the Council of Valentia, A. D. 375. The Circumstances of his Election to this See were very strange. Being sent by the Church of Rome into France, about redeeming some Captives, at the time when the People of Orleans were in the Heat of an Election of a Bishop; a Dove lighted upon his Head, which he could not, without great difficulty, drive away. The People observing this, took it for a sign of his great Sanctity, and immediately thought of chusing him Bishop. But not being willing to proceed to Election, till they were assur'd that the lighting of the Dove was by the immediate Direction of Providence, they pray'd to God, that, if he in his Goodness design'd him for their Bishop, the same Dove might light upon him again. Which immediately happening after their Prayers, he was chosen Bishop by the unanimous Suffrages of the whole City. Besides this, several other Miracles are attributed to him; as the quenching a Fire in the City by his Prayers; his directing the digging of the Foundation of a Church, in such a place, where the Workmen found a Pot of Gold, almost sufficient to defray the Charges of the Building; his converting 7000 Infidels to Christianity within the Space of three Days; and, lastly, his foretelling his own Death, and in a sort of a prophetic manner naming *Arianus* for his Successor.

7. Eunuchus, Bishop of Orleans.

§. 3. THE 8th of this Month is dedicated to the memory of the Blessed Virgin's Nativity, a Consort of Angels having been heard in the Air to solemnize that Day as her Birth-Day. Upon which account the Day it self was not

8. Nativity of the Blessed Virgin Mary.

Chap. 4.

14. Holy-Cross Day.

17. Lambert, Bishop and Martyr.

26. St. Cyprian Bishop of Carthage and Martyr.

The Cyprian in the Roman Calendar a different Person.

only kept holy in After-Ages; but it was also honour'd by Pope Innocent IV. with an Office, A.D. 1242 and by Gregory XI. with a Vigil in the Year 1370.

9. 4. THE 14th of this Month is call'd Holy-Cross Day, a Festival deriving its beginning about the Year 615, on this Occasion: Cyrus having plunder'd Jerusalem (after having made great Ravages in other Parts of the Christian World) took away from thence a great Piece of the Cross, which Helena had left there; and at the instigation of his Minstrel, made sport with it: and the Holy Trinity, who then the Emperor giving him Battle, defeated the Enemy, and recovered the Cross: But bringing it back with Triumph to Jerusalem, he found the Gates shut against him, and heard a Voice from Heaven, which told him, that the King of Kings did not enter into that City in so haughty a manner, but meek and lowly, and riding upon an Ass. With that the Emperor dismounted from his Horse, and went into the City not only a foot, but bare-footed, and carrying the Wood of the Cross himself. Which Honour done to the Cross gave rise to this Festival.

5. LAMBERT was Bishop of Meuse in the time of King Pepin I. But reproving the King's Grandson for his lewd Amours, he was, by the Contrivance of one of his Concubines, barbarously murder'd. Being canoniz'd, he at first only obtain'd a Commemoration in the Calendar, till Robert Bishop of Leeds in a General Chapter of the Cistercian Order procur'd a Solemn Feast to his Honour, A.D. 1240.

6. ST. CYPRIAN was by Birth an African, of a good Family and Education. Before his Conversion he taught Rhetorick; but by the Persuasion of one Caecilius a Priest (from whom he had his Surname) he became a Christian. And giving all his Substance to the Poor, he was elected Bishop of Carthage in the Year 248. He behav'd himself with great Prudence in the Decian Persecution, persuading the People to Constancy and Perseverance, which so enrag'd the Heathen, that they made Proclamation for his Discovery in the open Theater. He suffer'd Martyrdom A.D. 261. under Valerianus and Galerius, having foretold that Storm long before, and dispos'd his Flock to bear it accordingly.

BUT the Cyprian in the Roman Calendar celebrated on this Day, as appears by the Roman Breviary, is not the same with St. Cyprian of Carthage, but another Cyprian of

Antioch,

Of the Martyrs.

75

Another who of a Conjuror was made a Christian, and afterwards Deacon and a Maritor. He happened to be in love with one *Jigina*, a beautiful young Christian, whom trying without success, to disengage, he consulted the Devil upon the matter, who frankly declar'd he had no power over good Christians. *Cyprian* not pleas'd with this Answer of the Devil, quitted his Service, and turn'd Christian. But as soon as it was known, both he and *Jigina* were accus'd before the Heathen Governor, who condemn'd them to be fry'd in a Fryng-Pan with Pitch and Fat, in order to force them to renounce their Religion, which they notwithstanding with Constancy persisted in. After their Torment they were beheaded, and their Bodies thrown away unbury'd, till a kind Mariner took them up and convey'd them to Rome, where they were deposited in the Church of *Constantine*. They were marty'd in the Year 304. He was the *Illustrious Sir* *Jerome* was the Son of one *Dusebian*, in a Town call'd *Smidonia* in the Conflict of *Pannonia* and *Dalmatia*. Being a Lad of pregnant Parts, he was sent to Rome to learn Rhetorick under *Dionysius* and *Pictorius*, two famous Latin Criticks. There he got to be Secretary to Pope *Damasus*, and was afterwards baptiz'd. He study'd Divinity with the principal Divines of that Age, viz. *Gregory Nazianzen*, *Ephremus*, and *Dionysius*. And to perfect his Qualifications this way, he learn'd the Hebrew Tongue from one *Barraban* a Jew. He spent most of his time in a Monastery at *Bethlehem*, in great Retirement and hard Study, where he translated the Bible. He dy'd in the Year 420, being fourscore Years old.

d. Faith, Vir-
gin and Mar-
tyr.

d. St. Denys,
Archop. of
Paris and Mar-
tyr.

30. St. Jerom,
Priest, Confes-
sor, and Doct.

d. All Saints
Day.

d. Transla-
tion of K. Ed-
ward the Con-
fessor.

Sect. 10. Of the Romish Saints-Days and Holy-Days in October.

REMIGIUS was born at *Landen*, where he kept him-
self so close to his Studies, that he was suppos'd to
have led a Monastick Life. After the Death of *Benedictus*,
he was chosen Bishop of *Rhemes*, for his extraordinary
Learning and Piety. He converted to Christianity King
Clodoveus, and good part of his Kingdom; for which rea-
son he is by some esteem'd the Apostle of France. After he
had held his Bishoprick seventy four Years, he dy'd at
ninety six Years of Age, A. D. 535. The Cause which he
made

1. Remigius,
Bp of Rhemes.

d. St. Michael's
Day.

Of the Calends.

Chapter 1. made use of, in preſent daye France to this daye their Kings bring usually appointed out of it at their Coronation: **FALLER**, a young Woman ſo call'd, was born at **Poſſe de Gave** in France. She ſuffer'd Martyrdom and very cruel Torments under the Preſidentſhip of **Decianus** about the Year 190.

6. Faith, Vir-
gin and Mar-
tyr. Holy
Cecily Day.

9. St. Denys,
Areop. Bi-
ſhop and Mar-
tyr.

St. DENYS, or **Dionysius** the **Areopagite**, was converted to Chriſtianity by **St. Paul** as is recorded in the Acts of the Acts. He was an Iſt ſonnel of the Judges of the famous Court of the **Areopagus** but was afterwards made Biſhop of **Athens**, where he ſuffer'd Martyrdom for the ſake of the Goſpel. There are ſeveral Books which bear his Name; but they ſeem all of them to have been the Product of the ſixth Century. He is claim'd by the French as their Tutelar Saint, by reaſon that, as they ſay, he was the firſt that preach'd the Goſpel to them. But it is plain that Chriſtianity was not preach'd in that Nation till long after **St. Dionysius's** Death. Among ſeveral fooliſh and incoherent Stories which they relate of him, this is one: That after ſeveral grievous Torments undergone, he was beheaded by **Fecennius** the Roman Governor at **Paris**, at which time he took up his Head, after it was ſever'd from his Body, and walk'd two Miles with it in his Hands, to a Place call'd the **Martyrs Hill**, and there laid down to Reſt.

more 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

13. Transla-
tion of K. Ed-
ward the Con-
feſſor.

Chapter 4. **THE** 13th of this Month is dedicated to the Memory of **King Edward the Confessor's Translation**. He was the youngſt Son of **King Ethelred**, but, all his elder Brothers being dead or fled away, he came to the Crown of England in the Year 1042. His principal Excellency was his gathering together a Body of all the moſt uſeful Laws, which had been made by the Saxon and Daniſh Kings. The Name of **Confessor** is ſuppos'd to have been given him by the Pope, for ſettling what was then call'd **Rome-Scot**; but is now better known by the Name of **Peter-Pence**. The Monks have attributed ſo many Miracles to him, that even his Veſtments are by them repur'd Holy. And his Crown, Chair, Staff, Spurs, &c. are ſtill made uſe of in the Coronation of our **English Kings**.

17. Etheldred,
Virgin.

Chapter 5. **ETHELDRED** was Daughter of **Anna** a King of the **East-Angles**, who was firſt marry'd to one **Tonbert** a great Lord in **Lincolnſhire**, &c. and after him to **King Egfrid** about the Year 671. with both which Huſbands ſhe ſtill continu'd a Virgin, upon pretence of great Sanctity. And ſtaying

Having at Court twelve Years, and continuing this Moroseness, she got leave to depart to Collesham Abbey, where she was a Nun under Ebla, the Daughter of King Ethelfrida, who was Abbess. Afterwards she built an Abby at Ely, which she was Abbess of her self, and there dy'd and was bury'd, being recorded to Posterity by the Name of St. Mary.

St. CRISPINUS and Crispinus were Brethren, and born at Rome. From whence they travell'd to Solssons in France, in order to propagate the Christian Religion. But because they would not be chargeable to others for their Maintenance, they exercis'd the Trade of Shoemakers. But the Governor of the Town discovering them to be Christians, order'd them to be beheaded about the Year 303. From which time the Shoemakers made choice of them for their Tutelar Saints.

26. Crispin, Martyr.

Sect. 11. Of the Romish Saints-Days and Holy-Days in November.

THE 1st of this Month is call'd All-Souls Day, being observ'd in the Church of Rome upon this Occasion. A Monk, having visited Jerusalem, and passing thro' Sicily as he return'd home, had a mind to see Mount Aetna, which is continually belching out Fire and Smoke, and upon that account by some thought to be the Mouth of Hell. Being there, he heard the Devils within complain, that many departed Souls were taken out of their Hands by the Prayers of the Cluniack Monks. This, when he came home, he related to his Abbot Odilo, as a true Story; who thereupon appointed the Second of November to be annually kept in his Monastery, and Prayers to be made there for all departed Souls: And in a little time afterwards the Monks got it to be made a general Holy-Day by the Appointment of the Pope; till in Ours and other Reform'd Churches it was deservedly abrogated.

2. All-Souls Day.

St. LEONARD was born at Le Nam, a Town in France, bred up in Divinity under Remigius Bishop of Rheims, and afterwards made Bishop of Limoges. He obtain'd of King Clodoveus a Favour, that all Prisoners whom he went to see, should be set free. And therefore whenever he heard of any Persons being Prisoners for the sake of Religion,

6. Leonard, Confessor.

Chap. I.

gion, or any other good Cause, he presently procur'd their Liberty this way. But the Monks have improv'd this Story, telling us, that if any one in Prison had call'd upon his Name, his Fetters would immediately drop off, and the Prison-Doors fly open: Insomuch that many came from far Countries, brought their Fetters and Chains, which had fallen off by his Intercession, and presented them before him in token of Gratitude. He dy'd in the Year 500, and has always been implor'd by Prisoners as their Saint.

11. St. Martin,
Bishop and
Confessor.

13. Britius,
Bishop.

§. 3. **ST. MARTIN**'s Account has already been given on July 4.

§. 4. **BRITIUS**, or *St. Brice*, was Successor to *St. Martin* in the Bishoprick of *Tours*. About the Year 435, a great Trouble befel him: For his Landress proving with Child, the uncharitable People of the Town father'd it upon *Brice*. After the Child was born, the Censures of the People increas'd, who were then ready to stone their Bishop: But the Bishop, having order'd the Infant to be brought to him, assur'd him by Jesus the Son of the Living God, to tell him whose Child he was. The Child being then but thirty Days old, reply'd, *You are not my Father*. But this was so far from mending matters with *Brice*, that it made them much worse, the People now accusing him of Sorcery likewise. At last being driven out of the City, he appeal'd to *Rome*, and, after a seven Years Suit, got his Bishoprick again. This Story is told of him by *Gregory Turonensis*, his Successor in his See at *Tours*.

15. Machutus,
Bishop.

§. 5. **MACHUTUS**, otherwise call'd *Maclovius*, was a Bishop in *Bretagne* in *France*, of that Place which is from him call'd *St. Maloes*. He liv'd about the Year 500, and was famous for many Miracles, if the Acts concerning him may be credited.

17. Hugh, Bi-
shop of Lin-
coln.

§. 6. **HUGH** was born in a City of *Burgundy*, call'd *Gratianopolis*. He was at first a *Regular Canon*, and afterwards a *Carthusian Monk*. Being very famous for his extraordinary Abstinence and Austerity of Life, King *Henry II.* having built a House for *Carthusian Monks* at *Witteham* in *Somersetshire*, sent over *Reginald Bishop of Bath* to invite this Holy Man to accept the Place of the Prior of this New Foundation. *Hugh*, after a great many Intreaties, assented, and came over with the Bishop, and was by the same King made Bishop of *Lincoln*. Where he gain'd an immortal Name for his well governing that See, and new building the

the Cathedral from the Foundation. In the Year 1200, upon his Return from Carthusia, the chief and Original House of their Order, (whither he had made a Voyage) he fell sick of a Quartan Ague at London, and there dy'd on November the 17th, and his Body was presently convey'd to Lincoln, and happening to be brought thither when John King of England and William King of Scots had an Interview there, the two Kings out of Respect to his Sanctity, assisted by some of their Lords, took him upon their Shoulders, and carry'd him to the Cathedral. In the Year 1220, he was canoniz'd at Rome, and his Body being taken up October 7. 1282, was plac'd on a Silver Shrine. The Monks have ascrib'd several Miracles to him, which I shall omit for Brevity, and only set down one Story which is credibly related of him, viz. That coming to Godstow, a House of Nuns near Oxford, and seeing a Hearse in the middle of the Quire cover'd with Silke, and Tapers burning about it, he ask'd who was bury'd there, and being inform'd that it was fair Rosamond, the Concubine of King Henry II. who was afforded that Honour for having obtain'd a great many Favours of the King for that House, he immediately commanded her Body to be digg'd up, and to be bury'd in the Church-yard, saying it was a Place a great deal too good for a Harlot, and therefore he would have her remov'd as an Example to terrify other Women from such a wicked and filthy kind of Life.

§. 7. EDMUND was a King of the East-Angles, who being assaulted by the Danes (after their Irruption into England) for the Possession of his Country, and not being able to hold out against them, offer'd his own Person if they would spare his Subjects. But the Danes, having got him under their Power, endeavour'd to make him renounce his Religion: which he refusing to do, they first beat him with Bats, then scourg'd him with Whips, and afterwards, binding him to a Stake, shot him to death with their Arrows. His Body was bury'd in a Town where Sigebert one of his Predecessors had built a Church, and where afterwards (in honour of his Name) another was built more spacious, and the Name of the Town, upon that occasion, call'd St. Edmund's Bury.

§. 8. CÆCILIA was a Roman Lady, who, refusing to renounce her Religion when requir'd, was thrown into a Furnace of boiling Water, and scalded to death: Tho' others

Part II

Lucy, Vir.

and Mar.

23. St. Cle.

ment I. R.

shop of Rome.

and Martyr.

24. St. Chas.

has a sign.

25. St. John.

26. St. Peter.

27. St. Paul.

28. St. Andrew.

29. St. Bartholomew.

30. St. Thomas.

31. St. James.

32. St. Philip.

33. St. Matthias.

34. St. Simon.

35. St. Jude.

36. St. Peter the Apostle.

37. St. Paul the Apostle.

Of the Customs

others say she was killed by lightning under a Bath, which was a Devil, sometimes, inflicted in those Days upon Women of Quality who were Criminals. She lived in the Year 1225, and there was a great Agony of a Monk of a

23. St. Clement I. Bishop of Rome, and Martyr.

11. St. Martin, Bishop of Tours.

25. Catherine, Virgin and Martyr.

St. CLEMENT was a Roman by Birth, and one of the first Bishops of that Place. He lived in the Year 97, and was Author of two very excellent Epistles, which were so much esteemed of by the Pagans & Christians, that for some time they were read in the Churches for Canonical Scripture. He was for the sake of his Religion condemned by Trajan to lie on Stones in the Mines; and afterwards, making an Anchor of his Neck, was drowned in the Sea. He is said to have performed several Miracles. St. CATHERINE was born at Alexandria, and bred up to Letters. About the Year 150, she was converted to Christianity, which she afterwards professed with great Courage and Constancy; openly rebuking the Heathens for offering Sacrifice to their Idols, and upbraiding the Cruelty of Maximian the Emperor, to his Face. She was condemned to suffer Death in a very unusual manner, viz. by rolling in a Wheel stuck round with Iron Spikes, or the Points of Swords, over her Body. She immediately commanded her to be buried in the Church-yard, laying in a Place as

Sect. 8. Of the Romish Saints-Days and Holy-Days in December.

6. Nicolas, Bishop of Myra in Lycia.

St. EDWARD was a King of the East-Angles, who was born at Patera, a City of Lycia, and was afterwards, in the time of Constantine the Great, made Bishop of Myra. He was remarkable for his great Charity; as a Proof of which, this Instance may serve. Understanding that three young Women, Daughters of a Person who had fell to Decay, were tempted to take lewd Courses for a Maintenance; he secretly convey'd a Sum of Money to their Father's House, sufficient to enable him to provide for them in a virtuous way.

8. Conception of the Blessed Virgin Mary.

THE Feast of the Conception of the Virgin Mary, was instituted by Anselm Archbishop of Canterbury, upon occasion of William the Conqueror's Fleet being in a Storm, and afterwards coming safe to Shore. But the Council of Oxford, held in the Year 1222, left People at liberty whether they would observe it or not. But it had before this given rise to the Question ventilated so warm in the Roman Church,

Church, concerning the Virgin Mary's immaculate Conception; which was first started by Peter Lombard about the Year 1160.

§. 3. LUCY was a young Lady of Syracuse, who, being ^{13. Lucy, Virgin and Martyr.} courted by a Gentleman, but preferring a religious single Life before Marriage, gave all her Fortune away to the Poor, in order to stop his farther Applications. But the young Man enrag'd at this, accus'd her to Paschasius, the Heathen Judge, for professing Christianity; who thereupon order'd her to be sent to the Stews: But she struggling with the Officers who were to carry her, was, after a great deal of barbarous Usage, kill'd by them. She liv'd in the Year 305.

§. 4. THE 16th of December is call'd O Sapientia, from ^{16. O Sapientia.} the beginning of an Anthem in the Latin Service, which us'd to be sung in the Church (for the honour of Christ's Advent) from this Day till Christmas-Eve.

§. 5. SILVESTER succeeded Miltiades in the Papacy ^{31. Silvester, Bp of Rome.} of Rome, A. D. 314. He is said to be the Author of several Rites and Ceremonies of the Romish Church, as of Asylums, Unctions, Palls, Corporals, Mitres, &c. He dy'd in the Year 334.

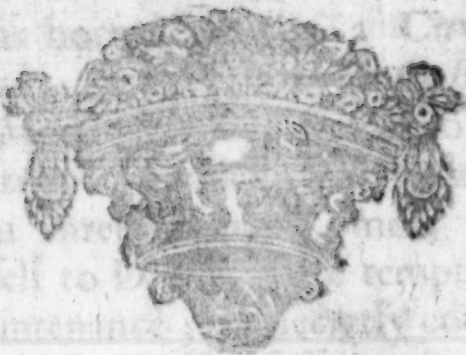


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Yest 334.
lums, Nations, Pells, Corporas, Mirres, &c. He dy'd in the
tal Rices and Ceremonies of the Romish Church, as of A.D. 314. He is said to be the Author of sever
of Rome, A.D. 314. He is said to be the Author of sever
§. 7. SILVESTER succeeded Martin in the Papacy
Advent) from this Day till Christmas-Eve.
us'd to be sung in the Church (for the honour of Christ
the beginning of an Anthem in the Latin Service, which
§. 4. THE 18th of December is call'd O Saviour, from 16. O Saviour.

Part 3. Of the *Monasteries*, *Saints Days*, and *Holy Days* in *December*.



NICHOLAS was born in the City of Lynn, and
 was afterwards made Bishop of Exeter for his great
 Charity; as a Father and a Prince may serve.
 Understanding that there were many Daughters of a
 perjured who had fell to the sword, he was ready to take Jewd
 Cousins for a Maintenance, and actually craved a Sum of
 Money for their Father's Home, sufficient to enable him to
 provide for them in a various way.
 The Ship of the Company of the Virgin Mary,
 was destroyed by Sir John Archibishop of Canterbury, upon oc-
 casion of William the Conqueror's Fleet being in a Storm, and
 afterwards coming safe to Shore. But the Countess of Ox-
 ford Year 1272, Y^e People at liberty whether
 they would, offering a prayer. But it had before this given
 rise to the Question ventur'd to write in the Roman
 Church.

shall be otherwise determined by the Ordinance of the Place: And the Church shall remain as they have done in times past.

Chap. II.

CHAP. II.

OF THE

FIRST RUBRICK.

The Introduction.

HAVING done with the Tables, Rules, and Calendar, I should now proceed in order to the Daily Morning and Evening Service: But the First Rubrick, relating to that Service, making mention of several things which deserve a particular Consideration, and which must necessarily be treated of some where or other, I think this the properest Place to do it in, and shall therefore take the Opportunity of this Rubrick to treat of them in a distinct Chapter by themselves.

THE Rubrick runs thus,

THE ORDER for MORNING and EVENING PRAYER, Daily to be said throughout the Year.

THE Morning and Evening Prayer shall be us'd in the accustomed Place of the Church, Chappel, or Chancel: except it shall

Chap. II.

Of the First Rubrick.

shall be otherwise determin'd by the Ordinary of the Place: And the Chancels shall remain as they have done in times past.

AND here is to be noted, that such Ornaments of the Church and the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in this Church of England, by the Authority of Parliament, in the second Year of the Reign of King Edward the Sixth.

THESE are the Words of the Rubrick, and from thence I shall take occasion to treat of these four things, viz.

I. THE prescrib'd Times of publick Prayer; Morning and Evening.

II. THE Place where it is to be us'd; in the Church, Chappel, or Chancel.

III. THE Minister, or Person officiating.

IV. THE Ornaments us'd in the Church, or by the Minister.

Of all which in their Order.

Sect. I. Of the Prescrib'd Times of Publick Prayer.

The Necessity
of prescribing
Set Times for
the Perfor-
mance of Di-
vine Worship.

Why the Jew-
ish Sacrifices
were offer'd at
the 3d and
9th Hours.

MAN, consisting of Soul and Body, cannot always be actually engag'd in the immediate Service of God, that being the Privilege of Angels and Souls freed from the Fetters of Mortality. So long as we are here, we must worship God with respect to our present State; and therefore must of necessity have some Definite and Particular Time to do it in. Now that Men might not be left in an uncertainty in a matter of so great importance, People of all Ages and Nations have been guided by the very Dictates of Nature, not only to appoint some certain Seasons to celebrate their more solemn Parts of Religion (of which more hereafter) but also to set apart Daily some Portion of Time for the Performance of Divine Worship. To his peculiar People the Jews God himself appointed their Set Times of publick Devotion, commanding them to offer up two Lambs daily, one in the Morning, and the other at Even,

Of the First Rubrick.

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Even, Exod. 29. 39. Numb. 28. 4. which we find from other Places of Scripture, viz. Acts 2. 15. and chap. 3. 1. were at their Third and Ninth Hours, which answer to our Nine and Three; that so those Burnt-Offerings, being Types of the Great Sacrifice which Christ the Lamb of God was to offer up for the Sins of the World, might be sacrific'd at the same Hours wherein his Death was begun and finish'd. For about the Third Hour, or Nine in the Morning, he was deliver'd to Pilate, accus'd, examin'd, and condemn'd to die, Mat. 27. 1. 26. About the Sixth Hour, or Noon, this Lamb of God was laid upon the Altar of the Cross, John 19. 14. and at the Ninth Hour, or Three in the Afternoon, yielded up the Ghost, Mat. 27. 46, 50. And tho' the Levitical Law expir'd together with our Saviour; yet the publick Worship of God must still have some certain Times set apart for the Performance of it: and accordingly all Christian Churches have been us'd to have their publick Devotions perform'd daily every Morning and Evening. The Apostles and Primitive Christians continu'd to observe the same Hours of Prayer with the Jews, as might easily be shewn from the Records of the ancient Church (a). And indeed there seems to be as much reason why Christ's Death should be commemorated by our Christian Sacrifice about the time it happen'd, as there was that it should be foreshewn by the Legal Sacrifice about that time. But the Church of England cannot be so happy as to appoint any set Hours when either Morning or Evening Prayer shall be said: Because, now People are grown so cold and indifferent in their Devotions, they would be too apt to excuse their absenting from the publick Worship, from the Inconveniency of the Time. And therefore She hath only taken care to enjoin that Publick Prayers be read every Morning and Evening daily throughout the Year; that so all her Members may have Opportunity of joining in publick Worship twice at least every Day. But to make the Duty as practicable and easy both to the Minister and People as possible, She hath left the Determination of the particular Hours to the Ministers that officiate; who, considering every one his own and his Peoples Circumstances, may appoint such

See 1.

All priests and Deacons had say the Morning and Evening prayer daily, and in Church.

Or praying in their families.

The Primitive Christians observ'd the same Hours of Prayer for the same reason.

Why not enjoyn'd by the Church of England.

(a) Constit. Apost. 1. 8. c. 34. Ter- Hieron. in Dan. 6. Rup. de Divin. Of-
tull. de Jejun. cap. 10. Cypr. de Orat. fic. 1. 1. c. 5.
Domin. Basil in Reg. fuf. Disp. Int. 37.

Chap. II.

All Priests
and Deacons
to say the
Morning and
Evening Ser-
vice, daily;
either openly
at Church,

Or privately in
their Families.

Hours for Morning and Evening Prayer, as they shall judge to be most proper and convenient.

§. 2. But if it be in Places where Congregations can be had, and the Curate of the Parish be at home, and not otherwise reasonably hinder'd, She expects and enjoins that he say the same in the Parish-Church or Chappel where he ministrETH, and cause a Bell to be tolled a convenient time before he begin, that the People may come to hear God's Word, and to pray with him. But if for want of a Congregation, or some other Account, he cannot conveniently read them in the Church; he is then bound to say them in the Family where he lives. For by the same Rubrick, All Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by Sickness, or some other urgent Cause (a.) The occasion of which Rubrick was probably a Rule in the Roman Church, by which, even before the Reformation and the Council of Trent, the Clergy were oblig'd to recite what they call the Canonical Hours (i. e. the Offices for the several Hours of Day and Night, in the Breviary) either publickly in a Church or Chappel, or privately by themselves. But our Reformers not approving the Priests performing by themselves what ought to be the united Devotions of many; and yet not being willing wholly to discharge the Clergy from a constant Repetition of their Prayers; thought fit to discontinue these solitary Devotions; but at the same time order'd, that if a Congregation at Church could not be had, the publick Service, both for Morning and Evening, should be recited in the Family where the Minister resided.

Sect. 2. Of Churches; or Places set apart for the Performance of Divine Worship.

The Necessary
of having Ap-
propriate Pla-
ces for the
publick Wor-
ship of God.

THE Publick Worship of God, being to be perform'd by the joint Concurrence of several People, does not only require a Place conveniently capacious of all that assemble together to perform that Worship; but there must be also some Determinate and Fix'd Place appointed, that so all who belong to the same Congregation, may know whither they may repair and meet one another. This Rea-

(a) The Rubrick at the end of the Preface, concerning the Service of the Church.

son put even the *Heathens*, who were guided by the Light of Nature, upon erecting *Publick Places* for the Honour of their Gods, and for their own Conveniency, in meeting together to pay their Religious Services and Devotions. And the *Patriarchs*, by the same Light of Nature, and the Guidance of God's Holy Spirit, had *Altars* (b), *Mountains* (c), and *Groves* (d) for that purpose. In the Wilderness, where the *Israelites* themselves had no settled Habitation, they had, by God's Command, a moving *Tabernacle* (e). And as soon as they should be fix'd in the Land of Promise, God appointed a Temple to be built at *Jerusalem* (f), which *David* intended (g), and *Solomon* perform'd (h). And after that was demolish'd, another was built in the room of it (i), which *Christ* himself own'd for his *House of Prayer* (k), and which both He frequented as well as the *Synagogues*. And that the *Apostles* after him had Churches fix'd, and appropriate Places for the joint Performance of Divine Worship, will be beyond all Dispute, if we take but a short Survey of the first Ages of Christianity. In the Sacred Writings we find more than probable Footsteps of some Determinate Places for their solemn Conventions, and peculiar only to that use. (Of this nature was that [*ὕψιστος*, or] *Upper Room*, into which the *Apostles* and *Disciples* (after their return from our Saviour's Ascension) went up, as into a Place commonly known, and separate to Divine Use, Acts 1. 13. Such a one, if not the same, was that *One Place* wherein they were all assembled with one accord upon the Day of *Pentecost*, when the Holy Ghost visibly came down upon them, Acts 2. 1. And this the rather, because the Multitude (and they too Strangers of every Nation under Heaven) came so readily to the Place upon the first Rumour of so strange an Accident; which could hardly have been, had it not been commonly known to be the Place where the Christians us'd to meet together. And this very learned Men take to be the meaning of the 46th Verse of this Chapter, *They continu'd daily with one accord in the Temple, and breaking Bread*, *κατ' οἶκον* (not as we render it, from House to House, but) at Home, as 'tis in the Margin, or in the

(b) Gen. 13. 4.
(c) Gen. 22. 2.
(d) Gen. 21. 33.
(e) Exod. 25. &c.
(f) Deut. 12. 10, 11.

(g) Psal. 122.
(h) 1 Kings 8.
(i) Ezra 3. 8.
(k) Mat. 21. 13.

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House; they eat their Meat with Gladness of Heart; is when they had perform'd their daily Devotions at the Temple; at the accusom'd Hours of Prayer, they us'd to return home to this Upper Room, there to celebrate the Holy Eucharist, and then go to their ordinary Meals. And Mr. Gregory proves that the Upper Rooms, so often mention'd in Scripture, were Places in that part of the House which was highest from the Ground, set apart by the Jews as well as Christians for the Performance of the Publick Worship and Devotions (l). However, that Interpretation of the Text seems to be clear and unforc'd, and the more probable, because it immediately follows upon their assembling together in that One Place on the Day of Pentecost, which Room is also call'd by the same name of House, at the 2d Verse of that Chapter. And it is not at all unlikely, but that when the first Believers sold their Houses and Lands, and laid the Money at the Apostles Feet, to supply the Necessities of the Church; some of them might give their Houses (at least some eminent Room in them) for the Church to meet in, and to perform their Sacred Duties. Which also may be the reason why the Apostle so often salutes such and such a Person, and the Church in his House (m); which seems clearly to intimate, that in such or such a House (probably in the [ὑπερῶν] or Upper Room of it) there was the constant and solemn Convention of the Christians of that Place for their joint Celebration of Divine Worship. For that this Salutation is not us'd merely because their Families were Christians; appears from other Salutations of the same Apostle, where Aristobulus and Narcissus, &c. are saluted with their Household (n). And this will be farther clear'd by that famous Passage of St. Paul, 1 Cor. 11. 22. where (taxing the Corinthians for their Irreverence and Abuse of the Lord's Supper, one greedily eating before another, and some of them even to Excess; What (says he) have you not Houses to eat and drink in? or despise ye the Church of God? Where that by Church is not meant the Assembly meeting, but the Place in which they us'd to assemble, is evident, partly from what went before (for their coming together in the Church, ver. 18. is explain'd by their coming together into one Place, ver. 20. plainly arguing that the Apostle meant not the Persons but

(l) See Mr. Gregory's Observations upon Scripture, chap. 23.

(m) Rom. 16. 3, 5. 1 Cor. 16. 19.

Col. 4. 15. Philem. ver. 1, 2.

(n) Rom. 16. 10, 11, 14, 22. Tim. 4. 19.

the Place) partly from the Opposition which he makes be-
tween the Church and their own Private Houses: If they
must have such irregular Banquets, they had Houses of their
own, where 'twas much siter to have their ordinary Res-
past, than in that Place which was set apart for the Com-
mon Exercises of Religion, and therefore not to be dis-
honour'd by such extravagant and intemperate Feasting,
which was no less than despising it. For which reason he en-
joins them in the close of the Chapter, that if any Mambun-
ger he should eat at home. And in this sense was this Text al-
ways understood by the ancient Fathers.

THUS stood the Case during the Times of the Apo-
stles: As for the Ages after them, we find that the Primitive
Christians had their fix'd and definite Places of Worship, espe-
cially in the second Century; as, had we no other Evidence,
might be made good from the Testimony of the Author of
that Dialogue in Latin (if not Latin himself, of which there
is little reason to doubt) who expressly mentions that House
or Room wherein the Christians were wont to assemble to-
gether (p). And Element, in his famous Epistle to the Co-
rinthians (q), assures us that Christ did not only appoint the Times
when, and the Persons by whom, but also the Places where he would
be solemnly serv'd and worshipp'd. And Justin Martyr expressly
affirms, that upon Sunday all Christians (whether in Town or Coun-
try) us'd to assemble together in one Place (r); which could hard-
ly have been done, had not that Place been fix'd and settled:
The same we find afterwards in several Places of Tertullian;
who speaks of their coming into the Church and House of
God (s); which he elsewhere (t) calls the House of our Dove;
i. e. of the Holy Spirit; and there describes the very Form and
Fashion of it. And in another Place (u), speaking of their
going into the Water to be baptiz'd, he tells us, They were
wont first to go into the Church to make their solemn Renunciation
before the Bishop. About this time in the Reign of Alexander
Severus the Emperor (who began his Reign about the Year
222) the Heathen Historian tells us (v), That when there
was a Contest between the Christians and Vintners about a

And Primitive
Christians

They always
stood at the
East end of the
Church, and
wore

They were
wont first to go
into the Church
to make their
solemn Renun-
ciation

(o) August. Quæst. 57. in Leviticum, Tom. 3. col. 516. F. Basil. Moral. Reg. 30. c. 1. Tom. 2. p. 437. A. Chrysost. in 1 Cor. 11. 22. Hom. 27. Tom. 3. p. 419. lin. 40. Theodoret. in eundem lo- cum, Tom. 3. p. 175. A. (p) Philopatt. vol. 2. p. 776. Amste- lod. 1687.

(q) Cap. 40. p. 83.

(r) Apol. 1. §. 87. p. 131.

(s) De Idol. c. 7. p. 88. D.

(t) Adv. Valentin. c. 3. p. 251. B.

(u) De Corona Milit. c. 7. p. 102. A.

(v) El. Lampid. in vita Alex. Sever.

c. 49. apud Hist. August. Scriptor. p. 575. Lugd. Batav. 1661.

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certain publick Place which the Christians had challeng'd for theirs; the Emperor gave the Cause for the Christians against the Vltchers, saying, *Twat muleb better that God should be worshipp'd there any waye, than that the Vltchers should possess it.* If it be said, that "the Heathens of those Times generally accus'd the Christians for having no Temples, and charg'd it upon them as a Piece of Atheism and Impiety; and that the Christian Apologists did not deny this." The Answer depends upon the Notion they had of a Temple; by which the Gentles understood the Places devoted to their Gods, and wherein their Deities were inclos'd and shut up; Places adorn'd with Statues and Images, with fine Altars and Ornaments (cc). And for such Temples as these, they freely confess'd they neither had, nor bight to have any; for the TRUE GOD did not (as the Heathens suppos'd theirs did) dwell in Temples made with hands; nor either needed, nor could possibly be honour'd by them; And therefore they purposely abstain'd from the word Temple, which is not us'd by any Christian Writer for the Place of the Christian Assemblies, for the best part of the first three hundred Years. But then those very Writers, who deny that Christians had any Temples, do at the same time acknowledg that they had their Meeting-Places for Divine Worship; their *Conventicula*, as *Arnobius* calls them (y), when he complains of their being furiously demolish'd by their Enemies.

Their Churches
sumptuous and
magnificent.

It cannot be thought that in the first Ages, while the Flames of Persecution rag'd, the Christian Churches should be very stately and magnificent: It was sufficient if they were such as the Condition of those Times would bear: Their Splendor increasing according to the Entertainment Christianity met withal in the World; till the Empire becoming Christians, their Temples rose up into Grandeur and Stateliness: as, amongst others, may appear by the particular Description which *Eusebius* gives of the Church of Tyre (z), and of that which *Constantine* built at Constantinople in honour of the Apostles (a), both which, that Author tells us, were incomparably sumptuous and magnificent.

(x) Minucius Felix, c. 10. p. 61. Ar-
nob. adv. Gentes, ad initium. l. 6. p. 189.
&c. Lactan. de Orig. Error. l. 2. c. 2.
p. 118.

(y) Arnobius adv. Gentes, ad finem,
l. 4. p. 152.
(z) Eccles. Histor. l. 10. c. 4. p. 377.
(a) De vita Const. l. 4. c. 58. p. 555.

Of the First Rubrick.

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§. 3. I SHALL not undertake to describe at large the several Parts and Dimensions of their Churches (which varied according to the different Times and Ages) but only briefly reflect upon such as were most common and remarkable, and are still retain'd amongst us. For the Form and Fashion of their Churches, it was for the most part oblong, to keep the better Correspondence with the Fashion of a Ship; the common Notion and Metaphor by which the Church was wont to be represented, and to remind us that we are toss'd up and down in the World, as upon a stormy and tempestuous Sea; and that out of the Church there is no safe Passage to Heaven, the Country we all hope to arrive at. It was always divided into two principal Parts, viz. the Nave, or Body of the Church, and the Sacramentum (since call'd Chancel, from its being divided from the Body of the Church by neat Rails, call'd in Latin Cancelli.) The Nave was common to all the People, and represented the visible World; the Chancel was peculiar to the Priests and sacred Persons, and typify'd Heaven; for which reason they always stood at the East end of the Church, towards which part of the World they paid a more than ordinary Reverence in their Worship; wherein *Clemens Alexandrinus* (b) tells us, they had respect to Christ: For as the East is the Birth and Womb of the Natural Day, from whence the Sun (the Fountain of all sensible Light) does arise and spring; so Christ, the true Sun of Righteousness, who arose upon the World with the Light of Truth, when it sat in the Darknes of Error and Ignorance, is in Scripture (c) stil'd the EAST: And therefore since we must in our Prayers turn our Faces towards some Quarter, 'tis fittest it should be towards the East; especially since it is probable even from Scripture it self, that the Majesty and Glory of God is in a peculiar manner in that part of the Heavens, and that the Throne of Christ and the Splendor of his Humanity has its Residence there (d). In this Chancel always stood the Altar or Communion-Table, to which none were allow'd to approach, but such as were in Holy Orders, unless it were the Greek Emperors at Constantinople,

Sect. 2.
The Form of
them.

To see the
- of the church
and the
writing
about

The Chancels,
why so call'd.

They always
stood at the
East end of the
Church, and
why.

Decency in
Churches
and
temples.

(b) Strom. 1. 7. p. 724. C.

(c) In Zechariah 3. 8. and chap. 6. 12. the Messiah is call'd the BRANCH: and in Luke 1. 78. the DAY-SPRING: in all which Places the Original Words signify the EAST, and are so render'd

in all other Versions of the Bible.

(d) See Mr. Gregory's Notes and Observations upon Scripture, chap. 18. p. 729 &c. and p. 4. 5. of his Preface, with some other Parts of his Works printed at London, 1665.

who

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The Use of
Images for-
bidden in the
Primitive
Church.

who were allow'd to go up to the Table to make their Offerings; but were immediately to return back again (e). And after this manner most of our Churches now do, and the rest ought to stand; as may be gather'd from that part of the Rubrick, which enjoins that the Chancels shall remain as they have done in times past. *But* tho' the Christians of those Times spent no convenient Cost in founding and adorning publick Places for the Worship of God; yet they were careful not to run into a too curious and over nice Superstition. No Images were worshipp'd, or so much as us'd in Churches for at least four hundred Years after Christ: And therefore certainly, might things be carry'd by a fair and impartial Trial of Antiquity; the Dispute about this Point would soon be at an end. Nothing can be more clear than that the Christians were frequently challeng'd by the Heathens for having no Images nor Statues in their Churches; and that the Christian Apologists never deny'd it; but industriously defended themselves against the Charges, and rejected the very Thoughts of any such thing with Contempt and Scorn: as might be abundantly shewn from Tertullian, Clemens Alexandrinus, Origen, Minutius Felix, Arnobius, and Lactantius. But I shall only cite one of them, viz. Origen, (who amongst other things, plainly tells his Adversary (who had objected this to the Christians) that the Images that were to be dedicated to God, were not to be carv'd by the Hands of Artificers, but to be form'd and fashion'd in us by the Word of God; viz. the Virtues of Justice and Temperance, of Wisdom and Piety, &c. that conform us to the Image of his only Son. These (says he) are the only Statues form'd in our Minds; and by which alone we are persuaded 'tis fit to do Honour to him, who is the Image of the invisible God, the Prototype and Archetypal Pattern of all such Images (f). Had Christians then given Adoration to them, or but set them up in their Places of Worship; with what face can we suppose they could have told the World, that they so much abhor'd them? But more than this, the Council of Illiberis, that was held in Spain sometime before Constantine, expressly provides against them; decreeing (g), That no Pictures ought to be in the Church, nor that any thing that is worshipp'd and ador'd should be painted upon

(e) Council. Trull. Can. 89. Tom. 6. Col. 1174. B.

(f) Contr. Cels. 1. 8. Part. 2. p. 328. E. (g) Can. 36. Tom. c. col. 974.

the

the Walls Words so clear and positive, as not to be evaded by all the little Shifts and Glosses which the Expositors of that Canon would put upon it. The first use of Statues and Pictures in the Churches was merely Historical, or to add some Beauty and Ornament to the Place, which After-Ages improv'd into Superstition and Idolatry. The first we meet with upon good Authority, is no older than the times of *Epiphanius*, and then too met with no very welcome Entertainment; as may appear from *Epiphanius's* own Epistle to *John* then Bishop of *Jerusalem* (b): where he says, that coming to *Anablatha*, a Village in *Palestine*, and going into a Church to pray, he espy'd a Curtain hanging over the Door, whereupon was painted the Image of *Christ*, or of some Saint; which when he had look'd upon, and saw the Image of a Man hanging up in the Church, contrary to the Authority of the Holy Scriptures, he presently rent it, and order'd the Church-Wardens to make use of it as a Winding-sheet for some poor Man's Burying. This Instance is so home, that the Patrons of Image-Worship are at a mighty loss what to say to it, and after all are forc'd to cry out against it as supposititious: tho' the famous *Du Pin*, who is himself of the Romish Communion, and Doctor of the *Sorbon*, allows it to be genuine, and owns that one Reason of its being call'd in question, is because it makes so much against that Doctrine (i). More might be produc'd to this purpose; but by this, I hope, 'tis clear enough, that the Primitive Christians, as they thought it sufficient to pray to God, without making their Addresses to Saints and Angels; so they accounted their Churches fine enough without Pictures and Images to adorn them.

§. 3. AND tho' these afterwards crept in again, and became the occasion of Idolatry in the times of Popery; yet our Church at the Reformation, not only forbade the worshipping them, but also quite remov'd them; as thinking them too false a Beauty for the House of God. But tho' she would not let Religion be dress'd in the Habit of a Wanton; yet she did not deny her that of a Matron: She would have her modest in her Garb, but withal comely and clean; and therefore still allow'd her enough, not only to protect her from Shame and Contempt, but to draw some Respect and Reverence too. And no Man surely can

(b) *Epiphanius*. Tom. 2. p. 317.

B b

(i) *Hist. of Eccl. Writers*, Vol. 2. p. 236.

B b

complain

Churches to be
consecrated by
the laying of a
foundation-stone
is not necessary

Decency in
Churches re-
quisite and
necessary.

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complain that the Ornaments now made use of in Churches are too many or too expensive. Good Men would rather wish that more care was taken of them, than there generally seems to be. For sure a Decency in this regard is conformable to every Man's Sense, who professes to retain any Reverence for God and Religion. The Magnificence of the first Jewish Temple was very acceptable to God, 1 Kings 9. 3. and the too sparing Contributions of the People towards the second was what he severely reprov'd, Haggai 1. and chap. 2. From whence we may at least infer, that it is by no means agreeable to the Divine Majesty, that we turn pious Clowns and Slovens, by running into the contrary Extreme, and worshipping the Lord, not in the Beauty, but in the Dirt and Deformity, of Holiness. Far from us be all Ornaments misbecoming the Worship of a Spirit, or the Gravity of a Church; but surely it hath a very ill Aspect for Men to be so sordidly frugal, as to think that well enough in God's House, which they could not endure even in the meanest Offices of their own. But to return to my first Design.

Churches to be consecrated by a formal Dedication of them to God.

§. 6. WHEN Churches are built, they ought to have a greater Value and Esteem deriv'd upon them by some peculiar Consecration: For it is not enough barely to devote them to the publick Services of Religion, unless they are also set apart with the solemn Rites of a formal Dedication. For by these Solemnities the Founders surrender all the Right they have in them to God, and make God himself the sole Owner of them. And formerly whoever gave any Lands or Endowments to the Service of God, gave it in a formal Writing, seal'd and witness'd, (as is now usual between Man and Man) the Tender of the Gift being made upon the Altar, by the Donor on his Knees. The Antiquity of such Dedications is evident from its being an universal Custom amongst Jews and Gentiles. And it is observable that amongst the former, at the Consecration of both the Tabernacle and Temple, it pleas'd the Almighty to give a manifest Sign that he then took Possession of them (4). When it was first taken up by Christians is not easy to determine: tho' there are no Footsteps of any such thing to be met with, in any approv'd Writer, till the Reign of Constantine: In whose time, Christianity being become more

(4) Exod. 40. 34. 1 Kings 8. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

(b) Epiphanius. Tom. 2. p. 317.

prosperous

prosperous and flourishing, Churches were every where erected and repair'd; and no sooner were so, but, as Eusebius tells (l) us, they were solemnly consecrated, and the Dedication celebrated, with great Festivity and Rejoicing. The Rites and Ceremonies us'd upon these Occasions (as we find in the same (m) Author) were a great Confluence of Bishops and Strangers from all Parts; the Performance of Divine Offices; singing of Hymns and Psalms; reading and expounding of the Scriptures; Sermons, and Orations; receiving the Holy Sacrament; Prayers and Thanksgivings; liberal Alms bestow'd on the Poor, and great Gifts given to the Church; and, in short, mighty Expressions of mutual Love and Kindness, and universal rejoicing with one another. These Dedications were constantly commemorated once a Year, and solemniz'd with great Pomp, and much Confluence of People, the Solemnity usually lasting eight Days together (n): Some shadow whereof still remains amongst us at this day, in the Wakes observ'd in several Counties, which, in correspondence with the *Encenia* of the ancient Church, are annual Festivals kept in Country-Villages, in memory of the Dedication of their particular Churches.

Soct. 2.
The Original
of Country
Wakes.

§. 7. THO' all Churches were dedicated to none but God, as appears by the Grammatical Construction of the word Church, which signifies nothing else but the (o) Lord's House; yet at their Consecration they were generally distinguish'd by the name of some Angel or Saint: chiefly that the People, by frequently mentioning them, might be excited to imitate the Virtues for which they had been eminent; and also that those Holy Saints themselves might by that means be kept in remembrance.

The Original
of Country
Wakes.

The Names of
Angels or Saints
given to Churches.

§. 8. THO' I have already been so long upon this Head, yet I cannot conclude it, till I have observ'd what Respect and Reverence those Primitive Christians us'd to shew in the Church, as the solemn Place of Worship, and where God did more peculiarly manifest his Presence. And this certainly was very great. They came into the Church (saith St. (p) Chrysostom) as into the Palace of the Great King;

Great Respect
and Reverence
shewn in the
Church by
the Primitive
Christians.

(l) Hist. Eccl. l. 10. c. 33. p. 370.
(m) Ibid. & de vita Const. l. 4. c. 42.
43. p. 546, &c.
(n) Niceph. Cal. Hist. Eccl. l. 8. c. 50.
Tom. 1. p. 653. B.
(o) From *Kuria* (which signifies the

Lord's House) comes *Kyrie*, and by adding Letters of Aspiration, *Chyrch* or Church.
(p) In Ep. ad Hebr. c. 9. Rom. 15. Tom. 4. p. 119. col. ult. (q) Ibid. l. 108. q.

with

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with Fear and Trembling; upon which account he there presses the highest Modesty and Gravity upon them. Before their going into the Church they us'd to wash, at least their Hands, as Tertullian probably intimates (q), and Chrysostom expressly tells us (r), carrying themselves while they were there with the profoundest Silence and Devotion. (s) Nay, so great was the Reverence they bore to the Church, that the Emperors themselves (who otherwise never went without their Guard about them) when they went into the Church, us'd to lay down their Arms, to leave their Guard behind them, and to put off their Crowns; reckoning that the less Ostentation they made of Power and Greatness there, the more firmly the Imperial Majesty would be entail'd upon them (t). Examples, one would think, sufficient to excite us to use all such outward Testimonies of Respect as are enjoin'd by the Church, and establish'd by the Custom of the Age we live in as Marks of Honour and Reverence: A Duty recommended by Solomon, who charges us to look to our Feet when we go into the House of God; Eccles. 5. 1. being an Allusion in particular to the Rite of pulling off the Shoes us'd by the Jews, and other Nations of the East, when they came into Sacred Places (u): and is as binding upon us to look to our selves by uncovering our Heads, and giving all other external Testimonies of Reverence and Devotion.

Sect. 3. Of the Ministers, or Persons Officiating in Divine Service.

The Necessity
of a Divine
Commission,
to qualify a
Person for a
Sacred Office,
provd. 8.
the Minister
of the Church.

ANOTHER thing mention'd in this Rubrick are the Ministers; by whom we are to understand those who, being taken from among Men, are ordain'd for Men, in things pertaining to God. *Man, Honour, which no Man taketh to himself, but he that is call'd of God; as was Aaron; Heb. 5. 4.* For the Ministerial Office is of so high a nature, that nothing but a Divine Commission can qualify any Person for the execution of it. The Ministers of Religion are the Representatives of God Almighty. They are to publish his Laws, and to pass his Pardons, and to preside in his Worship. God has committed to them the Keys of his

(q) De Oratione, c. 11. p. 133. (r) In Johan. 23. Hom. 72. Tomo 2. p. 861. lin. 33.

(s) Eodem Theodos. lib. 9. Tit. 45. leg. 4. Tom. 3. p. 365. (t) Eodem. (u) Eodem. John 8. 15.

Kingdom;

Of the First Rubrick.

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Kingdom; and whosesoever Sins they duly remit, they shall be remitted, and whosesoever Sins they retain, they shall be retain'd. They are the Stewards of the Mysteries of God, and the Dispensers of his Holy Word and Sacraments. In a word, they are the Ambassadors of Heaven; and on their Ministrations the Assistances of the Holy Spirit, and all the Graces of a good Life depend. All these Characters and Powers are ascrib'd to them in Scripture; and consequently do sufficiently demonstrate the Dignity of their Office, and are a plain Argument that none but God himself can give them their Commission. For who dares, without the express Orders of Heaven, undertake an Office, which includes so many, and such great Particulars? Should any one take upon him the Character of an Ambassador; should he offer Terms of Peace to Enemies; pretend to naturalize Foreigners, and grant Pardons, without a Commission from the Supreme Magistrate; as all his Acts would be null and void, so he would be highly criminal, and liable to the severest Punishment. The Application is so easy, that the very *Heathens* would never venture to officiate in Religious Matters, without a suppos'd Inspiration from Heaven, or a previous Initiation by those, whom they thought entrusted by the Deity for that purpose.

Sect. 3.
1st, From the
Dignity of the
Office it self.

2dly, From
the Practice of
the Apostles.

AMONG the *Jews* none could approach the Presence of God, but such as were particularly appointed by him. When God instituted Offerings and Sacrifices, and the other positive Parts of his Worship; He at the same time set apart a peculiar Order of Men to be the Administrators of them. So that the Persons who were to minister, were equally of Divine Institution with the Ministrations themselves. Thus *Aaron*, and his Sons, and the *Levites*, were consecrated by the express Command of God to *Moses* (u), and had all of them their distinct Commissions from Heaven; and no less than Death was the Penalty of invading their Office (w). Nay, God was more than ordinarily jealous of this Honour, and vindicated it even at the Expence of several Miracles. Thus, when *Corah*, *Dathan*, and *Abiram* (tho *Levites*, and consequently nearer to the Lord in Holy Matters than the rest of the Congregation) usurp'd the Priest's Office; God Almighty miraculously destroy'd both them and their Associates: and their Censers were order'd

3dly, From the
constant Prac-
tice of the
Jews.

4thly, From
the Example
of the *Apostles*.

(u) Lev. 8. Numb. 3, 5, &c.

(w) Numb. 3. 10. and chap. 18. 7.

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to be beaten into broad Plates, and fix'd on the Altar, to be everlasting Monuments of their Sacrilege, and a Caution to all the Children of Israel, that none should presume to offer Incense before the Lord, but the Seed of Aaron, who alone were commission'd to this Office (x). So also Uzzah was by the immediate Hand of God struck dead on the Spot, for touching the Ark, tho' he did it out of Zeal to hinder it from falling; to shew that no pretence of doing God Service can justify meddling in Holy Things (y). Saul, for offering Sacrifice (tho' he thought himself under a necessity of doing so) lost his (z) Kingdom; and King Uzziah, attempting to burn Incense before the Lord, was judicially smitten with Leprosy, and so excluded for ever after, not only from all Sacred, but even Civil Society (a). A plain Argument, that the Sacerdotal is not included in the Regal Office, nor deriv'd from thence, but is of a distinct Nature and Institution.

AND, as St. Jerom rightly observes (b), What Aaron, and his Sons and the Levites were in the Temple; such are the Bishops, Presbyters, and Deacons in the Christian Church. These are appointed by God, as those were; and therefore it can be no less Sacrilege to usurp their Office. Nay, it must be far greater; because the Honour of the Ministry rises in proportion to the Dignity of their Ministrations: And therefore as it cannot be deny'd, but that Realities are more valuable than Types; and that Heaven is better than the Land of Canaan; therefore the Sacraments of the Gospel are to be prefer'd before all the Offerings and Expiations of the Law.

3dly, From the
Example of
our Saviour.

AND if we would but consider our Saviour's Example, we should find that, tho' he wanted no Gift to qualify him for this Office, (as having the Divine Nature inseparably united to his Human, and giving sufficient Evidence of his Abilities, when but twelve Years old; and tho' the Necessities of Mankind call'd loudly for such an Instructor, yet he would not enter upon his Office, till he was externally commission'd thereto by the visible Descent of the Holy Ghost upon him, and by an audible Voice from Heaven, proclaiming him to be the Messiah, when he was about thirty Years old. All the former part of his Life he spent in a

(x) Numb. 16.

(y) 2 Sam. 6, 6, 7.

(z) 1 Sam. 13.

(a) 2 Chron. 26. 16, &c.

(b) Sub fine Epistolæ ad Euagrium.

private Capacity; doubtless to teach us, that no internal Qualifications, no good End nor Intention, can warrant a Man's exercising any holy Function, without a Divine Commission.

Sec. 3.

AND we may observe that, tho' our Saviour had many Followers; yet none of them presum'd to preach, or baptize, or perform any other Sacred Office, till they were particularly commission'd by him. He first ordain'd Twelve, that they might be with him; and that he might send them forth to preach, and to have power to heal Sickneses, and to cast out Devils; Mark 3. 14, 15. and afterwards the other Seventy, which went out upon a like Errand, were especially appointed by him, Luke 10. 1. So likewise, after his Resurrection, when he advanc'd the Eleven to be Apostles, he did it in a most solemn manner. First, Breathing on them, and communicating to them the Holy Ghost; and then, after he had assur'd them of his own Authority, he gave them the Power of the Keys, and Authority to exercise all the Holy Offices in the Christian Church, and to convey the same Authority to others; promising them that he would be always with them and their Successors, even to the end of the World; and ratify and confirm what was done in his Name, and agreeable to this Commission. From whence 'tis plain, that it was our Saviour's expresse Will and Intention, that all those, who are Ministers in his Church, should either mediately or immediately derive their Authority from him. And accordingly we may observe, that in the beginning of Christianity, all those who officiated in Divine Matters, receiv'd their Commission either from Christ himself, or from Apostolical Hands, and very commonly from both. The seven Deacons were constituted by the Apostles, Acts 6. 6. And St. Paul and Barnabas ordain'd Elders in every Church, which they planted, Acts 14. 23. The other Apostles us'd the same Method, as did also their Successors after them, as is sufficiently evident from Scripture and Antiquity; which abundantly proves the Necessity of a Divine Commission, in order to the being a Minister in the Christian Church.

4thly, From the Practice of the Apostles.

§. 2. IF it be ask'd, Who may be truly said to have this Divine Commission? We need not doubt to affirm, That none, but those who are ordain'd by such as we now commonly call Bishops, can have any Authority to minister in the Christian Church. For that the Power of Ordination

The Necessity of Episcopal Ordination.

Three distinct
Orders set a-
part to the
Ministry by
the Apostles.

nation is solely lodg'd in that Order, shall be prov'd from the Institution of our Saviour, and the constant Practice of the Apostles. That the Power of Ordination, lodg'd in the Apostles, was of Divine Institution, I suppose no one will question, who reads these Words of our Saviour to them, after his Resurrection: *As my Father sent me, so send I you*; John 20. 21. And, *Lo, I am with you always, even to the end of the World*; Mat. 28. 20. From whence it is evident, 1st, That it was by a Divine Commission, that our Saviour ordain'd or sent his Apostles. 2^{dly}, That by virtue of the same Commission, the Apostles were at that time empower'd to ordain or send others. And, 3^{dly}, That this Commission to ordain, was always to continue in the Christian Church, and to remain in such Hands, as the Apostles should convey it to. From whence it naturally follows, that whoever has a Power to ordain, must derive it from the Commission which our Saviour receiv'd from God, and gave to his Apostles, and was by them convey'd to their Successors. The only way then to know in whose Hands this Commission is now lodg'd, is, to enquire what Persons were appointed by the Apostles, to succeed them in this Office. Now 'tis plain to any one, who will read the Scripture without prejudice, that there were three distinct Orders of Ministers in the Christian Church, in the Apostles Days, which were design'd to continue to the end of the World. For besides those two, which our Adversaries allow, viz. *Deacons*, and *Presbyters* or *Elders* (which latter are also sometimes call'd *Bishops*) we read of another Order, which were superior to, and had Authority over both these. Such as were the *Apostles*, and *Timothy*, and *Titus*, and others. For 'tis plain from the Epistles St. Paul wrote to the two last mention'd, that they presid'd over the *Presbyters*. They had Power to enforce them to their Duty, to receive Accusations against them, and judicially to pass Sentence upon them: which abundantly proves their Superiority. And several others were constituted by the Apostles to the same Office: Such were St. James, surnam'd the *Just*, and *Epaphroditus*, who are term'd *Apostles* or *Bishops* by all Antiquity. Such doubtless were those, whom St. Paul calls *Apostles of the Churches*, and joins with *Titus*; 2 Cor. 8. 23. And such also were those *Angels of the Churches*, mention'd in the Book of the Revelation.

SOME

SOME indeed have been pleas'd to tell us, that ^{See 3.} "These were *Extraordinary Officers*, and so of *Temporary Institution* only." But this is said without any Ground or plausible Pretence. That they were sometimes sent upon extraordinary Messages, and had a power, upon an occasion, to do extraordinary Things, such as Miracles, &c. is very true: But then the same is to be said of the Presbyters. Philip was only a Deacon, and yet God employ'd him in several extraordinary Matters. And working of Miracles was so common in the beginning of Christianity, that ordinary Christians were frequently endu'd with this Power (c). So that if this were an Argument for the temporary Institution of one Order, it must be so too for all the rest; which they, who make the Objection, dare not say, and therefore acknowledge there is no force in it.

BUT they farther urge, that "Timothy was an Evangelist; because St. Paul bids him *do the Work of an Evangelist*; 2 Tim. 4. 5." But to this we answer, That an Evangelist was no distinct Officer at any time in the Christian Church. For the proper Notion of an Evangelist in the Acts and St. Paul's Epistles, is, one who was eminently qualify'd to preach the Gospel, and had taken great pains therein. Thus Philip was call'd an Evangelist, Acts 21. 8, who was no more than a Deacon; and could only preach and baptize, and had not the Power of Laying on of Hands which Timothy had: And therefore the Office of Philip was far inferiour to that of Timothy. Whence 'tis evident, that allowing Timothy to be an Evangelist, yet his Power over Presbyters did not accrue to him upon that account. Nor does Timothy's being an Evangelist, prove the Office of ruling and ordaining Presbyters, to be peculiar to an Evangelist, any more than Philip's being call'd an Evangelist proves the Office of preaching and baptizing to be so.

FROM what has been said therefore it plainly appears, that there were three distinct Orders set apart to the Ministry by the Apostles. Our next Enquiry then is, to how many, or to which, of these the Power of Ordination was committed. Now that the lowest Order (viz. that of Deacons) had not this Power, is by all confes'd. And that the highest Order (of which Timothy and Titus were) had it, we are assur'd by the expresse Testimony of St. Paul. The

Presbyters
were never in-
vested with
the Power of
Ordination.

(c) Mark 16. 17, 18. Acts 10. 46. and 19. 6. 1 Cor. 12. 10, 28.

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only Question then is, Whether the second Order (viz. that of Presbyters) was ever invested with this Power. The Affirmative of which Question can never be prov'd from Scripture or Antiquity. For,

FIRST, 'Tis frivolous to argue from the Community of Names, to the Sameness of Office. For any reasonable Man will grant that the words *Bishop* and *Presbyter* being promiscuously us'd, and mere Presbyters being frequently call'd Bishops in Scripture; does not prove, that therefore all the Powers, which belong to those we now call Bishops, were ever lodg'd in those Presbyters. The only Method then to prove that the Power of Ordination belongs to Presbyters, is, to shew, that whoever were in Scripture call'd by the Name of Presbyters or Bishops, were invested with that Power. Which can never be done: For if Presbyters or Elders had the Power of Ordination lodg'd in them; for what reasons can we suppose that St. Paul should leave *Titus* in *Crete* on purpose to ordain Elders in every City, (as he tells him he did, *Tit. 1. 5.*) when we know that That Island had been converted to Christianity long before *Titus* came thither; and therefore doubtless had many Presbyters among them, to preach and administer the Sacraments to the Inhabitants? Nor,

SECONDLY, Can this be prov'd from that often-quoted Passage, *1 Tim. 4. 14.* where St. Paul exhorts *Timothy* not to neglect the Gift that was in him, which was given him by Prophecy, with the Laying on of the Hands of the Presbytery. For, allowing that *Timothy's* Ordination is here spoken of, (which yet many learned Men have question'd;) it is manifest that the Apostles themselves were often call'd by the Name of Presbyters. And so the Presbyters here mention'd may very probably be the Apostles. We are sure that St. Paul was one of them, and that he ascribes the whole of *Timothy's* Ordination to his own Laying on of Hands, *2 Tim. 1. 6.* And therefore the utmost that can be deduc'd from this Text is this, viz. That one or more of such as were mere Presbyters, might lay on their Hands in concurrence with him, to testify their Consent and Approbation: As is the Custom at this day in the Ordination of a Presbyter, and has been sometimes done at the Consecration of a Bishop (d). Nor,

(d) Vid. Bevereg. in Can. Apost. 1. pag. 11. ad finem, Col. 2.

THIRDLY,

THIRDLY, Can it be infer'd from any of the Charges or Directions given by St. Paul in his Epistles to either Bishops or Presbyters, that they had ever any thing like the Power of Ordination? Which makes it more than probable, that wherever the word Bishop is found in Scripture, as apply'd to an Ecclesiastical Officer after our Saviour, the middle Order is always meant (e). For tho' the Apostles are sometimes call'd Presbyters and Deacons, yet they are never call'd Bishops. Their Office is once indeed call'd *ἐπισκοπή*, i. e. a Bishoprick; Acts 1. 20. But wherever we meet with *ἐπίσκοποι*, i. e. Bishops, either in the Acts of the Apostles, or the Epistles, we may very well understand the middle Order, which we now call Presbyters. And as for those whom we now call Bishops, they were, in the first Age of the Church, still'd Apostles. For so St. Paul speaking to the Philippians concerning Epaphroditus (f), calls him his Brother and Companion in Labour, *ἀδελφὸν καὶ σύντρονον*, but your Apostle; (for so the word ought to be render'd, and not Messenger, as in our Translation) an Office which 'tis probable St. Paul ordain'd him to, when he sent him with this Epistle: for which reason, at the 29th Verse of that Chapter, he charges them to receive him in the Lord with all Gladness, and to hold such in Reputation. And Epaphroditus is accordingly, by all Antiquity, reckon'd the first Bishop of Philippi. So that the Apostolical Office was not temporary, but design'd to continue in the Church of Christ. And therefore the Apostles took care to ordain some to succeed them, who were at first call'd by the same Name, tho' they afterwards in Modesty declin'd so high a Title; as is expressly affirm'd by Theodoret, who tells us (g), That formerly the same Persons were call'd both Presbyters and Bishops; and those now call'd Bishops, were then call'd Apostles: But in Process of Time, the Name of Apostle was left to those Apostles strictly so call'd, and the Name of Bishops ascrib'd to all the rest. And Pacianus, a Writer in the fourth Century, affirms the same thing (h). So that, granting mere Presbyters to be Scripture-Bishops, which some have so earnestly contended for;

(e) And therefore in the Syriac Version of the New Testament, the word *ἐπίσκοπος* is usually render'd by Presbyter, and *ἐπισκοπή* by Presbyteratus. Vide Beve-reg. in Can. Apost. 2. p. 13. col. 1.
(f) Chap. 2. 25. See also 2 Cor. 8. 23. Gal. 1. 19. in both which Places, by the

Original word *ἀπόστολος*, are to be understood those we now call Bishops.

(g) In 1 Tim. 3. 1. Tom. 3. p. 473. D.
(h) Pacian. Episc. Barcelonens. ad Sympronianum de Catholico Nomine, Ep. 1. apud Bibliothec. S. S. Patrum. Tom. 3. col. 431. Paris. 1589.

yet nothing can from thence be infer'd, to prove them to have equal Power with those we now call Bishops, who are Successors of a higher Order.

AND to what has been said, we might, for farther Proof, add the joint Testimony of all Christians for near fifteen hundred Years together; and challenge our Adversaries to produce one Instance of a valid Ordination by Presbyters in all that time. It seems therefore very strange, that, if Presbyters ever had the Power of Ordination, they should so tamely give up their Right, without any Complaint, or so much as leaving any thing upon Record, to witness their Original Authority to After-Ages. In short, we have as much reason to believe that the Power of Ordination is appropriated to those we now call Bishops, as we have to believe the necessary Continuance of any one positive Ordinance in the Gospel.

AND now (to sum up all that has been said in few Words) A Commission to ordain was given to none but the Apostles, and their Successors. And to extend it to any inferior Order, is without Warrant in Nature or Antiquity. For every Commission is naturally exclusive of all Persons, except those to whom it is given. So that, since it does not appear, that the Commission to ordain, which the Apostles receiv'd from our Saviour, was ever granted to any but such as must be acknowledg'd to be of a superiour Order to that of Presbyters, which Order is the same with that of those we now call Bishops; therefore it follows, that no others have any Pretence thereunto: And consequently none but such as are ordain'd by Bishops can have any Title to minister in the Christian Church.

Sect. 4. Of the Ministerial Ornaments.

What Ornaments are meant in the Rubrick.

THE Second Part of this Rubrick is concerning the Ornaments of the Church, and the Ministers thereof, at all times of their Ministrations: And to know what they are, we must have recourse to the Act of Parliament here mention'd, viz. in the second Year of the Reign of King Edward the Sixth; which enacts, That all and singular Ministers, in any Cathedral or Parish Church, &c. shall, after the Feast of Pentecost next coming, be bounden to say the Mattens, Evening-Song, &c. and the Admi-

Of the First Rubrick

dog

Sec. 40

Administration of the Sacraments; and all the Common and Open Prayer, in such Order and Form, as is mentio'd in the said Book [viz. First Book of Edward VI.] and not other or otherwise. So that by this Act we are again refer'd to the first Common-Prayer Book of King Edward VI. for the Habits in which Ministers are to officiate, where there are two Rubricks relating to them, one prescribing what Habits shall be worn in all publick Ministrations whatsoever, the other relating only to the Habits that are to be us'd at the Communion. The first is in the last Leaf of the Book, and runs thus:

In the saying or singing of Mattens, or Evening-song, Baptizing and Burying, the Minister in parish Churches and Chappels annexed to the same shall use a Surples. And in all Cathedral Churches and Colleges, tharchdeacons, Deans, Probstes, Maisters, Prebendaries, and Fellows being graduates, may use in the Quire besides their Surpleses such hoods as pertaineth to their severall Degrees which they have holden in any Univerſity within this Realme, but in all other places every Minister shall be at liberty to use any Surples or no. It is also seemly that Graduates, when they do preach should use such hoods as pertaineth to their severall degrees.

And whensoever the Bishop shall celebrate the holye Communion in the Church, or execute any other publique ministration, he shall have upon him besyde his rochette, a Surples, or albe, and a cope, or vestmente, and also hys pastoral Staffe in hys hande, or els borne or holden by hys Cha-peleyn.

THE other Rubrick that relates to the Habits that are to be worn by the Minister at the Communion, is at the beginning of that Office, and runs thus:

Upon the daie, and at the tyme appointed for the ministration of the holye Communion, the Priest that shall execute the holye Ministry, shall put upon hym the vesture appointed for that ministration, that is to saye, a whyte Albe plaine, with a vestement or Cope. And where there be many Priests or Decons, there so many shall be ready

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to hold the staff in the miltation, and that he
requires. And shall have upon them the
bellures appointed for their ministry, that is to
say: *Albes* with canonic.

THESE are the Ministerial Ornamentes enjoined by our
present Rubrick. But because the Surplice is of the most
general use, and what is most frequently objected against;
I shall therefore speak more largely of That, and only
give a short Account of the rest.

Of the Sur-
plice.

The Antiquity,
Lawfulness,
and Decency
of it.

AND surely if it be thought necessary for Princes
and Magistrates to wear distinct Habits, in the execution
of their publick Offices, to preserve an awful Respect to
their Royalty and Justice; there is the same reason for a
different Habit when God's Ambassadors publicly officiate.
And accordingly we find that under the Law, the Jewish
Priests were, by God's own Appointment, to wear decent
sacred Vestments at all times (i); but at the time of pub-
lick Service, they were to have, besides those ordinary
Garments, a white Linen Ephod (k). From the Jews is pro-
bable the Egyptians learned this Custom to wear no other
Garments but only of white Linen, looking on that to be
the fittest, as being the purest, Covering for those that at-
tended on Divine Service (l). And Philostratus tells us, that
the Brachmans or Indian Priests wore the same sort of Gar-
ments for the same reasons (m). From so Divine an Ori-
ginal and spreading a Principle, the ancient Christians
brought them into Use for the greater Decency and Solemn-
ity of Divine Service. St. Jerome at one and the same time
proves its ancient Use, and reproves the needless Scruples
of such as oppose it. *What Offence (saith he) can it be to
God for a Bishop or Priest, to proceed to the Communion in
a white Garment (n)?* The Antiquity of it in the Eastern
Church appears from Gregory Nazianzen, who adviseth the
Priests to Purity, because a little Spot is soon seen in a white
Garment (o). And it is very probable that it was us'd in
the Western Church in the time of St. Cyprian: For Pontius
Diaconus, in his Account of that Father's Martyrdom, says,

(i) Exod. 28. and chap. 29.

(k) Exod. 28. 4. 1 Sam. 2. 18.

(l) Apul. in Apol. Part. 1. p. 64. Pa-
rif. 1635. Vid. Hieron. in Ezek. 44. 17.
Tom. 4. p. 476. D.

(m) Philostr. vit. Apol. Tyan. l. 3. c.
15. p. 106. Lipsiz. 1709.

(n) Adv. Pelag. l. 1. c. 9. Tom. 2. p.
565. F. G.

(o) Orat. 31. Tom. 1. p. 504. A.

that

that there was a Bench by chancels cover'd with a white Linen Cloth; so that at his Passion he seem'd to have some of the Episcopals of the Episcopal Honour (p) on From whence we may gather, that a white Garment was us'd by the Clergy in those times.

The Colour of it, why White.

§. 2. THE Colour of it is very suitable, for it applyes presents the Innocence and Righteousness wherewith God's Ministers ought to be cloth'd; Psal. 132. 9. And tis observable, that the Ancient of Days in Dan. 7. 9. is represented as having Garments white as Snow; and that when our Saviour was transfigur'd, his Raiment was white as the Light, Mat. 17. 2. and that whenever Angels have appear'd to Men, they have always been cloth'd in white Apparel (q).

Why made of Linen.

§. 3. THE Substance of it is Linen, for Woollen would be thought ridiculous, and Silk would scarce be afforded: And we may observe, that under the Jewish Dispensation God himself order'd that the Priests should not gird themselves with any thing that caus'd Sweat (r); to signify the Purity of Heart that ought to be in those that were set apart to the performance of Divine Service; for which reason the Jewish Ephods were Linen, 1 Sam. 2. 18. as were also most of the other Garments which the Priests wore during their Ministrations, Lev. 16. 4. Ezek. 44. 17, 18. The Levites also that were Singers were array'd in white Linen, 2 Chron. 5. 12. and the Armies that follow'd the Lamb were cloth'd in fine Linen; Rev. 19. 14. And, ver. 8. to the Lamb's Wife was granted, that she should be array'd in fine Linen white and clean; for the fine Linen is (i. e. Represents) the Righteousness of Saints.

The Shape of it.

§. 4. AS for the Shape of it, it is a thing so perfectly indifferent, that it admits of no Dispute. The present Mode is certainly grave and convenient, and, in the Opinion of Durand, significant; who observes, that as the Garments us'd by the Jewish Priesthood were girt tight about them, to signify the Bondage of the Law; so the Looseness of the Surplices, us'd by the Christian Priests, signifies the Freedom of the Gospel (s).

Objections answer'd.

§. 5. BUT neither its Significancy, nor Decency will protect it from Objections: For st, Some tell us, It is "a Rag of Popery." An Objection that proves nothing

Objections answer'd.

(p) Pont. Diac. in Vita S. Cyprian. (r) Ezek. 44. 18.
p. 9. prefix. Operibus Cyprian. (s) Rational. Divin. Offic. l. 3. c. 3.
(q) Mat. 28. 3. Mark 16. 5. Acts 1. num. 3. fol. 67.
10. Rev. 6. 11. — 7. 9. — 15. 6. — 19. 8, 14.

Chap. II.

but the Ignorance of those that make it. For white Garments (let them be call'd what they will) were of use among the most Primitive Christians. Nor need our Adversaries do the Church of Rome a greater Kindness, or wound the Protestant Religion more deeply, than by granting that white Garments and Popery are of the same Antiquity. THEY tell us, 2dly, That "it has been abus'd by the Papists to Superstitious and Idolatrous Uses." But to this we answer, That 'tis not the Priest's using a Surplice, that either makes their Worship idolatrous or superstitious, or encreases the Idolatry or Superstition of it. For the Worship of the Roman Church is idolatrous and superstitious, whether the Priest be cloth'd in White, or Black, or any other Colour. All therefore that our Adversaries can mean is this, viz. that the Surplice has been worn by the Papists, when they have practis'd Idolatry and Superstition: And this we grant; but then it does not follow, that a Surplice of it self is either unlawful or inexpedient. For white Garments had, in this sense, been abus'd to superstitious and idolatrous Uses, before Daniel represented God himself as wearing such Garments; and before our Saviour wore them; and before the Angels and Saints were represented as cloth'd with them; and before they became the Ministerial Ornaments of the Primitive Times. But surely if such an Abuse made them unlawful or inexpedient, it cannot be conceiv'd that the Primitive Church and the Inspir'd Writers, nay, God himself, would so plainly countenance them.

Of the Hood.

By whom first us'd.

Why us'd by the Monks, &c.

II. NEXT to the Surplice, That which is of most frequent Use in the Celebration of Divine Service is the Hood, or the Habit denoting the Degree which the Person officiating has taken in the Univerſity. This in Latin is call'd *Capitium*, or *Cucullus*; tho' of the two Names the latter seems to be the more proper and antient. For the *Cucullus* was a Habit among the antient Romans, being a coarse Covering for the Head, broad at one end for the Head to go in, and then lessening gradually till it ended in a Point (1.) FROM the Romans the use of it was taken up by the old Monks and Asceticks; who, as soon as they began in the Church, made choice of this Habit as suitable to that

(1) Martial. lib. 5. Epigr. 14. lin. 6. Juvenal. Sat. 8. v. 145.

strict Reservedness which they profess'd. For when this was drawn over their Faces, it at once prevented them from gazing at others, or being star'd at themselves. And as the several Orders of Monks grew up, there was hardly any one of them but had the Hood or Couly, only a little vary'd in the Cut or Fashion of it. But generally it was contriv'd so, that in cold or wet Weather it might be a Covering to the Head; or at other times, when they pleas'd, they might let it fall back behind them, hanging upon their Neck by the lower end, after the same manner as it is now generally us'd with us.

§. 3. AFTER this it came to be us'd by the several Members of Cathedral Churches and Colleges, tho' they were not allow'd to have the same sort of Hoods as the Monks. And from these the Universities took the use of it, to denote the Difference of Degrees among their Members; varying the Materials, Colour, and Fashion of it, according to the Degree of the Person that wears it. And that these Academical Honours (which always entitle those they are conferr'd upon to the greater Respect and Esteem of the People) might be known abroad as well as in the Universities; the Church enjoins that every Minister, who is a Graduate, shall wear his proper Hood during the time of Divine Service.

III. THE next Ministerial Ornament the Rubrick above-cited enjoins is the *Rochet* (which I take to be the same with what we now call the *Lawn-Sleeves*) a Habit peculiar to the Bishop. The Author of the Acts of St. Cyprian's Martyrdom says, that That Father went to his Execution in this Pontifical Habit (u); but whether this seems probable, I shall leave the Reader to judge: However it is certain the Use of it is antient, it being describ'd by Bede in the seventh Century (v). In the following Ages the Bishops were oblig'd, by the Canon Law, to wear their Rochets whenever they appear'd in publick (x): Which Practice was constantly kept up in England till the Reformation: But since that time the Bishops have not us'd to wear them at any place out of the Church, except in the Parliament-House.

Scot. 4.

Why us'd in Cathedrals and Universities.

Of the Rochet, or Lawn-Sleeves.

(u) Vid. Baronius's *Annals*, Ann. 261. §. 40, 41.

(v) Bede de Tabernac. citat. ab Al-

mario, in Biblioth. Patr. L. 10. p. 389.

(x) Decretal. 1. 3. Tit. 1. cap. 15.

Chap. II.
Of the Chimeres.

4. 1. BEFORE and after the Reformation all Queen Elizabeth's time, the Bishops wore a Scarlet Chimere or Garment over the Robe: But Bishop Hooper scrupling at this as too light a Robe for the Episcopal Gravity, it was in her Reign chang'd into a Chimere of Black Satin (y).

Of the Alb.

IV. THE other things prescrib'd and enjoin'd by the foremention'd Rubricks (tho' now grown obsolete and out of use) are the Alb, the Cope, the Tunicle, and the Pastoral Staff. The Alb was a very ancient Habit worn by Ministers in the Administration of the Communion, and appears by the Description given of it by Durand (z), to have been a kind of Linen Garment, made fit and close to the Body like a Caslock, ty'd round in the middle with a Girdle, or Sash, with the Sleeves either plain like the Sleeves of a Caslock, or else gather'd close at the Hands like a Shirt-Sleeve; being made in that Fashion, I suppose, for the Conveniency of the Minister, and to prevent his being hinder'd in the Consecration and Delivery of the Elements, by its being too large and open. They were formerly embroider'd with various Colours, and adorn'd with Fringes (a): But these our Church does not admit of, tho' it still enjoins a white Alb plain.

Of the Vestment or Cope.

V. OVER this Alb, the Priest that shall execute the Holy Ministry, (i. e. consecrate the Elements) is to wear a Vestment or Cope; which the Bishop also is to have upon him when he executes any publick Ministration. It answers to the Colobium us'd by the Latin, and the εχιμας us'd by the Greek Church. It was at first a common Habit, being a Coat without Sleeves, but afterwards us'd as a Church-Vestment, only made very rich by Embroidery and the like. The Greeks say, it was taken up in memory of that Mock-Robe which was put upon our Saviour: How true this may be I shall not enquire, but only observe, that it seems prescrib'd to none but the Bishop, and the Priest that consecrates the Elements at the Sacrament. For,

Of the Tunicle.

VI. THE Priests and Deacons that assist the Minister in the Distribution of the Elements, instead of Copes, are to

(y) See Hody's History of Convocat. p. 143.

(z) Durand Rational. lib. 3. cap. 3. fol. 67. See also Dr. Watts, in his Glossa-

ry at the end of his Edition of Matthew Paris.

(a) Durand, as in the Note (z).

Of the First Rubrick.

III

wear Tunicks, which Durand (c) describes to have been a Silk Sky-colour'd Coat made in the shape of a Cope.



Of the Pastoral Staff.

VII. THE Pastoral Staff (the now grown out of use) is yet another thing expressly enjoined by the above-cited Rubrick. It is peculiar indeed to the Bishop alone, but expressly order'd to be us'd by him, as an Ensign of his Office, at all publick Administrations. It was made in the shape of a Shepherd's Crook, and was for many Ages constantly given to the Bishop at his Consecration, to denote that he was then constituted a Shepherd over the Flock of Christ (d).

THESE are the Ministerial Ornaments and Habits enjoined by our present Rubrick, in conformity to the first Practice of our Church immediately after the Reformation: Tho' at that time they were so very offensive to Calvin and Bucer, that the one in his Letters to the Protector, and the other in his Confute of the English Liturgy, which he sent to Archbishop Cramer, urg'd very vehemently to have them abolish'd; not thinking it tolerable to have any thing common with the Papists, but esteeming every thing idolatrous that was deriv'd from them.

These Habits, &c. offensive to Calvin and Bucer.

HOWEVER they made shift to accomplish the end they aim'd at, in procuring a further Reform of our Liturgy: For in the Review that was made of it in the 5th of Edward the Sixth, amongst other Ceremonies and Usages, these Rubricks were left out, and the following one put in their place, viz.

And discontinued in the 2d Book of Edw. VI.

AND here it is to be noted, that the Presbyter or Minister, at the time of the Communion, and at all other times of his Administration, shall use neither Alb, Vestment, nor Cope; but being Archbishop or Bishop, he shall have and wear a Rochet; and being a Priest or Deacon, he shall have and wear a Surplice only (e).

All Divine service performed in the Church.

BUT in the next Review under Queen Elizabeth the old Rubricks were again brought into Authority, and so have continu'd ever since: being established by the Act of Uniformity that pass'd soon after the Reformation.

But restor'd again by Q. Elizabeth.

Reformation

(c) Rational. l. 3. c. 10. fol. 73.

(d) Idem, lib. 3. cap. 15. fol. 77, &c.

(e) Rubrick before the beginning of

Morning Prayer in the second Common-Prayer Book of King Edward VI.

Cap. II.

Of the Lights
upon the Altar.

Of the Rubrick
in the first
Book.

These Rubrics
are of the
first Book
in the
first
Book.

Church-Orna-
ments enjoined.

Of the Place
where Morn-
ing and Even-
ing-Prayer is
to be said.

All Divine
Service per-
form'd at first
in the Choir.

But before the
first Book of
the Rubrick
was made.

VIII. I MUST observe still further, that among other Ornaments of the Church then in use, there were two Lights enjoined by the Injunctions of King Edward VI. (which Injunctions were also ratified by the Act of Parliament here mentioned) to be set upon the Altar, as a significant Ceremony to represent the Light which Christ's Gospel brought into the World. And this too was ordered by the very same Injunction, which prohibited all other Lights and Tapers, that us'd to be superstitiously set before Images or Shrines, &c. And these Lights, us'd time out of mind in the Church, are still continu'd in most, if not all, Cathedral and Collegiate Churches and Chappels, so often as Divine Service is perform'd by Candle-Light; and ought also, by this Rubrick, to be us'd in all Parish-Churches and Chappels at the same times.

IX. TO this Section we might also refer the Pulpit-Cloth, Cushions, Coverings for the Altar, &c. and all other Ornaments us'd in the Church, and prescribed by the first Book of King Edward the Sixth.

Sect. 5. Of the Place appointed for the Reading of Morning and Evening-Prayer.

THE Reader may observe, that in the second Section of this Chapter, I have only treated of Churches in general, and the Necessity of having appropriate Places for the Performance of Divine Worship, and have not taken any notice of the particular Place in the Church, where Morning and Evening-Prayer is to be us'd. The Appointment of which was the chief Design of the first part of our present Rubrick. For in the first Book of King Edward VI. all the Rubrick relating to this matter, was only one at the beginning of Morning-Prayer, which order'd the Priest, being in the Choir, to begin the Lord's Prayer, call'd the Pater-noster, (with which the Morning and Evening-Service then began) with a loud Voice. So that then it was the Custom for the Minister to perform Divine Service (i. e. Morning and Evening-Prayer, as well as the Communion-Office) at the upper end of the Choir near the Altar; towards which, whether standing or kneeling, he always turn'd his Face in the Prayers; tho

tho' whilst he was reading the Lessons, he turn'd to the People. Against this Bucer, by the Direction of Calym, most grievously declaim'd, urging, that "it was a most Antichristian Practice for the Priest to say Prayers only in the Choir, as a Place peculiar to the Clergy, and not in the Body of the Church among the People, who had as much right to Divine Worship as the Clergy themselves. He therefore strenuously insisted, that "the reading Divine Service in the Chancel was an insufferable Abuse, and ought immediately to be amended, if the whole Nation would not be guilty of High Treason against God (f).

Sect. 5.
This Practice clamour'd against by Bucer,

This terrible Outcry, however senseless and trifling, prevail'd so far, that when the Common-Prayer Book was alter'd in the 5th Year of King Edward, this following Rubrick was plac'd in the room of the old one: viz. *The Morning and Evening-Prayer shall be us'd in such Places of the Church, Chappel, or Chancel, and the Minister shall so turn him, as the People may best bear. And if there be any Controversy therein, the Matter shall be referr'd to the Ordinary, and he or his Deputy shall appoint the Place (g).*

And alter'd upon his Complaints.

THIS Alteration caus'd great Contentions, some kneeling one way; some another, tho' still keeping in the Chancel; whilst others left the accusom'd Place, and perform'd all the Services in the Body of the Church amongst the People. For the appeasing of this Strife and Diversity, it was thought fit, when the English Service was again brought into the Church, at the Accession of Queen Elizabeth to the Throne, that the Rubrick should be corrected and put in to the same Form in which we now have it, viz. *That the Morning and Evening-Prayer shall be us'd in the accusom'd Place of the Church, Chappel, or Chancel; by which, for the generality, must be meant the Choir or Chancel, which was the accusom'd Place before the second Common-Prayer Book of King Edward. For it can't be suppos'd that this second Book, which lasted only one Year and a half, could establish a Custom. However, a dispensing Power was left to the Ordinary, who might determine it otherwise if he saw just Cause.*

Which caus'd great Contentions;

Till the old Custom was again restor'd in the Reign of Q. Elizabeth.

PURSUANT to this Rubrick, the Morning and Evening-Service was again, as formerly, read in the Chancel

The Original of Reading-Pews, or Desks.

(f) Vide Bucer. Censur. cap. 1. p. 457.

(g) Rubrick before the beginning of

Morning-Prayer, in the second Book of King Edward.

or Choir. But because in some Churches the too great Distance of the Chancel from the Body of the Church, occasion'd sometimes by the Interposition of a Belfry, hinder'd the Minister from being heard distinctly by the People; therefore the Bishops, at the Solicitations of their inferior Clergy, allow'd them in several Places to supersede their former Practice, and to have *Desks* or *Reading-Pews* in the Body of the Church, where they might, with more Ease to themselves, and greater Convenience to the People, perform the daily Morning and Evening Service. Which Dispensation, begun at first by some few Ordinaries, and recommended by them to others, grew by degrees to be more general, till at last it came to be an universal Practice: Insomuch that the Convocation, in the beginning of King James the First's Reign, order'd, that in every Church there should be a convenient Seat made for the Minister to read Service in (i). And this being almost threescore Years before the Restoration of King Charles the Second (at which time the last Review of the Common-Prayer was made) it is very probable, that when they continu'd this Rubrick, they intended the *Desk* or *Reading-Pew* should be understood by the *accustom'd Place* for reading Prayers. And what makes this the more likely, is a Rubrick at the beginning of the *Commination*, which expressly mentions a *Reading-Pew*, and seems to suppose one in every Church. 'Tis true indeed, another Rubrick at the beginning of the *Communion-Office*, (which orders the *Table*, at the *Communion-time*, to stand in the Body of the Church or Chancel, where Morning and Evening-Prayer are appointed to be said) seems to have an eye to the old Practice of reading Prayers in the Choir. But this Rubrick being the same that we meet with in the old Common-Prayer Book, may perhaps have slipt into the present Book thro' the Inadvertency of the Reviewers, who might not probably just then consider, that Custom had shifted the Place for the performance of the daily Service into another part of the Church. Tho' were it certain that this Rubrick was continu'd in the last Review, to authorize the old way of reading the Prayers in the *Choir*, in such Places as had still retain'd that Custom; yet since the Ordinaries have a dispensing Power, and they have approv'd of the Alteration that has been made in the introducing of *Desks*; it seems as

(i) See Canon 82.

Of the First Rubrick.

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regular now to perform Divine Service in Them, as it was formerly to do it in the Chancel or Choir. Sect. 5.

§. 2. THE occasion of the latter part of this Rubrick relating to *Chancels*, was also another of *Bucer's* Cavils; who, in his Censure of our Liturgy, in the same place that he complains of the reading of Prayers in the Choir, inveighs as vehemently against the Separation of the Choir from the Body of the Church. This too he calls "an Antichristian Practice, tending only to gain too great Reverence to the Clergy, who would hereby seem nearer related to God than the Laity. That in antient times Churches were built in a round Form, and not in a long one like ours, and that the Place for the Clergy was always in the middle; and that therefore our Division of the Chancels from the Churches, was another Article of Treason against God." This Objection discovering an equal share of Ignorance and Ill-nature, seems to have obtain'd no greater regard than the Raillery deserv'd. For in the Review of the Liturgy of the 5th of King *Edward*, instead of an Order to pull down the Chancels, as undoubtedly this mighty Reformer expected; a Clause was added at the end of the first Rubrick to prevent any Alteration, expressly enjoining, that the Chancels should remain as they had done in times past. There was afterwards indeed a greater occasion for the Continuance of this Rubrick, when a tumultuous Rabble, encourag'd by the Complaints that they had found had been made by this same *Bucer*, and his Director (*k*) *Calvin*; proceeded to demolish both Chancels and Altars, pulling down the Rails and Frames that divided them from the rest of the Church, and defacing them of all the Ornaments that but seem'd to intimate them to be more than ordinary sacred. But this will fall more directly under my Consideration hereafter, when I come to treat of the Situation of the Altar, to which the Rubrick in the beginning of the Communion-Office will lead me.

(k) *Mr. Calvin* (who was before thought by some to have offer'd his Assistance too officiously for carrying on the Reformation in England, and who with relation to our Church had us'd some very hard Expressions, not so well becoming the Mouth of a Divine) warns *Martin Bucer*, in a Letter he sent to him just before his Coming into

England, against being the Author or Approver of Middle Counsels: By which Words he plainly strikes at the Moderation observ'd in the English Reformation. *Dr. Nichols's* Introduction to his Defence of the Doctrine and Discipline of the Church of England.

ari, c.

be sent to him just before his coming into
this) when Martin Bucer, in a letter
not so well becoming the Abbot of a Re-
formed Church and some very learned Englishmen,
in England, and was with relation to our
officially for carrying on the Reformation
to some to have effected his assistance not
(2) Mr. Calvin (who was before thought

Chapter III. Of the Morning and Evening Prayer.

Other Days: Which Distinction we often meet with in the following Ages, when Christianity was come to the Atlantic.

CHAP. III.

OF THE ORDER

MORNING and EVENING

PRAYER

Daily throughout the Year.

the Order of the Morning and Evening Prayer.

The Introduction.

THAT the Primitive Christians, besides their solemn Service on Sundays, had publick Prayers, every Morning and Evening Daily, has already been hinted upon a former Occasion (a): But a learned Gentleman is of the Opinion, that this must be restrain'd to Times of Peace, and that during the Time of publick Persecution they were forced to confine their religious Meetings to the Lord's Day only (b). And indeed Pliny (c), and Justin Martyr (d), who both describe the Manner of the Chris-

Introduc.
Whether there was any Daily Service in the Primitive Church.

(a) Chap. 2. Sect. 1. p. 85. (b) L. 10. Ep. 97. (c) Mr. Bingham's Antiquities, (Book 13. Ch. 9. Sect. 1. Vol. 5. p. 281. &c. (d) Apol. 1. c. 87. p. 132. & c. 89.

Chap. III

tian Worship, do neither of them make mention of any Assembly for publick Worship on any other day : So that their Silence is a Negative Argument that in their time there was no such Assembly, unless perhaps some Distinction may be made between the general Assembly of both City and Country on the Lord's Day, and the particular Assemblies of the City Christians, (who had better Opportunities to meet) on other Days : Which Distinction we often meet with in the following Ages, when Christianity was come to its Maturity and Perfection. However, it was not long after Justin Martyr's Time, before we are sure that the Church observ'd the Custom of meeting solemnly on *Wednesdays* and *Fridays* to celebrate the Communion, and to perform the same Service as on the Lord's Day itself, unless perhaps the Sermon was wanting (e). The same also might be shew'd from as early Authorities in relation to the Festivals of their Martyrs, and the whole fifty Days between *Easter* and *Whitsontide* (f). Nor need we look down many Years lower, before we meet with express Testimony of their meeting every Day for the publick Worship of God. For St. Cyprian tells us, that in his Time it was customary to receive the Holy Eucharist every Day : A plain Demonstration that they had every Day publick Assemblies, since we know the Eucharist was never consecrated, but in such open and publick Assemblies of the Church (g).

The Order of
their Morning
and Evening
Service.

§. 2. THAT these Daily Devotions consisted of an Evening, as well as a Morning Service, even from St. Cyprian's time, the learned Author I just now refer'd to (h), endeavours to prove. However, in a Century or two afterwards, the Case is plain; for the Author of the *Constitutions* not only speaks of it, but gives us the Order of both the Services (i). The Morning Service, as there describ'd, began with the 63d which was therefore called, the *Morning Psalm*. Immediately after which follow'd the Prayers for the *Catechumens*, for those that were Possess'd, for the *Candidates for Baptism*, and the *Penitents*, which made the general Service on the Lord's Day, and which were partly performed by the Deacons *προεφώνοντες*, or *Bidding of Prayer*, something like our present *Litany*, but only directed to the People, and instructing them for what and for whom they were to offer their Petitions ; and partly by

(e) Tertul. de Orat. c. 14.

(f) Tertul. de Idololat. c. 14. de Coron. Mil. c. 3.

(g) Cypr. de Orat. Domin. p. 147.

(h) Bingham. ut supra, §. 7. p. 302.

(i) Const. Apost. l. 8. c. 37.

the Bishop's Invocation over them, pronounc'd as they bow'd down to receive his Blessing before their Dismissal. After these were dismiss'd, follow'd Prayers for the Peace of the whole World, and for all Orders of Men in the Church, with which the Communion-Service was begun on the Lord's Day, and at which none but those who had a Right to communicate were allow'd to be present. After this follow'd another short Bidding-Prayer for Peace and Prosperity the ensuing Day; which was immediately succeeded by the Bishop's Commendatory Prayer, or Morning Thanksgiving (a); which being ended, the Deacon bid them bow their Heads, and receive the Bishop's solemn Benediction; which after they had done, he dismiss'd the Congregation with the usual Form, *Depart in Peace*; the word for dismissing every Church-Assembly.

THIS is the Order of the Morning-Service, as described by the Constitutions; to which the Evening-Service, as there also set down, is in most things conformable. The Prayers for the Catechumens, the Possess'd, the Candidates for Baptism, and the Penitents were all the same; so also were those for the Peace of the World, and the whole State of the Catholick Church. So that all the Difference between them was this, viz. that they us'd the 141st Psalm at Evening instead of the 62^d; which they us'd in the Morning; and instead of the Bidding-Prayer for Peace and Prosperity, and the Bishop's Commendatory Prayer in the Morning-Service, two others were us'd in the Afternoon more proper to the Evening, and which for that reason were call'd the Evening Bidding-Prayer, and the Evening Thanksgiving. The Bishop's Benediction too, at the Conclusion of the whole, was different from that which was us'd in the Forenoon: But excepting in these two or three Particulars, both Services were one and the same; and in the Evening, as well as the Morning, the Congregation was dismiss'd with the constant Form pronounc'd by the Deacon, *Depart in Peace*. The Reader, that is curious to see more of these Forms, may consult the learned Mr. Bingham, who transcribes most of them at large, and compares the several Parts of them with the Memorials and Accounts that are left us by other antient Writers of the Church: In which place he also takes occasion to shew, that tho' in the Form in the Constitutions there is but one Psalm appointed either at Morning or

(a) Ευχαριστία Ορθρινή, Const. l. 6. c. 38.

Chap. III

Evening; yet from other Rituals, it is plain, that it was customary in most Places to recite several of the Psalms, and to mix Lessons along with them, both out of the Old Testament and the New, for the Edification of the People (a). But this is what I have not room to do here, and indeed there is the less Occasion, as it will come in my way to speak of these Points more largely hereafter, as the Order of the Service I am now entering upon will lead me.

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and receive the Bishop's solemn Benediction; which after they had done, they departed in Peace; the word for dismissing every

### Sect. I. Of the Sentences.

Why plac'd at  
the Beginning  
of the Service.

**P**RAYER requires so much Attention and Serenity of Mind, that it can never be well perform'd without some preceding Preparation: For which reason when the Jews enter into their Synagogues to pray, they remain silent for some time, and meditate before whom they stand (b): And the Christian Priests, in the Primitive Ages, prepar'd the Peoples Hearts to Prayer by a devout Preface (c). The first Book of King Edward indeed begins with the Lord's Prayer: But when they came to review it afterwards, and to make Alterations, they thought That too abrupt a beginning, and therefore prefix'd these Sentences, with the following Exhortation, Confession, and Absolution, as a proper Introduction, to bring the Souls of the Congregation to a spiritual Frame, and to prepare them for the great Duty they are just entering upon. The Sentences are gather'd out of Scripture, that so we may not dare to disobey them; since they come from the Mouth of that God Whom we address our selves to in our Prayers, and Who may justly reject our Petitions, if we hearken not to His Word.

The Choice of  
them.

§ 2. AS to the Choice of them, the Reverend Compilers of our Liturgy have selected such as are the most plain and the most likely to bring all sorts of Sinners to Repentance. There are variety of Dispositions, and the same Man is not always in the same Temper. For which reason they have collected several, and left it to the Discretion of him

(a) See Mr. Bingham's *Antiquities*, Vol. 5. Book 13. chap. 11, 12.

194. Basil. 1661.

(c) Cypr. 6. de Orat. Dom. p. 152.

(b) Buxtorf. *Synag. Judaic.* cap. 10. p. 1



that



## Of the Morning and Evening-Prayer.

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that ministreth, to use such one or more of them every day, <sup>Sect. 2, 3.</sup> as he shall judge agreeable to his own, or his Peoples Circumstances.

### Sect. 2. Of the Exhortation.

**T**HE Design of the *Exhortation* is to apply and set home the preceeding Sentences, and to direct us how to perform the following Confession. It collects the necessity of it from the Word of God; and when it hath convinc'd us of that, it instructeth us in the right manner, and then invites us to that necessary Duty, for which it hath so well prepar'd us. And for our greater Encouragement, the Minister (who is God's Ambassador) offers to accompany us to the Throne of Grace, knowing his Master will be glad to see him return with so many Penitents in his Retinue. And he promises that he will put Words in our Mouths, and speak with us and for us; only we must express the Humility of our Minds by the Lowliness of our Bodies, and declare our Assent to every Sentence by repeating it reverently after him.

### Sect. 3. Of the Confession.

**T**HE Holy Scriptures assure us, that Sin unrepented of hinders the Success of our Prayers (c); and therefore such as would pray effectually have always begun with Confession (d): To the end that their Guilt being remov'd by Penitential Acknowledgments, there might no Bar be left to God's Grace and Mercy. For which reason the Church hath plac'd this Confession at the Beginning of the Service, for the whole Congregation to repeat after the Minister, that so we may first be Witnesses of each other's Confession, before we unite in the following Service. And this, as we learn from St. Basil, is consonant to the Practice of the Primitive Christians, who, he tells us, in all Churches, immediately upon their entring into the House of Prayer, made Confession of their Sins to God, with much Sorrow, Concern, and

*The Confession, why plac'd at the Beginning of the Prayers.*

(c) Isa. 1. 15. John 9. 31.

(d) Ezra 9. 5, 6. Dan. 9. 4, 5.



Tears, every Man pronouncing his own Confession with his own Mouth (e).

An Objection  
answer'd.

§. 2. AS to the Form it self, it is blam'd by our Sectaries for being too general: And yet it is so particular, as to contain all that can be express'd. It begins with an Acknowledgment of our original Corruption in the wicked Devices and Desires of our Hearts, and then descends to actual Guilt, which it divides into Sins of Omission and Commission, under which two Heads all Sins whatsoever must necessarily be reduc'd. So that every single Person, who makes this general Confession with his Lips, may at the same time mentally unfold the Plague of his own Heart, his particular Sins, whatever they be, as effectually to God, who searches the Heart, as if he enumerated them in the most ample Form. And indeed had this Form been more particular or express, it would not so well have answer'd the End for which it was design'd: For a common Confession ought to be so contriv'd, that every Person present may truly speak it as his own Case; whereas a Confession drawn up according to the mind of the Objectors, would be but little less than an Inquisition, forcing those that join in it to accuse and condemn themselves of those Sins dally, which perhaps they never committed in their Lives.

#### Sect. 4. Of the Absolution.

How seasonably us'd here.

THE Congregation being now humbled by the preceeding Confession, may justly be suppos'd to stand in need of Consolation. And therefore since God has committed to his Ambassadors the Ministry of (f) Reconciliation, they can never more seasonably exercise it than now. For this reason the Priest immediately rises from his Knees, and standing up, as with Authority, declares and pronounces for their Comfort and Support, that God, who desires not the Death of a Sinner, but rather that he may turn from his Wickedness and live, pardoneth and absolveth all them that truly repent, and unfeignedly believe his Holy Gospel.

Of what Benefit or Effect.

§. 2. NOW whether this be only a Declaration of the Condition or Terms, whereupon God is willing to pardon

(e) Basil. ad Clerum Neocæsariens. Epist. 63. Tom. 2. pag. 843. D.

(f) 2 Cor. 5. 18, 19.



Sinners; or whether it be an actual Conveyance of Pardon, at the very Instant of pronouncing it, to all that come within the Terms propos'd, is a Question that is often the Subject of Dispute. With the utmost deference therefore to the Judgment of those who are of a different Opinion, I beg leave to declare for the last of these Senses; Not that I ascribe any judicial Power or Authority to the Priest to determine the Case of a private Man, so as to apply God's Pardon or Forgiveness directly to the Conscience of any particular or definite Sinner; (My Notion as to this will be seen (g) hereafter;) Nor do I suppose that the Priest, when he pronounces this Form, can apply the Benefit of it to whom he pleases; or that he so much as knows upon whom, or upon how many it shall take effect: But all that I contend for is only this, viz. that since the Priest has the Ministry of Reconciliation (h) committed to him by God, and hath both Power and Commandment (as it is express'd by this Form) to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins; therefore when he does, by virtue of this Power and Commandment, declare and pronounce such Absolution and Remission regularly in the Congregation; those in the Congregation that truly repent and unfeignedly believe God's Holy Gospel, tho' the Priest does not know who or how many they are that do so, have yet their Pardon convey'd and seal'd to them at that very Instant thro' his Ministration; it being the ordinary Method of God with his Church, to communicate his Blessings thro' the Ministry of the Priest.

I AM sensible that this is carrying the Point higher than many that have deliver'd their Judgments before me. Even the learned Translator of S. Cyprian's Works, who contends that this is an *Authoritative* Form, yet explains himself to mean nothing more by *Authoritative*, than that it is an *Act of Office* warranted by God, and pursuant to the Commission which the Priest hath receiv'd for publishing authoritatively the Terms of Pardon at large and in general, and then for pronouncing by the same Authority, that when those Terms are fulfilled, the Pardon is granted (a). But this Explanation seems only to make it an *Authoritative Declaration*, and

(g) See Chap. II. concerning the Order for the Visitation of the Sick. Sect. 5.

(h) 2 Cor. 5. 18, 19.

(a) See Dr. Marshall's Preface to his Translation of St. Cyprian.



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not to suppose (as with Submission to this Gentleman, I take both the Rubrick and Form to imply) that it is an *effective* Form, conveying as well as declaring a Pardon to those that are duly qualify'd to receive it. My Reasons for this I shall have another occasion to give immediately: For tho' what this learned Gentleman asserts does not come up to my Notion of the Form; yet it is a great deal more than another learned Author is willing to allow; who does not seem to think the Form to be authoritative in any Sense at all, or that there is any need of a Commission to pronounce it. For "it may be ask'd (saith the Reverend Dr. Bennet upon this Place) whether a mere Deacon may pronounce this Form of Absolution: And to this (saith he) I answer, that in my Judgment he may. The Reason that he gives for it is, that he can't but think it manifest, that this Form of Absolution is only *Declaratory*: That it is only saying, That all penitent Sinners are pardon'd by God upon their Repentance: And consequently that a mere Deacon has as much Authority to speak every Part of this Form, as he has to say, *When the wicked Man turneth away from his Wickedness, &c.* which is the first of the Sentences appointed to be read before Morning-Prayer: Nay, that a mere Deacon has as much Authority to pronounce this Form, as he has to preach a Sermon about Repentance. And that therefore it seems to be a vulgar Mistake, which makes the Deacons deviate from their Rule, and omit either whole, or else a part of this Form, or perhaps exchange it for a Collect taken out of some other part of the Liturgy (b)."

Design'd by the Church to be more than Declarative.

BUT now, with Submission to the learned Doctor, I beg leave to observe, that this Form is expressly called by the Rubrick, *The Absolution or Remission of Sins*. It is not called a *Declaration* of Absolution, as one would think it should have been, if it had been design'd for no more; but it is positively and emphatically called, *THE Absolution*, to denote that it is really an Absolution of Sins to those that are entituled to it by Repentance and Faith.

Again, the Term us'd to express the Priest's delivering or declaring it, is a very solemn one: It is to be *pronounc'd* (saith the Rubrick) by the Priest alone. A Word which signifies much more than merely to make known, or declare a thing: For the Latin *Pronunciare*, from whence it is taken, signifies properly

(b) Dr. Bennet on the Common-Prayer, pag. 27.



to pronounce or give Sentence: and therefore the Word <sup>Sect. 4</sup> pronounced, here us'd, must signify that this is a Sentence of Absolution or Remission of Sins, to be authoritatively utter'd by one who has received Commission from God.

BUT further, if the repeating this Absolution be no more than saying, *That all Penitent Sinners are pardon'd by God upon their Repentance*, as the learned Doctor affirms; I cannot conceive to what end it should be plac'd just after the Confession: For as much as this, the Doctor himself tells us, is said before it, viz. in the first of the Sentences appointed to be read before Morning or Evening Prayer, *When the wicked Man turneth away from his Wickedness, &c.* And there I think indeed more properly: For such a Declaration may be a great Encouragement to draw Men to Confession, and Repentance; but after they have confess'd and repented, the Use of it, I think, is not so great. It is indeed a Comfort to us to know that God will pardon us upon our Repentance; but then it must be suppos'd that the Hope of this Pardon is one chief Ground of our Repentance: And therefore it cannot be imagin'd that the Church should tell us *That after the Confession, which it is necessary we should know before it, as being the principal Motive we have to confess.*

A L L that I know can be said against this (tho' the Doctor indeed does not urge so much) is, that "after the Minister has declar'd the Absolution and Remission of the Peoples Sins, he goes on to exhort them to pray and beseech God to grant them true Repentance, &c. which Repentance is necessary, it may be said, beforehand, in order to their Pardon; because God pardoneth and absolveth none but those who truly repent. And therefore since the Minister here exhorts the People to pray for Repentance after he has pronounc'd the Absolution and Remission of their Sins; it may be thought that the Absolution does not convey a Pardon, but only promise them one upon their Repentance." But in answer to this, we may grant in the 1<sup>st</sup> Place, That one part of Repentance, viz. the acknowledging and confessing of our Sins, must be performed before we are pardon'd; since unless we acknowledge that we have transgress'd God's Laws, we do not own that we stand in need of his Pardon. And for this reason the Church orders the People to make their Confession, before she directs the



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Priest to pronounce the Absolution. But then there are two other parts of Repentance, which are as necessary after our Sins are forgiven us, as they are before, and they are *Contrition* and *Amendment of Life*: For 1<sup>st</sup>, *Contrition* (by which I mean the lamenting or looking back with Sorrow upon our Sins) is certainly necessary even after they are forgiven us: Since to be pleas'd with the remembrance of them, would be (as far as it is in our Power) to act those Sins over again, and consequently, though God himself should at any time have declar'd them pardon'd with his own Mouth, yet such Repetition of them would render even That Absolution ineffectual. And, 2<sup>dly</sup>, As to Endeavours after *Amendment of Life*, if there be any Difference, they are certainly more necessary after our former Sins are forgiven than before. Because God's Mercy in pardoning us is a new Obligation upon us to live well, and is what will enhance our Guilt if we offend afterwards. And therefore our being pardon'd, ought to make us pray the more vehemently for Repentance, and God's Holy Spirit; lest, if we should return to our Sins again, a worse thing should happen unto us. From all which it appears that tho' Repentance be a necessary *Disposition* to Pardon, so as that neither God will, nor Man can, absolve those that are impenitent; yet, in some parts of it, it is a necessary *Consequent* of Pardon, insomuch as that he who is pardon'd ought still to repent, as well as he who seeks a Pardon: And if so, then the praying for Repentance after the Minister has declar'd a Pardon, is no Argument that such Declaration does not convey a Pardon.

BUT, 2<sup>dly</sup>, That the Design of the Church in this Place is, not only to exhort the Congregation to Repentance, by declaring to them that God will forgive and pardon their Sins when they shall repent; but also to convey an instant Pardon from God, by the Mouth of the Priest, to as many as do, at that time, *truly repent and unfeignedly believe his Holy Gospel*; seems evident from the former part of the Absolution, where the Priest reads his *Commission* before he executes his Authority. For this part would be wholly needless, if no more was intended by the Absolution than what Dr. Bennet tells us, viz. "a bare Declaration that all Penitent Sinners are pardon'd by God upon their Repentance:" For since, as he himself confesses, there is no more



more contain'd in such a Declaration than what is imply'd in the first of the Sentences before Morning-Prayer; it will be very difficult to account why the Church should usher it in with so solemn a Proclamation of what Power and Commandment God has given to his Ministers. But since the Church has directed the Priest to make known to the People, that *God has given Power and Commandment to his Ministers to declare and pronounce to his People, being penitent, the Absolution and Remission of their Sins*; it is very reasonable to suppose that, when in the next words the Priest declares that God *pardoneth and absolveth all those who truly repent, and unfeignedly believe his Holy Gospel*; he does, in the intent of the Church, exercise that Power, and obey that Commandment, which God has given him.

BUT Lastly, The Persons to whom this Absolution must be pronounc'd, is another convincing Proof that it is more than merely Declarative. For if it imply'd no more than that all Sinners are pardon'd by God upon their Repentance; it might as well be pronounc'd to such as continue in their Sins, as to those that have repented of them: Nay, it would be more proper and advantageous to be pronounc'd to the Former than to the Latter: Because, as I have observ'd, such a Declaration might be a great Inducement to forward their Conversion. But yet we see that this Form is not to be pronounc'd to such as the Church desires *should* repent, but to those who *have* repented. The Absolution and Remission of Sins, which the Priest here declares and pronounces from God, is declar'd and pronounc'd to *his People being penitent*, i. e. to those who are penitent at the very time of pronouncing the Absolution. For as to those who are impenitent, the Priest is not here said to have any Power or Commandment relating to them; they are quite left out, as Persons not fit or proper to have this Commission executed in their behalf. From all which it is plain, that this Absolution is more than *Declarative*, that it is truly *Effective*; insuring and conveying to the proper Subjects thereof, the very Absolution or Remission it self. It is as much a bringing of God's Pardon to the Penitent Member of Christ's Church, and as effectual to his present Benefit; as an authoriz'd Messenger bringing a Pardon from his Sovereign to a condemn'd Penitent Criminal is effectual to his present



sent Pardon and Release from the before-appointed Punishment.

IT is indeed drawn up in a *Declarative Form*, and, considering it is to be pronounc'd to a mix'd Congregation, it could not well have been drawn up in any other. For the Minister, not knowing who are sincere, and who are feign'd Penitents, is not allow'd to prostitute so sacred an Ordinance amongst the good and bad promiscuously; but is directed to assure those only of a Pardon who truly repent, and unfeignedly believe God's Holy Gospel. But then to these, as may be gather'd from what has been said, I take it to be as full and effective an Absolution as any that can be given.

Not to be pronounc'd by a Deacon.

§. 3. AND if so, then the Question the learned Doctor here introduces, must receive a different Answer from what he has given it: For Deacons were never commission'd by the Church to give Absolution in any of its Forms: And therefore when a Deacon omits the whole, or part of this Form, he does not deviate from his Rule, as the Doctor asserts, but prudently declines to use an Authority which he never receiv'd. I therefore could wish that the Doctor would take some convenient Opportunity to withdraw that Countenance, which I know the Deacons are apt to take from his Opinion, and which has much contributed to the spreading of a Practice, which was seldom or never known before. And methinks the Doctor should be the less backward to this, since he himself must allow, that if there be nothing in the Form but what he asserts, the Deacons may omit it, without rendring the Service less perfect or compleat.

To be pronounc'd by the Priest alone.

I KNOW some are of Opinion, that Deacons are excluded the Use of this Form, by its being enjoin'd to be pronounc'd by the Priest alone. And what makes their Conjecture not improbable, is the Insertion of the word Priest at the last Review. For in King Edward's second Book, (which was the first that had the Absolution in it) it is order'd to be pronounc'd by the Minister alone. And the same Rubrick was continu'd both by Queen Elizabeth and King James I. &c. quite down to the Restoration. And therefore the changing it then for the Word Priest, looks as if it was design'd on purpose to prohibit Deacons from having any thing to do with it. Tho' indeed it is very plain, from the promiscuous use of Minister and Priest in the old Common-



Common-Prayer Books, that whenever the word Minister occurs in any of the Offices, A Priest is always to be understood: So that strictly speaking, putting Priest for Minister was only changing one word for another of the same, tho' of a more certain, Signification. And consequently I look upon it that Deacons were, as much prohibited the use of this Form, when it was order'd to be pronounc'd by the Minister alone, as they are now it is to be pronounc'd by the Priest alone. Tho' I am of Opinion, that the Design of those words (whether it be Priest alone, or Minister alone) was chiefly to serve as a Direction to the People, who are not to repeat the Words after the Minister, as they had been directed to do in the preceding Confession; but silently to attend till he has pronounc'd it, and then by a hearty Amen to testify their Faith and Confidence in the Benefits convey'd by it. See further in the Postscript.

§. 4. THE Priest is requir'd to pronounce the Absolution Standing, because it is an Act of his Authority in de-

The Priest to Stand, and the People to kneel.

\* P. S. Since this Paragraph was sent to the Press, and the foregoing Page was work'd off, I have discover'd, that in the Review of the Common-Prayer, after the Restoration of King Charles II. the Presbyterian Divines (that were appointed by the King to treat with the Bishops about the Alterations that were to be made in it) had desir'd that, as the word Minister was us'd in the Absolution, and in divers other Places; it might also be us'd throughout the whole Book, instead of the word Priest (a). But this the Bishops were so far from assenting to, that they did not only refuse to change Priest for Minister; but also (as I have observ'd above) threw out the word Minister, and put Priest in the room of it, even in this Rubrick before the Absolution; giving at the same time this following Reason for the Alteration, viz. It is not reasonable that the word Minister should be only us'd in the Liturgy: For since some Parts of the Liturgy may be perform'd by a Deacon, others by none under the Order of a Priest, viz. Absolution, Consecration; it is fit that some such word as Priest should be us'd for those Offices, and not Minister, which signifies at large every one that ministers in the Holy Office, of what Order soever he be (b). So that it is undeniably plain, that by this Rubrick Deacons are expressly forbid to pronounce this Form; since the word Priest in this Place (if interpreted according to the Intent of those that inserted it) is expressly limited to one in Priest's Orders, and does not comprehend any Minister that officiates, whether Priest or Deacon, as Dr. Bennet asserts. And this Rubrick being establish'd by Act of Parliament, the Ordinaries themselves (whom the Doctor advises the Deacons to consult about it) have no power to authorize them to use this Form, any otherwise than by giving them Priest's Orders: since Their Authority reaches no further than to doubtful Cases (c), and this, I think, appears now to be a clear one.

The Words Priest alone to be understood exclusive of Deacons.

(a) See the Exceptions against the Book of Common-Prayer, p. 6. in a Quarto Treatise, entitled, An Account of all the Proceedings of the Commissioners of both Persuasions, appointed by his Sacred Majesty according to Letters Patents, for the Review of the Book of Common-Prayer, &c. London, printed in the

Year 1661.

(b) See the Papers that pass'd between the Commissioners appointed by his Majesty for the Alteration of the Common-Prayer (annex'd to the aforesaid Account) p. 57, 58.

(c) See the Preface concerning the Service of the Church.



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clazing the Will of God, whose Ambassador he is. But the People are to continue kneeling, in token of that Humility and Reverence, with which they ought to receive the joyful News of a Pardon from God, no longer only as a

Sect. 5. Of the Rubrick after the Absolution.

**I**MEDIATELY after the Absolution in the Morning Service, follows this general Rubrick:

*The People shall answer here, and at the end of all other Prayers, Amen.*

Amen, what it signifies.

**T**HE Word, here enjoined to be used, is originally Hebrew, and signifies the same in English, as *So be it*. But the Word itself has been strain'd in all Languages, to express the Assent of the Person that pronounces it, to that which he returns it as an Answer. As it is us'd in the Common-Prayer Book, it bears different Significations, according to the different Forms to which it is annex'd. At the end of Prayers and Collects, it is address'd to God, and signifies, *So be it, O Lord, as in our Prayers we have express'd*. But at the end of, Exhortations, Absolutions, and Creeds, it is address'd to the Priest; and then the meaning of it is either *So be it, this is our Sense and Meaning*; or, *So be it, we entirely assent to and approve of what has been said*.

How regarded by the Primitive Christians.

**§. 2.** WHEN this Assent was given by the Primitive Christians at their publick Offices, they pronounc'd it so heartily, that St. Jerom compares it to Thunder: They echo out the Amen (saith he) like a Thunder-Clap (k): And Clemens Alexandrinus tells us, that at the last Acclamations of their Prayers, they rais'd themselves upon their Tip-Toes (for at some certain times they pray'd standing) as if they desir'd that That Word should carry up their Bodies as well as their Souls to Heaven (l).

Why printed sometimes in Roman, and sometimes in Italick.

**§. 3.** IN our present Common-Prayer Book it is observable, that the Amen is sometimes printed in one Character, and sometimes in another. The Reason of which I take to be this: At the end of all the Collects and Prayers, which the Priest is to repeat or say alone, it is printed in Italick, a different Character from the Prayers themselves;

(k) Hieron. in 2 Proem. Com. in Galat.

(l) Stromat. l. 7.



to denote, I suppose, that the Minister is to stop at the end of the Prayer, and to leave the People to respond. But at the end of the Lord's Prayer, Confession, Creed, &c. and wherefore the People are to join aloud with the Minister, as if taught and instructed by him what to say, there it is printed in Roman, i. e. in the same Character with the Confessions and Creeds, &c. themselves, as a Hint to the Minister that he is still to go on, and by pronouncing the same himself, to direct the People to do the same, and so to set their Seal at last to what they had been before pronouncing.

St. Cyprian

§. 4. BY the Peoples being directed by this Rubrick to answer Amen at the end of the Prayers, they might easily perceive that they are expected to be silent in the Prayers themselves, and only to go along with the Minister in their Minds, without disturbing those that are near them, by muttering over the Collects in a confus'd manner, as is practis'd by too many in most Congregations, contrary to common Sense, as well as Decency and good Manners.

The People are to repeat the Prayers aloud

Sect. 6. Of the Lord's Prayer.

**W**HAT hath hitherto been done is, for the most part, rather a Preparation to Prayer, than Prayer itself. But now we begin with the Lord's Prayer, which ought to have stood in the first place; but that it would have been presumption in us to have call'd God, Our Father, before we had repented of our Disobedience against him. The Necessity of using it I have already prov'd (Introduc. p. 4, &c.) and shall now only observe, that its being drawn up by our Glorious Advocate, who knew both his Father's Sufficiency and our Wants, may assure us that it contains every thing fit for us to ask, or his Father to grant. For which cause it is, and ought to be, added to all our Forms and Offices to make up their Defects, and to recommend them to our Heavenly Father, who, if he cannot deny us when we ask in his Son's Name, can much less do so when we speak in his Words also (m).

The Lord's Prayer, how proper at the Beginning

§. 2. THE Doxology is us'd here, partly because most Copies of St. Matthew have it, and the Greek Fathers ex-

The Doxology, why sometimes us'd, and sometimes omitted.

(m) St. Cyprian. de Orat. p. 139, 140.



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found it; and partly because the Office here is a matter of  
 Braile, it being us'd immediately after the Absolution.  
 But since St. Luke leaves it out, and some Copies of St. Mat-  
 thew, and most of the Latin Fathers; therefore we also omit  
 it in some Places, where the Offices are not direct Acts of  
 Thanksgiving. It is very probable that our Saviour, de-  
 livering this Prayer twice, did add this Doxology first,  
 and leave it out the second time; and that the Latin Co-  
 pies (which are known to be full of Errors) because it was  
 not in St. Luke, left it out in St. Matthew, that the Evange-  
 lists might not seem to differ in so considerable a matter.

*The People to  
 repeat the  
 People's Prayer  
 Aloud with  
 the Minister.*

OF **THE** **RESPONSES** and where ever else this Prayer is us'd,  
 the whole Congregation is to join with the Minister in an  
 audible Voice; partly that People ignorantly educated may  
 the sooner learn it; and partly to signify how boldly we  
 may approach the Father, when we address him with the  
 Son's Words.

## Sect. 7. Of the Responses.

*The Design of  
 the Responses.*

**I**T was a very ancient Practice of the Jews to recite their  
 publick Hymns and Prayers by course: And many of  
 the Fathers assure us, that the Primitive Christians imitated  
 them therein: So that there is no old Liturgy wherein there  
 are not such short and devout Sentences as these, which,  
 from the Peoples answering the Priests, are call'd Responses.  
 The Design of them is, by a grateful variety, to quicken  
 the Peoples Devotions, and engage their Attention: For  
 since they have their share of Duty, they must expect till  
 their Turn come, and prepare for the next Response;  
 whereas, when the Minister does all, the People naturally  
 grow sleepy and heedless, as if they were wholly uncon-  
 cern'd.

*V. O Lord,  
 open thou, &c.  
 R. And our  
 Mouth shall,  
 &c.*

**§. 2.** **THE** Responses here enjoind consist of Prayers  
 and Praises: The first [O Lord, open thou our Lips, And our  
 Mouth shall shew forth thy Praise] are very frequent in an-  
 cient Liturgies; particularly in those of St. James and St. Chry-  
 sostom, and are fitly plac'd here with respect to those Sins  
 we lately confess'd. For they are part of David's Peniten-  
 tial Psalm (n), who look'd on his Guilt so long, till the

(n) Psal. 51. 15.



## Of the Morning and Evening Prayer.

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Grief, Shame, and Fear which follow'd thereupon, I had almost seal'd up his Lips, and made him speechless; so that he could not praise God as he desired, unless it pleas'd him, by speaking Peace to his Soul, to remove those Terrors, and then his Lips would be open'd, and his Mouth ready to praise God. And if we be as sensible of our Guilt, as we ought to be, it will be needful for us to beg such Evidences of our Pardon, as may free us from the Terrors which seal up our Lips, and then we shall be fit to praise God heartily in the following Psalms. (a)

**T**HE Words that follow, viz. [O God, make speed to help us, O Lord, make haste to help us] are of ancient use in the Western Church. When with David we look back to the innumerable Evils which have taken hold of us, we cry to God to save us speedily from them by his Mercy; and when we look forward to the Duties we are about to do, we pray as earnestly, in the words of the same (b) Psalmist, that he will make haste to help us by his Grace, without which we can do no acceptable Service.

**A**ND now having good Confidence that our Pardon is granted, like David (c), we turn our Petitions into Praises, standing up to denote the Elevation of our Hearts, and giving Glory to the whole Trinity, Father, Son, and Holy Ghost, for the Hopes we entertain.

**I**T was the Custom from the beginning of Christianity (as the Fathers (d) shew) to give Glory to the only Father with the Son and the Holy Ghost; which Orthodox Form the Arians attempted to change into Glory be to the Father, by the Son, in the Holy Ghost; whereupon the Church enlarg'd the old Form, and annex'd it to their Liturgies (e) in this Form, *Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end.* And so the Greek Church now uses it. But the Western Church, in a Council, added these words, *As it was in the beginning,* not only to oppose the Poison of the Arians, who said, there was a Beginning of Time before Christ had any Beginning, but also to declare that this was the Primitive Form, and the old Orthodox way of praising God (f).

The Gloria Patri corrupted by the Arians, and for that reason enlarg'd by the Church.

V. O God, make speed,  
R. O Lord, make haste,  
&c.

V. Glory be to the Father, &c.  
R. As it was in the beginning, &c.

The Gloria Patri corrupted by the Arians, and for that reason enlarg'd by the Church.

(a) Psal. 70. 1.

(b) Psal. 6. 9. — 130. 7.

(c) Clem. Alex. Paedag. 1. 3. c. 12. p. 266.

(d) Liturg. Chryf. & Basil.

(e) Concil. Valens. c. 3. Tom. 2. col. 727. E.



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V. Praise ye  
the Lord.R. The Lord's  
Name be  
praised.Of the Halle-  
lujah.N. O God,  
make speed  
to help me.  
R. O Lord,  
make haste  
to deliver me.N. Glory be to  
the Father &c.  
R. As it was in  
the beginning  
&c.The Gloria Pa-  
tri is composed  
by the Antient  
and for that  
reason is not  
used in the Church.Objection an-  
swer'd.

§. 3. HAVING now concluded our Penitential Office, we begin the Office of Praises, as an Introduction to which the Priest exhorts us to, *Praise the Lord*: The People, to show their readiness to join with him, immediately reply, *Let the Lord's Name be praised*; tho' this Answer of the People was not added till the last Review.

THE first of these Versicles, viz. *Praise ye the Lord*, is no other than the English of *Hallelujah*, a word so sacred, that St. John retains it (t), and St. Austin saith the Church scrupled to translate it (u); a word appointed to be us'd in all the Liturgies I ever met with: In some of them upon all Days of the Year, except those of Fasting and Humiliation; but in others only upon Sundays and the fifty Days between Easter and Whitsuntide, in token of the Joy we express for Christ's Resurrection (w). In our own Church, notwithstanding we repeat the Sense of it every day in English, yet the word it self was retain'd in the first Book of King Edward VI. where it was appointed to be us'd immediately after the Versicles here mention'd, from *Easter to Trinity Sunday*. How it came to be left out afterwards, I cannot tell: except it was because Those who had the Care of altering our Liturgy, thought the repetition of the word it self was needless, since the Sense of it was imply'd in the foregoing Versicles: Tho' the Church always took it for something more than a bare repetition of *Praise ye the Lord*. For in those words the Minister calls only upon the Congregation to praise God; whereas in this he was thought to invite the Holy Angels also to join with the Congregation, and to second our Praises below with their Divine *Hallelujahs* above.

§. 4. SOME have objected against the dividing of our Prayers into such small Parts and Versicles. But to this we answer, That tho' there be an Alteration and Division in the Utterance, yet the Prayer is but one continu'd Form. For tho' the Church requires that the Minister speak one Portion, and the People the other; yet both the Minister and the People ought mentally to offer up and speak to God, what is vocally offer'd up and spoken by each of them respectively.

(t) Rev. 19. 1, 3, 4, 6, &c.  
(u) De Doctrina Christiana, lib. 2. cap. 11. Tom. 3. col. 25. B.

(w) August. Ep. 119. ad Jan. cap. 15. & 17. Isidor. de Eccl. Offic. lib. 1. c. 13.



Sect. 8. Of the XCVth Psalm.

**T**HE Matter of this Psalm shews it was design'd at first for the publick Service; on the Feast of Tabernacles, as some (x), or on the Sabbath Day, as others think (y): But St. Paul judges it fit for every Day, while it is call'd to-day, Heb. 3. 7, 15. and so it has been us'd in all the Christian World; as the Liturgies of St. Chrysostom and St. Basil witness for the Greek Church; the Testimony of St. Augustin for the African (z), and all its ancient Offices and Capitulars for the Western. St. Ambrose saith, that it was the use of the Church in his time to begin their Service with it (a); for which reason in the Latin Services it is call'd the Invitatory Psalm: It (being always sung with a strong and loud Voice, to hasten those People into Church who were in the Cemetery or Church-yard, or any other adjacent Parts, waiting for the beginning of Prayers (b)).

§. 2. OUR Reformers very fitly plac'd it here as a proper Preparatory to the following Psalms, Lessons, and Collects. For it exhorts us, 1st, to praise God, shewing us in what manner and for what reasons we ought to do it, ver. 1—5. 2dly, It exhorts us to pray to him, shewing us also the manner and reasons, ver. 6, 7. Lastly, It exhorts us to hear God's Word speedily and willingly, ver. 8. giving us a Caution to beware of hardning our Hearts, by an instance of the sad Event which happen'd to the Jews on that account, ver. 8—11. whose Sin and Punishment are set before us, that we may not destroy our Souls, by despising and distrusting God's Word as they did, ver. 10, 11. For which warning we bless the Holy Trinity, saying, *Glory be to the Father, &c.*

Why us'd in this Place.

(x) Grotius in Psalm. 95.

(y) Calvin in Psalm. 95.

(z) Serm. 176. de verb. Apost. c. 1. Tom. 5. col. 839. E.

(a) Serm. de Deip.

(b) Durand. de Divin. Offic. Rational.

l. 5. c. 3. num. 11. fol. 227.



## Section V. Of the Psalms. §. 2

The Psalms:  
why they follow  
next.

AND now, if we have perform'd the foregoing Parts of the Liturgy as we ought, we shall be fully dispos'd to sing the Psalms of David with his own Spirit. For all that hath been done hitherto was to tune our Hearts, that we may say, O God our Hearts are ready, we will sing and give Praise. Psal. 134. (1.) For having confess'd humbly, wegg'd Forgiveness earnestly, and receiv'd the News of our Absolution thankfully, we shall be naturally fill'd with Contrition and Lowliness, and with Desires of breathing up our Souls to Heaven. And this, St. Basil tells us (d), was a Rite that in his time had obtain'd among all the Churches of God. After the Confession (saith he) the People rise from Prayer, and proceed to Psalmody, dividing themselves into two Parts, and singing by Turns. For the performance of which we can have no greater or properer Assistance than the Book of Psalms, which is a Collection of Prayers and Praises edited by the Holy Spirit, compos'd by devout Men of various Occasions, and so suited to publick Worship, that they are us'd by Jews as well as Christians. And tho' the several Parties of Christians differ in many other things, yet in this they all agree. They contain variety of Devotions, agreeable to all Degrees and Conditions of Men, insomuch that without much difficulty, every Man may, either directly or by way of Accommodation, apply most of them to his own Case.

Us'd oftner  
than any o-  
ther part of  
Scripture.

§. 2. FOR which cause the Church useth these oftner than any other part of Scripture. Nor can it herein be accus'd of Novelty: Since it is certain the Temple-Service consisted chiefly of Forms taken out of the Psalms (d); and the Prayers of the modern Jews also are mostly gather'd from thence (e). The Christians undoubtedly us'd them in their publick Service in the times of the Apostles (f); and in the following Ages they were repeated so often at the Church, that the meanest Christians could rehearse them by heart at their ordinary Work (g).

(c) Basil. Ep. 63. Tom. 2. p. 843.

(d) 1 Chron. 16. 1-37. ch. 25. 1, 2.

(e) Buxtorf. Synag. Judaic. cap. 10.

(f) 1 Cor. 14. 26. Col. 3. 16. James

5. 13.

(g) Vid. Chrys. Hom. 6. de Pœniten.

Tom. 5. col. 741. D. in a Latin Edition, printed at Paris, 1588.



## Of the Morning and Evening-Prayer.

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*Whether all  
the Members  
in a mix'd  
Congregation  
may properly  
use some Ex-  
pressions in the  
Psalms.*

§. 3. BUT now it is objected, that it cannot rea-  
sonably be suppos'd that all the Members of mixt Con-  
gregations can be fit to use some Expressions in the Psalms,  
so as to make them their own Words; because very few  
have attain'd to such a Degree of Piety and Goodness, as  
David and the other Psalmists make profession of: and  
that therefore the Book of Psalms is not now a proper  
part of Divine Service.

TO which it is answer'd: That so long as Men con-  
tinue in a wicked Course of Life, they are not only unfit  
for the use of the Psalms, but of any other Devotions.  
They are not only incapable of applying such Passages in  
the Psalms to their own Persons; but they cannot so much  
as repeat a Penitential Psalm, or even the Confession of  
Sins in the Liturgy, in a proper and agreeable manner: Since  
he that does this as he ought, must do it with Resolutions  
of Amendment. But then as to those who have sincerely  
repented, and in earnest begun a virtuous Course of Life;  
no Reason can be given why they may not unite their Hearts  
and Voices with the Church, in rehearsing these Psalms.  
For we may very aptly take a great part of the Psalter as  
the Address of the whole Church to Almighty God; and  
then no doubt but every sincere Member of this Body may  
perform his part in this pious Consort. Every true Chris-  
tian may, and must, say, that the Church, whereof he  
professes himself a Member, is *all glorious within*, (i. e. a-  
dorn'd with all manner of inward Graces and Excellencies;) tho'  
no Christian that is humble will presume to say so  
of himself. Perhaps the very best Men do not think such  
elevated Expressions fit to be apply'd to their single Lives,  
or personal Performances; but yet any sincere Christian  
may very well join in the publick use of these Parts of the  
Psalter, when he considers that what he says, or sings, is  
the Voice of the Church Universal; and that, as he has but  
a small share of those Virtues and Perfections, which are  
the Ornament of the Church, the Body of Christ; so his  
Tongue is but one, among those innumerable Choirs of  
Christians throughout the World. And there is no reason  
to doubt but that David did in some Psalms speak as the  
Representative of the Church; as in others he expresses him-  
self in the Person of Christ: And therefore a devout Man  
may also as well use these Psalms in his Closet, as in the  
Church; if so be he consider himself, notwithstanding his

M m

Retirement,



Retirement, as one of that large and vast Body, who serve and worship God, according to these Forms, Night and Day. But to return;

Why sung by  
Cours.

§. 4. THE Custom of singing or repeating the Psalms alternately, or Verse by Verse, is certainly as old as Christianity it self. Nor is there any Question to be made but that the Christians receiv'd it from the Jews; for it is plain that several of the Psalms, which were compos'd for the publick use of the Temple, were written in *Amabæick*, or *Alternate Verse* (b). To which way of singing us'd in the Temple, it is probable the Vision of *Isaiah* alluded, which he saw of the *Seraphim* crying one to another, *Holy, Holy, Holy, &c.* Isa. 8. 3. That it was the constant Practice of the Church in the time of *St. Basil the Great*, we have his own Testimony: For he writes (i), that the People, in his time, rising before it was light, went to the House of Prayer, and there, in great Agony of Soul, and incessant Showers of Tears, made Confession of their Sins to God; and then rising from their Prayers, proceeded to singing of Psalms, dividing themselves into two Parts, and singing by Turns: Ever since which time it has been thought so reasonable and decent, as to be universally practis'd. What *Theodoret* writes, that *Flavianus* and *Diodorus* were the first that order'd the Psalms of *David* to be sung alternately at *Antioch*, seems not to be meant of the first Institution of this Custom, but only of the restoring of it, or else of the appointing some more convenient way of doing it. *Isidore* says (k), that *St. Ambrose* was the first that introduc'd this Custom among the *Latins*: But this too must be understood only in relation to some Alterations that were then made; for *Pope Celestine*, as we read in his Life, apply'd the Psalms to be sung alternately at the Celebration of the Eucharist. This Practice, so Primitive and Devout, our Church (tho' there is no particular Rubrick to enjoin it) still continues in her Service, either by singing, as in our Cathedral Worship; or by saying, as in the Parochial. For in the former, when one side of the Choir sing to the other, they both provoke and relieve each other's Devotion: They provoke it (as *Tertullian* (l) remarks) by a

(b) As the 24th and 118th, &c.

(i) Ep. ad Clerum Neocæsariens. Ep. 63. Tom. 2. p. 843. D.

(k) Isidor. de Offic. l. 1. c. 7.

(l) Sonant inter duos Psalmi & Hym-

ni, & mutuo provocant quis melius Deo suo cantet: Talia Christus videns & audiens gaudet. Tert. ad Uxor. ad finem, l. 2 p. 172. B.



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Holy Contention, and relieve it by a mutual Supply and Change: For which Reasons, in the Parochial Service, the Reading of the Psalms is also divided between the Minister and People. And indeed did not the Congregation bear their part, to what end does the Minister exhort them to praise the Lord? or what becomes of their Promise, that their Mouths shall shew forth his Praise? To what again is the Invitatory (*O come, let us sing unto the Lord, &c.*) plac'd before the Psalms, if the People are to have no share in praising him in the Psalms that follow?

§. 5. NOR does the use of Musical Instruments in the singing of Psalms appear to be less antient than the Custom it self of singing them. The first Psalm we read of, was sung to a Tymbrel, viz. that which Moses and Miriam sung after the Deliverance of the Children of Israel from Egypt. Exod. 15. 20. And afterwards at Jerusalem when the Temple was built, Musical Instruments were constantly us'd at their publick Services (m). Most of David's Psalms, we see by the Titles of them, were committed to Masters of Musick to be set to various Tunes: And in the 150th Psalm especially, the Prophet calls upon the People to prepare their different kinds of Instruments wherewith to praise the Lord. And this has been the constant Practice of the Church, in all Ages, as well since, as before, the Coming of Christ (n).

Musical Instruments us'd in singing of Psalms.

WHEN Organs were first brought into use, is not clearly known: But we find it recorded that about the Year 660, Constantius Copronymus, Emperor of Constantinople, sent a Present of an Organ to King Pepin of France (o): And it is certain that the use of them has been very common now for several hundred of Years; Durand mentioning them several times in his Book, but giving no intimation of their Novelty in Divine Service.

Organs us'd in Churches.

§. 6. WHEN we repeat the Psalms and Hymns we Stand; that by the Erection of our Bodies, we may express the Elevation or lifting up of our Souls to God. Tho' another reason of our Standing is, because some Parts of them are directed to God, and others are not: As therefore it would be very improper to Kneel at those Parts

The Psalms to be repeated Standing.

(m) 2 Sam. 6. 5. 1 Chron. 15. 16. Hier. c. 3. p. 89. D. Isid. Peleus. 1. 1.  
2 Chron. 5. 12. and chap. 29. 25. Ep. 90. p. 29. A.  
(n) Basil. in Psalm. 1. Tom. 1. p. 126. (o) Advent. de An. Boi. Platina in  
B. Euseb. Histo. Eccles. lib. 2. c. 17. vit. Pont.  
P. 57. C. Dionys. Areop. de Eccles.

which



which are not directed to him, so it would be very indecent to sit, when we repeat those that are. And therefore because both these Parts, viz. those which are, and those which are not directed to God, are so frequently alter'd, and mingled one with another, that the most suitable Posture for each of them cannot always be us'd; Standing is prescrib'd as a Posture which best suits both together; which is also consonant to the Practice of the Jewish Church recorded in the Scripture. For in 2 Chron. 7. 16. we read, that while the Priests and Levites were offering up Praises to God, all Israel stood. And we learn from the Ritualists of the Christian Church (p), that when they came to the Psalms, they always shew'd the Affection of their Souls by this Posture of their Bodies.

The Gloria Patri repeated at the end of all the Psalms and Hymns.

§. 7. AT the end of every Psalm, and all the Hymns (except the Te Deum; which, because it is nothing else almost but the Gloria Patri enlarg'd, hath not this Doxology annex'd) we repeat *Glory be to the Father, &c.*: a Custom first instituted by Pope Damasus, at the request of St. Jerom (q), and still continued to signify that we believe, that the same God was worshipp'd by them as by us; the same God that is glorify'd in the Psalms, having been from the beginning Father, Son, and Holy Ghost, as well as now. So that the Gloria Patri is not any real Addition to the Psalms, but is only us'd as a necessary Expedient to turn the Jewish Psalms into Christian Hymns, and fit them for the use of the Church now, as they were before for the use of the Synagogue.

The Course observ'd in reading the Psalms.

§. 8. THE present Division of the Book of Psalms into several Portions (whereby two separate Portions are affix'd to each Day, and the Circle of the whole to the Circuit of the Month) seems to be more commodious and proper than any Method that had been us'd before. For the Division of them into seven Portions call'd *Nocturns*, which took up the whole once a Week (as practis'd in the Latin Church) seem'd too long and tedious. And the Division of them into twenty Portions, to be read over in so many Days (as in the Greek Church) tho' less tedious, is too uncertain, every Portion perpetually shifting its Day: Whereas in our Church, each Portion being constantly fix'd

(p) Vide Amal. Fort. lib. 3. cap. 8. Durand. Rational. lib. 5. cap. 2.

(q) Durand. Rational. lib. 5. c. 12. n. 17. fol. 214.



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to the same Day of the Month, the whole Course is render'd certain and immoveable; and being divided into threescore different Portions (i. e. one for every Morning, and one for every Evening-Service) none of them can be thought too tedious or burdensom.

§. 9. NOTE, The Psalms we use in our daily Service, are not taken out of either of the two last Translations of the Bible, but out of the *Great Bible*, translated by *William Tyndal* and *Miles Coverdale*, and revis'd by *Archbishop Cranmer*: For when the *Common-Prayer* was compil'd in 1548, neither of these two last Translations were extant.

*The Psalms to be us'd according to the Translation in the Great Bible.*

'TIS true indeed, that at the last Review the *Epistles* and *Gospels* were taken out of the *New Translation*: And the *Lessons* too, since that time, have been read out of *King James the First's Bible*. But in relation to the *Psalms*, the old Order was still continu'd, That the *Psalter* should follow the *Division of the Hebrews*, and the *Translation of the Great English Bible* set forth and us'd in the time of *King Henry the Eighth*, and *King Edward the Sixth* (r.) The Reason of the Continuance of which Order is the Plainness and Sweetness of this Translation: For the *Hebraisms* being not so much retain'd in this as in the late Translations, the Verses run much more musical and fitter for Devotion.

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OUR Hearts being now rais'd up to God in praising and admiring him in the *Psalms*; we are in a fit Temper and Disposition to hear what he shall speak to us by his Word. And thus too a Respite or Intermision is given to the Bent of our Minds: For whereas they were requir'd to be active in the *Psalms*, it is sufficient if in the *Lessons* they hold themselves attentive. And therefore now follow two Chapters of the Bible, one out of the *Old Testament*, the other out of the *New*, to shew the Harmony between the Law and the Gospel: For the Law is the Gospel foreshew'd, the Gospel the Law fulfill'd: That which lies in the *Old Testament*, as under a Shadow, is in the *New* brought out into the open Sun: Things there

*The Lessons; why they follow the Psalms.*

(r) See the Order how the *Psalter* is appointed to be read.



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prefigur'd are here perform'd. And for this reason the First Lesson is taken out of the Old Testament, the Second out of the New, that so the Minds of the Hearers may be gradually led from darker Revelations to clearer Views, and prepar'd by the Veils of the Law to bear the Light breaking forth in the Gospel.

The Antiquity of Lessons.

§. 2. AND here it may not be amiss to observe the great Antiquity of joining the Reading of Scriptures to the publick Devotions of the Church. Justin Martyr says, It was a Custom in his time to read Lessons out of the Prophets and Apostles in the Assembly of the Faithful (s). And the Council of Laodicea, held in the beginning of the fourth Century, order'd Lessons to be mingled with the Psalms (v). And Cassian tells us, that it was the constant Custom of all the Christians thro' out Egypt to have two Lessons, one out of the Old Testament, and another out of the New, read immediately after the Psalms; a Practice, he says, so antient, that it cannot be known whether it was founded upon any Human Institution (u). Nor has this Practice been peculiar to the Christians only, but constantly us'd also by the Jews; who divided the Books of Moses into as many Portions as there are Weeks in the Year: that so, one of those Portions being read over every Sabbath-Day, the whole might be read thro' every Year (w). And to this answers that Expression of St. James in Acts 15. 21. that Moses was read in the Synagogues every Sabbath-Day. And that to this Portion of the Law, they added a Lesson out of the Prophets, we may gather from Acts 13. 15. where we find it mention'd that the Law and the Prophets were both read in a Synagogue where St. Paul was present.

The Order of the First Lessons for Ordinary Days.

§. 3. FOR the Choice of these Lessons and their Order, the Church observes a different Course. For the First Lessons on Ordinary Days, she observes only this; to begin at the beginning of the Year with Genesis, and so to continue on till all the Books of the Old Testament are read over; only omitting the Chronicles (which are for the most part the same with the Books of Samuel and Kings, which have been read before;) and other particular Chapters in other Books, which are left out, either for the same reason, or else because they contain Genealogies, Names of Persons or Pla-

(s) Apol. 1. cap. 87. p. 131.

(u) Cassian. de Inst. Mon. lib. 2. c. 4.

(v) Can. 17. Concil. Tom. 1. col.

(w) See Ainsworth on Gen. 6. 9.

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ces, or some other matter less profitable for ordinary Hearers.

THE Song of Solomon, or the Book of Canticles, is wholly omitted; because if not spiritually understood (which very few People are capable of doing, especially so as to put a tolerably clear sense upon it) it is not proper for a mixed Congregation. The Jews order'd that none should read it till they were thirty Years old, for an obvious reason which too plainly holds amongst us.

VERY many Chapters in Ezekiel are omitted, upon account of the mystical Visions in which they are wrapt up. Why some others are omitted, does not so plainly appear, tho' doubtless the Compilers of our Liturgy thought there was sufficient reason for it.

AFTER all the Canonical Books of the Old Testament are read thro' (except Isaiah, which being the most Evangelical Prophet, and containing the clearest Prophecies of Christ, is not read in the Order it stands in the Bible, but reserv'd to be read a little before, and in, Advent, to prepare in us a true Faith in the Mystery of Christ's Incarnation and Birth, the Commemoration of which at that time draws nigh :) After all the rest, I say, to supply the remaining part of the Year, several Books of the Apocrypha are appointed to be read, which, tho' not Canonical, have yet been allow'd, by the Judgment of the Church, for many Ages past, to be Ecclesiastical and Good, nearest to Divine of any Writings in the World. For which reason the Books of Wisdom, Ecclesiasticus, Tobit, Judith, and the Maccabees were recommended by the Council of Carthage (x) to be publickly read in the Church. And Ruffinus testifies (y), that they were all in use in his time, tho' not with an Authority equal to that of the Canonical Books. And that the same Respect was paid to them in latter Ages, Isidore Hispalensis (z), and Rabanus Maurus (a) both affirm.

Isaiah, why reserv'd to the last.

Apocryphal Books, upon what accounts read for Lessons.

IN conformity to so general a Practice, the Church of England still continues the use of these Books in her publick Service: tho' not with any Design to lessen the Authority of Canonical Scripture, which she expressly affirms to be the only Rule of Faith; declaring (b), that the Church doth read the other Books for Example of Life and Instruction of Man-

(x) Cap. 27.

(y) Ruffin. in Symb.

(z) De Eccles. Offic. lib. I. c. II.

(a) De Instit. Eccles. l. 2. c. 53.

(b) In her sixth Article.

ners,



ners, but yet doth not apply them to establish any Doctrine. Nor is there any one Sunday in the whole Year that has any of its Lessons taken out of the Apocrypha: For as the greatest Assemblies of Christians are upon those Days, it is wisely order'd that they should then be instructed out of the undisputed Word of God. The Lessons out of the Apocrypha (except such of them as are assign'd to the Festivals of the Saints) being all reserv'd to the Week-Days in Autumn, when, by reason of the Harvest in the Country, and the Absence of those, who have most leisure, in the Town, the Congregations are generally the thinnest: And even then too the Second Lessons are constantly taken out of Canonical Scripture, which one would think should be enough to silence our Adversaries: Since it is as clear as the Sun, that there is more Canonical Scripture read in our Churches in any two Months (even tho we should except the Psalms, Epistles, and Gospels) than is in a whole Year in the largest of their Meetings. But to return:

The First Lessons for Sundays.

§. 4. THE Course of the First Lessons appointed for Sundays, is different from that which is order'd for the Week-Days. For from Advent Sunday to Septuagesima Sunday, some particular Chapters out of *Isaiah* are appointed for the afore said reason. But upon Septuagesima Sunday *Genesis* is begun, because then begins the time of Penance and Mortification, to which *Genesis* suits best, as treating of the Original of our Misery by the Fall of Adam, and of God's severe Judgment upon the World for Sin. Then are read forward the Books as they lie in order; not all the Books, but (because more People can attend the publick Worship of God upon Sundays than upon other Days) such particular Chapters are selected, as are judg'd most edifying to all that are present. And if any Sunday be (as some call it) a Priviledg'd Day, i. e. if it hath the History of it express'd in Scripture, such as *Easter-Day*, *Whit-Sunday*, &c. then are peculiar and proper Lessons appointed.

The First Lessons for Saints-Days.

§. 5. UPON Saints-Days another Order is observ'd: For upon them the Church appoints Lessons out of the Moral Books, such as *Proverbs*, *Ecclesiastes*, *Ecclesiasticus*, and *Wisdom*, which containing excellent Instructions of Life and Conversation, are fit to be read upon the Days of Saints, whose exemplary Lives and Deaths are the Causes of the Church's solemn Commemoration of them, and Commendation of them to us.



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§. 6. OTHER Holy-Days, such as *Christmas-Day*, *Circumcision*, *Epiphany*, &c. have proper and peculiar Lessons appointed suitable to the Occasions, as shall be shewn hereafter when I speak of those several Days. I shall only observe here, that there have been Proper Lessons appointed on all Holy-Days, as well Saints-Days as others, ever since *St. Austin's* time (c): Tho' perhaps they were not reduc'd into an exact Order till the time of *Museus*, a famous Priest of *Massilia*, who liv'd about the Year 480. Of whom *Gennadius* writes that he particularly apply'd himself, at the Request of *St. Venerius* a Bishop, to choose out Proper Lessons for all the Festivals (d) in the Year.

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For other Holy-Days.

§. 7. AS for the Second Lessons, the Church observes the same Course upon Sundays as she doth upon Week-Days; reading the *Gospels* and *Acts of the Apostles* in the Morning, and the *Epistles* at Evening, in the same order they stand in the New Testament, except upon Saints-Days and Holy-Days, when such Lessons are appointed, as either explain the Mystery, relate the History, or apply the Example to us.

The Order of the Second Lesson.

§. 8. THE Revelation is wholly omitted, except the first and last Chapters (which are read upon the Day of *St. John* the Evangelist, who was the Author;) and part of the 19th Chapter (which containing the Praises and Adoration paid to God by the Angels and Saints in Heaven, is very properly appointed to be read on the Festival of All-Saints.) But except upon these Occasions, none of this Book is read openly in the Church for Lessons, by reason of its Obscurity, which renders it unintelligible to meaner Capacities.

§. 9. AND thus we see, by the Prudence of the Church, the Old Testament is read over once, and the New thrice (i. e. excepting some less useful Parts of both) in the space of a Year, conformable to the Practice of the antient Fathers: Who (as our Reformers (e) tell us) so order'd the Matter, that all the whole Bible, or the greatest part thereof, should be read over once every Year; intending thereby that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading and meditating in God's Word) be stirr'd up to Godliness themselves, and be more able to exhort

The Antiquity and Usefulness of this Method.

(c) August. in Proem. Ep. Johan.

(d) Gennadius de Viris illustribus, cap. 79.

(e) In the Preface concerning the Service of the Church.



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others by wholesome Doctrine, and to confute them that were Adversaries to the Truth; and further, that the People (by daily bearing the Holy Scriptures read in the Church) might continually profit more and more in the Knowledge of God, and be more inflam'd with the Love of his true Religion. Whereas in the Church of Rome this godly and decent Order was so alter'd, broken, and neglected, by planting in uncertain \* Stories and Legends, with Multitude of Responds †, Verses ‖, Vain Repetitions, Commemorations \*\*, and Synodals ††; that, commonly, when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort the Book of Isaiah was begun in Advent, and the Book of Genesis in Septuagesima; but they were only begun, and never read thro': After like sort were other Books of Holy Scripture us'd. — Moreover, the Number and Hardness of the Rules call'd the Pica ‖, and the manifold Changings of the Ser-

Legends, what they were.

\* *Uncertain Stories and Legends.* By these are to be understood those *Legendary Stories*, which the Roman Breviaries appoint to be read on their Saints-Days: Which being almost as numerous as the Days in the Year, there is hardly a Day free from having idle Tales mix'd in its Service. Nor is this remarkable only in their Lessons upon their modern Saints; but even the Stories of the Apostles are so scandalously blended with Monkish Fictions, that all wise and conscientious Christians must nauseate and abominate their Service.

Responds, what they were.

† *Responds.* A *Respond* is a short Anthem, interrupting the middle of a Chapter, which is not to proceed till the Anthem is done. The long Responses are us'd at the close of the Lessons.

Verses, what.

‖ *Verses.* By the *Verses* here mention'd, are to be understood either the *Versicle* that follows the Respond in the Breviary, or else those *Hymns* which are proper to every Sunday and Holy-Day: which (except some few) are a parcel of despicable Monkish Latin Verses, compos'd in the most illiterate Ages of Christianity.

Commemorations, what.

\*\* *Commemorations.* *Commemorations* are the mixing the Service of some Holy-Day of lesser Note, with the Service of a Sunday or Holy-Day of greater Eminency, on which the less Holy-Day happens to fall. In which case it is appointed by the ninth general Rule in the Breviary, that only the *Hymns, Verses, &c.* and some other part of the Service of the lesser Holy-Day be annex'd to that of the greater.

Synodals, what they were.

†† *Synodals.* These were the Publication or Recital of the *Provincial Constitutions* in the Parish-Churches. For after the Conclusion of every Provincial Synod, the Canons thereof were to be read in the Churches, and the Tenor of them to be declar'd and made known to the People: And some of them to be annually repeated on certain Sundays in the Year. See Dr. Nichols, in his *Notes on the word Synodals in the Preface concerning the Service of the Church.*

Pica, why so call'd.

‖ *Pica.* The word *Pica* some suppose derives its Name from Πικά, which the Greeks sometimes use for *Table* or *Index*; tho' others think these Tables or Indexes were call'd the *Pica*, from the parti-colour'd Letters whereof they consisted: The Initial, and some other remarkable Letters and Words being done in Red, and the rest all in Black. And upon this account, when they translate it into Latin, they call it *Pica*. From whence it is suppos'd that, when Printing came in use, those Letters which were of a moderate Size (i. e. about the Bigness of those in these Comments and Tables) were call'd *Pica* Letters. See Dr. Nichols, as above, upon the word *Pica*.

Pica Letters, from whence so call'd.

Vice,



vice, was the Cause, that to turn the Book only was so hard and intricate a matter, that many times there was more Business to find out what should be read, than to read it when it was found out. Sect. 10.

THESE Inconveniencies therefore consider'd, here is set forth such an Order, whereby the same shall be redress'd. And for a readiness in this matter, here is drawn out a Calendar for that purpose, which is plain and easy to be understood; wherein (so much as may be) the reading of Holy Scripture is so set forth, that all things should be done in order, without breaking one Piece from another. For this Cause be cut off Anthems, Responds, Invitatories, and such like things, as did break the continual Course of the reading of the Scriptures.

YET, because there is no Remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth, which as they are few in Number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the Reading of the Holy Scriptures, much agreeable to the Mind and Purpose of the old Fathers, and a great deal more profitable and commodious, than that which of late was us'd. It is more profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordain'd to be read, but the very pure Word of God, the Holy Scriptures, or that which is agreeable to the same; and that in such a Language and Order, as is most easy and plain for the Understanding both of the Readers and Hearers. It is also more commodious, both for the Shortness thereof, and for the Plainness of the Order, and for that the Rules be few and easy.

§. 10. THE Scripture being the Word of God, and so a Declaration of his Will; the reading of it or making it known to the People is an Act of Authority, and therefore the Minister that reads the Lessons is to Stand. And because it is an Office directed to the Congregation, he is to turn himself so as he may best be heard of all such as are present: which shews, that in time of Prayer the Minister us'd to look another way; a Custom still observ'd in some Parish-Churches, where the Reading-Pews have two Desks; one for the Bible, looking towards the Body of the Church to the People; another for the Prayer-Book, looking towards the East or upper end of the Chancel; in conformity to the Practice of the Primitive Church, which, as I have already (e) observ'd, paid a more than ordinary Reverence in their Worship towards the East.

*The Posture of the Minister.*



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The Naming  
of the Lesson.

§. 11. BEFORE every Lesson the Minister is directed to give notice to the People what Chapter he reads, by saying, *Here beginneth such a Chapter, or Verse of such a Chapter of such a Book*: that so the People, if they have their Bibles with them, may, by looking over them, be the more attentive. The Care of the Primitive Church in this Case was very remarkable: Before the Lesson began, the Deacon first stood up, calling out aloud, *Let us listen, my Brethren*; and then he that read, invited his Audience to Attention, by introducing the Lesson with these words, *Thus saith the Lord* (f).

The Posture of  
the People.

§. 12. AS for the People, there is no Posture prescrib'd for them; but in former times they always Stood to shew their Reverence. It is recorded of the Jews in the Book of Nehemiah (chap. 8. ver. 5.) that *when Ezra open'd the Book of the Law, in the sight of the People, all the People stood up*. And in the first Ages of Christianity those only were permitted to sit, who by reason of old Age or some other Infirmary, were not able to stand throughout the whole time of Divine Service (g). And it is very observable, that another Ceremony us'd by the Christians of those times, before the Reading of the Lessons, was the *washing their Hands* (h), a Ceremony said to be still us'd by the Turks, before they touch their Alcoran, who also write thereupon, *Let no unclean Person touch this* (i): which should excite us at least to prepare our selves in such a manner, as may fit us to hear the Word of God, and to express such outward Reverence, as may testify a due Regard to its Author.

## Sect. II. Of the Hymns in general.

Of the Hymns.

THE Use of Hymns among Christians is undoubtedly as old as the Times of the Apostles (k): And we learn both from the Observation of St. Augustin (l), and from the Canons of the Church (m), that Hymns and Psalms were intermingled with the Lessons, that so by variety the People might be secur'd against Weariness and Distraction.

(f) Chrysost. in Act. 9. Hom. 19. and Observations upon Scripture, pag. 3.  
(g) August. Serm. 300. in Append. ad Tom. 5. col. 504. B. (k) Mat. 26. 30. Col. 5. 16. James 5. 13.  
(h) Chrys. Hom. 53. in Joan. Tom. 2. (l) Serm. 176. Tom. 5. col. 839. D.  
p. 776. lin. 3, 4. (m) Can. 17. Concil. Tom. 1. col. 1500. B.



BUT besides Antiquity; Reason calls for this Interposition of Hymns, in respect to the great Benefit we may receive from the Word of God: For if we daily bless him for our ordinary Meat and Drink; how much more are we bound to glorify him for the Food of our Souls?

THAT we may not therefore want Forms of Praise proper for the occasion; the Church hath provided us with two after each Lesson, both in the Morning and Evening Service, leaving it to the Discretion of him that ministrereth, to use those which he thinks most convenient and suitable.

Sect. 12. Of the Hymns after the First Lessons.

HAVING heard the holy Precepts and useful Examples, the comfortable Promises and just Threatnings contain'd in the First Lesson, we immediately break out into praising God for illuminating our Minds, for quickning our Affections, for reviving our Hopes, for awakening our Sloth, and for confirming our Resolutions.

Hymns after the First Lessons.

I. FOR our Supply and Assistance in which reasonable Duty, the Church has provided us two antient Hymns; the one call'd *Te Deum*, from the first words of it in Latin (*Te Deum Laudamus*, We praise thee, O God;) the other *Benedicite*, for the same reason, the beginning of it in Latin being *Benedicite omnia Opera Domini Domino*; or, O all ye Works of the Lord, bless ye the Lord. The former of these seems fram'd for constant Use, the latter for more particular Occasions.

Of the *Te Deum*, or We praise thee, O God. Why so call'd. The *Benedicite*, why so call'd.

§. 2. THE first (as it is generally believ'd) was compos'd by St. Ambrose for the Baptism of St. Augustin (n). Since which time it has ever been held in the greatest Esteem, and daily repeated in the Church: So that it is now of above thirteen hundred Years standing. The Hymn it self is rational and majestick, and in all Particulars worthy of the Spouse of Christ: being, above all the Compositions of Men uninspir'd, fittest for the Tongues of Men and Angels.

The Original of the *Te Deum*.

II. THE other was an antient Hymn in the Jewish Church, and adapted into the publick Devotions of the Christians

Of the *Benedicite*, or Song of the three Children, its Antiquity.

(n) St. Greg. Lib. 3. Dial. cap. 4. mentions Dacius Bishop of Milan, A. D. 560. who, in the first Book of the Chronicles writ by him, gives an Account of this. See also St. Bennet Reg. cap. 11.



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from the most early Times. St. Cyprian quotes it as part of the Holy Scriptures (o); in which Opinion he is seconded by Ruffinus, who very severely inveighs against St. Jerom for doubting of its Divine Authority; and informs us that it was us'd in the Church long before his time, who himself liv'd A. D. 390 (p). And when afterwards it was left out by some that perform'd Divine Service, the Fourth Council of Toledo, in the Year 633, commanded it to be us'd, and excommunicated the Priests that omitted it (q). Our Church indeed does not receive it for Canonical Scripture, because it is not to be found in the Hebrew, nor was allow'd in the Jewish Canon; but it is notwithstanding an exact Paraphrase of the 148th Psalm, and so like it in Words and Sense, that whoever despiseth this, reproacheth that part of the Canonical Writings.

The Subject of it.

§ 2. AS to the Subject of it, it is an elegant Summons to all God's Works to praise him; intimating that they all set out his Glory, and invite us, who have the benefit of them, to join with these Three Children (so whom so great and wonderful a Deliverance was given) in praising and magnifying the Lord for ever.

When proper to be us'd.

§ 3. SO that when we would glorify God for his Works, which is one main end of the Lord's Day; or when the Lesson treats of the Creation, or sets before us the wonderful Works of God in any of his Creatures, or the use he makes of them either ordinary or miraculous for the Good of the Church; this Hymn may very seasonably be us'd: Tho' in the first Common-Prayer Book of King Edward VI. it was appointed to be us'd during the whole Season of Lent.

Of the Magnificat, or the Song of the Blessed Virgin Mary.

III. AFTER the First Lesson at Evening-Prayer, two other Hymns are appointed, both of them taken out of Canonical Scripture: The first is the Song of the Blessed Virgin, call'd the Magnificat, from its first word in Latin. It is the first Hymn recorded in the New Testament, and from its antient use among the Primitive Christians, has been continu'd in the Offices of the Reform'd (r) Churches abroad, as well as in ours.

(o) De Orat. Dom. p. 142.

(p) Ruffin. l. 2. adv. Hieron.

(q) Can. 14. Concil. Tom. 5. col.

1710. C. D.

(r) Vid. Durell's View of the Reform'd Churches, p. 38.



**EOR** as the Holy Virgin, when she reflected upon the Promises of the Old Testament, now about to be fulfill'd in the mysterious Conception and happy Birth, of which God had design'd her to be the Instrument, express'd her Joy in this Form; so we, when we hear in the Lessons like Examples of his Mercy, and are told of those Prophecies and Promises which were then fulfill'd, may very properly rejoice with her in the same words, as having a proportionable share of Interest in the same Blessing.

**IV. BUT** when the First Lesson treats of some great and temporal Deliverance granted to the peculiar People of God, it will be more proper to use the 98th Psalm, which tho' made on occasion of some of David's Victories, may yet be very properly apply'd to our selves, who, being God's adopted Children, are a Spiritual Israel; and therefore have all imaginable reason to bless God for the same, and to call upon the whole Creation to join with us in Thanksgiving.

**Sect. 13. Of the Hymns after the Second Lessons.**

**HAVING** express'd our Thankfulness to God in one of the above-mention'd Hymns for the Light and Instruction we have receiv'd from the First Lesson; we are fitly dispos'd to hear the clearer Revelations exhibited to us in the Second.

**I. AS** to the Second Lesson in the Morning, it is always taken out either of the Gospels or the Acts; which contain an Historical Account of the great Work of our Redemption: And therefore as the Angel, that first publish'd the glad Tidings of Salvation, was join'd by a Multitude of the Heavenly Host, who all brake forth in Praises to God; so when the same Tidings are repears'd by the Priest, both he and the People immediately join their mutual Gratulations, praising God and saying [Blessed be the Lord God of Israel, for he hath visited and redeemed his People: And hath rais'd up a mighty Salvation for us in the House of his Servant David, &c.] Being the Hymn that was compos'd by good old Zacharias, at the Circumcision of his Son, St. John the Baptist,

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of the  
XCVIIIth  
Psalm.

Hymns after  
the second  
Lesson.

Of the Benedic-  
tus, or Song of  
Zacharias.



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*Baptist* (s), and containing a Thanksgiving to God for the Incarnation of our Saviour, and for those unspeakable Mercies, which (tho they were not then fully compleated) were quickly after the Subject of the whole Church's Praises.

Of the Cth Psalm.

II. FOR variety the *Hundredth Psalm* is appointed, in which all Lands and Nations are invited and call'd upon to serve the Lord with Gladness, and come before his Presence with a Song, for his exceeding Grace, Mercy, and Truth, which are so eminently set forth in the Gospels.

Of the Nunc Dimittis.

III. AFTER the Second Lesson at Evening, which is always out of the *Epistles*, the Song of *Simeon*, call'd *Nunc Dimittis*, is most commonly us'd. The Author of it is suppos'd to have been he whom the Jews call *Simeon the Just*, Son to the famous Rabbi *Hillel* (t), a Man of eminent Integrity, and one who oppos'd the then common Opinion of the Messiah's temporal Kingdom. The occasion of this composing it, was his meeting Christ in the Temple, when he came to be presented there, wherein God fulfill'd his Promise to him, that he should not die till he had seen the Lord's Christ.

AND tho' we cannot see our Saviour with our bodily Eyes as he did; yet he is by the Writings of the Apostles daily presented to the Eyes of our Faith. And therefore if we were as much concern'd for Heaven, and as loose from the Love of the World as old *Simeon* was, and we ought to be, we might, upon the view of Christ in his Holy Word, be daily ready to sing this Hymn, which is taken into the Services of all Christian Churches in the World, Greek, Roman, and Reformed, and was formerly very frequently sung by Saints and Martyrs a little before their Deaths.

Of the LXVIIth Psalm.

IV. INSTEAD of it sometimes the *Sixty Seventh Psalm* is us'd, which being a Prayer of *David* for the coming of the Gospel, is a proper Form wherein to express our Desires for the further Propagation of it.

N. B. IT ought to be noted, that both the *Sixty Seventh* and the *Hundredth Psalm*, being inserted in the Com-

(s) Luke 1. 57.

(t) Vid. Scultet. Exercitat. Evang. l. 1.

c. 61. and Lightfoot's Harm. on the Place.

(u) Luke 2. 26.



mon-Prayer Books in the ordinary Version, ought so to be us'd, and not to be sung in Sternhold and Hopkins's, or any other Meeter, as is now the Custom in too many Churches, to the jostling out of the Psalms themselves, expressly contrary to the Design of the Rubrick: which, if not prevented, may in time make way for further Innovations and gross Irregularities.

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Sect. 14. Of the Apostles Creed.

THO' the Scriptures be a perfect Revelation of all Divine Truths necessary to Salvation; yet the Fundamental Articles of our Faith are so dispers'd there, that it was thought necessary to collect out of those Sacred Writings one plain and short Summary of Fundamental Doctrines, which might easily be understood and remember'd by all Christians.

The Creed.

§. 2. THIS Summary, from the first word in Latin [*Credo*] is commonly call'd the Creed; tho' in Latin it is call'd *Symbolum*, for which several Reasons are given: As first that it is an Allusion to the Custom of several Persons meeting together to eat of one common Supper, whether every one brings something for his share to make up that common Meal, which from hence was call'd *Symbolum*; from the Greek word [*συμβάλλειν*] which signifies to throw or cast together: Even so, say some (w), the Apostles met together, and each one put or threw in his Article to compose this Symbol.

Why so call'd.

Why call'd Symbolum.

ANOTHER signification of the Word is fetch'd from Military Affairs, where it is us'd to denote those Marks, Signs, or Watch-words, &c. whereby the Soldiers of an Army distinguish'd and knew each other: In like manner, as some think (x), by this Creed the true Soldiers of Jesus Christ were distinguish'd from all others, and discern'd from those who were only false and hypocritical Pretenders.

BUT the most natural signification of the Word seems to be deriv'd from the Pagan Symbols, which were secret Marks, Words, or Tokens, communicated at the time of

(w) Ruffin. Expos. in Symb. Apost. ad calcem. Cyprian. Oper. pag. 17. Cæsian. de Incarn. Dom. l. 6. c. 3. p. 1046. Atrebat. 1628.

(x) Ruffin. ut supra. Maxim. Taurinens. Homil. in Symbol. ap. Bibliothec. Vet. Patr. Colon. Agrippin. 1618. Tom. 5. p. 39.



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Initiation, or a little before, unto those who were consecrated or entered in their reserv'd or hidden Rites, and to none else; by the Declaration, Manifestation, or Pronunciation whereof those more devout Idolaters knew each other, and were with all freedom and liberty of Access admitted to their more intimate Mysteries, i. e. to the secret Worship and Rites of that God, whose Symbols they had receiv'd; from whence the Multitude in general were kept out and excluded: which said Symbols those, who had receiv'd them, were oblig'd carefully to conceal, and not, on any account whatsoever, to divulge or reveal (y). And for the same Reasons the Apostles Creed is thought by some to have been term'd a Symbol, because it was studiously conceal'd from the Pagan World, and not reveal'd to the Catechumens themselves, till just before their Baptism or Initiation in the Christian Mysteries; when it was deliver'd to them as that secret Note, Mark, or Token, by which the Faithful in all Parts of the World might, without any danger, make themselves known to one another (z.)

The Antiquity of it.

§. 3. THAT the whole Creed, as we now use it, was drawn up by the Apostles themselves, can hardly be prov'd: But that the greatest part of it was deriv'd from the very Days of the Apostles, is evident from the Testimonies of the most ancient Writers (a); particularly of St. Ignatius, in whose Epistles most of its Articles are to be found: Tho' there are some Reasons to believe that some few of them, viz. that of the *Descent into Hell*, the *Communion of Saints*, and the *Life everlasting*, were not added till some time after, in opposition to some gross Errors and Heresies that sprung up in the Church: But the whole Form, as it now stands in our Liturgy, is to be found in the Works of St. Ambrose and Ruffin (b).

When first recited publicly.

§. 4. 'TIS true indeed the Primitive Christians, by reason they always conceal'd this and their other Mysteries, did not in their Assemblies publicly recite the Creed, except at the Times of Baptism; which, unless in Cases of Necessity, were only at *Easter* and *Whitsuntide*. From whence it comes to pass, that the constant repeating of the Creed in

(y) See Instances of these Symbols in Sir Peter King's *Critical History of the Creed*, chap. I. p. 11, &c.  
(z) See this prov'd by the same Author, pag. 20, &c.

(a) Vid. Irenæum, contr. Hæres. l. I. c. 2. p. 45. Tertull. de Virg. veland. c. I. p. 175. A. De Præscript. Hæreticor. c. 13. p. 206. D.  
(b) In their Expositions upon it.



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the Church, was not introduced till five hundred Years after Christ: About which time Petrus Gnapheus, Bishop of Antioch, prescribed the constant recital of the Creed, at the publick Administration of Divine Service (c).

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§. 5. THE Place of it in our Liturgy may be considered with respect both to what goes before, and what comes after it. That which goes before it, are the Lessons taken out of the Word of God: For Faith comes by hearing; Rom. 10. 17. and therefore when we have heard God's Word, it is fit we should profess our Belief of it, thereby setting our Seals (as it were) to the Truth of God; John 3. 33. especially to such Articles as the Chapters, now read to us, have confirm'd. What follows the Creed are the Prayers which are grounded upon it: For we cannot call on him, on whom we have not believ'd, saith St. Paul, Rom. 10. 14. And therefore since we are to pray to God the Father, in the Name of the Son, by the Assistance of the Holy Ghost, for Remission of Sins, and a joyful Resurrection; we first declare that we believe in God the Father, Son, and Holy Ghost, and that there is Remission here, and a Resurrection to Life hereafter, for all true Members of the Catholick Church; and then we may be said to pray in Faith.

The Place of the Creed in the Liturgy.

§. 6. BOTH Minister and People are appointed to repeat this Creed; because 'tis the Profession of every Person present, and ought for that reason to be made by every one in his own Person; the more expressly to declare their Belief of it to each other, and consequently to the whole Christian World, with whom they maintain Communion.

To be repeated by the whole Congregation,

§. 7. IT is to be repeated Standing, to signify our Resolution to stand up stoutly in the Defence of it: And in Poland and Lithuania the Nobles us'd formerly to draw their Swords, in token, that if need were, they would defend and seal the Truth of it with their Blood (d).

Standing;

§. 8. WHEN we repeat it, it is customary to turn towards the East, that so whilst we are making Profession of our Faith in the Blessed Trinity, we may look towards that Quarter of the Heavens, where God is suppos'd to have his peculiar Residence of Glory (e).

With their Faces towards the East.

§. 9. WHEN we come to the second Article in this Creed, in which the Name of JESUS is mention'd, the

Reverence to be made at the Name of Jesus.

(c) Theodor. Lector. Histor. Eccles. p. 24. p. 37. 563. C.

(d) See Durell's View, &c. Sect. 1. §. (e) See Mr. Gregory, as quoted in Note (d) in pag. 91.

whole



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whole Congregation make Obeisance, which the Church (in regard to that Passage of St. Paul, That at the Name of Jesus every Knee should (f) bow) expressly enjoins in her 18th Canon: ordering, that when in time of Divine Service the Lord Jesus shall be mention'd; due and lowly Reverence shall be done by all Persons present, as it has been accusom'd; testifying by these outward Ceremonies and Gestures their inward Humility, Christian Resolution, and due Acknowledgment, that the Lord Jesus Christ, the true eternal Son of God, is the only Saviour of the World, in whom alone all the Mercies, Graces, and Promises of God to Mankind, for this Life, and the Life to come, are fully and wholly compris'd.

## Sect. 15. Of St. Athanasius's Creed.

The Creed of St. Athanasius.

**W**HETHER this Creed was compos'd by Athanasius or not, is still a matter of Dispute; tho it seems very probable that it was, from the Testimony of several Authors. Gregory Nazianzen in particular, in his Oration in Praise of Athanasius (g), mentions a Royal Gift which he presented to the Emperor, a Confession of his Faith, receiv'd with great Veneration both in the East and West; which Place many Authors both antient and modern understand of the Creed. And we are certain that it has been receiv'd as a Treasure of inestimable Price both by the Greek and Latin Churches for almost a thousand Years.

The Scruple which some make against it.

§. 2. AS to the matter of it, it condemns all antient and modern Hæresies, and is the Sum of all Orthodox Divinity. And therefore if any scruple at the denying Salvation to such as do not believe these Articles; let them remember, that such as hold any of those fundamental Hæresies are condemn'd in Scripture (h): From whence it was a Primitive Custom, after a Confession of the Orthodox Faith, to pass an Anathema against all that deny'd it. But however, for the Ease and Satisfaction of some People who have a Notion that this Creed requires every Person to assent to, or believe every Verse in it on pain of Damnation; and who therefore (because there are several things in it which they cannot comprehend) scruple to repeat it for fear they

(f) Phil. 2. 10.

(g) Greg. Naz. Orat. 21. Tom. 1. p. 394. D.

(h) 1 John 2. 22, 23, — 5. 10. — 2 Pet. 2. 1.



should anathematize or condemn themselves; I desire to offer what follows to their Consideration. viz. That howsoever plain and agreeable to Reason every Verse in this Creed may be; yet we are not requir'd, by the words of the Creed, to believe the whole on pain of Damnation. For all that is requir'd of us as necessary to Salvation, is, that before all things we hold the Catholick Faith: And the Catholick Faith is, by the 3d and 4th Verses, explain'd to be this, that we worship One God in Trinity, and Trinity in Unity: Neither confounding the Persons, nor dividing the Substance. This therefore is declar'd necessary to be believ'd: But all that follows from hence to the 26th Verse, is only brought as a Proof and Illustration of it; and therefore requires our Assent no more than a Sermon does, which is made to prove or illustrate a Text. The Text, we know, is the Word of God, and therefore necessary to be believ'd: But no Person is, for that reason, bound to believe every Particular of the Sermon, deduc'd from it, upon pain of Damnation, tho' every Tittle of it may be true. The same I take it to be in this Creed: The Belief of the Catholick Faith before-mention'd, the Scriptures make necessary to Salvation, and therefore we must believe it: But there is no such necessity laid upon us to believe the Illustration that is there given of it, nor does the Creed it self require it: For it goes on, in the 26th and 27th Verses, in these words, *So that in all things as is aforesaid, the Unity in Trinity, and the Trinity in Unity is to be worshipp'd: He therefore that will be sav'd, must thus think of the Trinity.* Where it plainly passes off from that Illustration, and returns back to the 4th and 5th Verses, requiring only our Belief of the Catholick Faith, as there express'd, as necessary to Salvation. All the rest of the Creed, from the 27th Verse to the end, relates to our Saviour's Incarnation; which indeed is another essential part of our Faith, and as necessary to be believ'd as the former: But that being express'd in such plain Terms, as none, I suppose, scruple; I need not enlarge any further.

§. 3. THE Reasons why this Creed is appointed to be said upon those Days specify'd in the Rubrick, are these: Partly because some of them are more proper for this Confession of Faith, which, being of all others the most express concerning the Trinity, is for that reason appointed on Christmas-Day, Epiphany, Easter-Day, Ascension-Day, Whit-Sunday, Trinity-Sunday, and the Day of St. John the Baptist, at the

Why said on those Days mention'd in the Rubrick.



highest of whose Acts (viz. the Baptism of our Saviour) was a sensible Manifestation of the whole Trinity: and partly, that it might be said once a Month at the least, and therefore on St. Matthias and the other Saints-Days.

### Sect. 16. Of the Versicles before the Lord's Prayer.

The good Order and Method of our Service.

**T**HE Congregation, having now their Consciences absolv'd from Sin, their Affections warm'd with Thanksgiving, their Understandings enlighten'd by the Word, and their Faith strengthen'd by a publick Profession; enter solemnly in the next place upon the remaining part of Divine Worship, viz. Supplication and Prayer, that is, to ask those things which are requisite and necessary, as well for the Body as the Soul.

Pr. The Lord be with you.

§. 2. **B**UT because they are not able to do this without God's Help; therefore the Minister first blesses them with *The Lord be with you*; which, it must be observ'd too, is a very proper Salutation in this place, viz. after a publick and solemn Profession of their Faith. For St. John forbids us to say to any Heretick, God speed (i); and the Primitive Christians were never allow'd to salute any that were excommunicated (k). But when the Minister hath heard the whole Congregation rehearse the Creed, and seen, by their Standing up at it, a Testimony of their Assent to it; he can now salute them as Brethren and Members of the Church. But because He is their Representative and Mouth to God, they return his Salutation, immediately replying, *And with thy Spirit*: Both which Sentences are taken out of Holy Scripture (l), and together with that Salutation, *Peace be with you* (which was generally us'd by the Bishop instead of *the Lord be with you*) have been of very early use in the Church (m), especially in the Eastern part of it, to which, as an antient Council says (n), they were deliver'd down by the Apostles themselves: And it is observable that they always denoted (as here) a Transition from one part of Divine Service to another.

Ans. And with thy Spirit.

(i) 2 John 10; xi. (k) Chrys. in Coloss. 9. Rom. 3. Tom. 4. p. 107. lin. 3. &c. (l) Ruth 2. 4. 12 Theff. 3. 16. 2 Tim. 4. 22. Gal. 6. 18. (m) Concil. Bracar. 2. cap. 3. Tom. 3. col. 740. B. (n) Durand. Rational. lib. 4. c. 14. fol. III.



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§. 3. IN the Heathen Sacrifices there was always one to cry, *Hoc agite*, or to bid them mind what they were about. And in all the old Christian Liturgies the Deacon was wont to call often upon the People [*ἐκτενὸς προσεύχου*] *Let us pray earnestly*; and then again [*ἐκτενέστερον*] *more earnestly*. And the same Vehemence and earnest Devotion does our Church call for in these words, *Let us pray*; warning us thereby to lay aside all wandring Thoughts, and to attend to the great Work we are about: For tho' the Minister only speaks most of the Words, yet our Affections must go along with every Petition, and sign them all at last with a hearty *Amen*.

Sect. 16.

Pr. Let us pray.

§. 4. BUT being unclean like those Lepers, Luke 17. 12, 13. before we come to address our selves to God, we begin to cry [*Lord have mercy upon us*;] lest, if we should unworthily call him *Our Father*, he upbraid us as he did the Jews, *If I be a Father, where is mine Honour* (o)? And it is to be observ'd, that the Church has such an awful Reverence for the Lord's Prayer, that it seldom suffers it to be us'd without some preceding Preparation. In the beginning of the Morning and Evening-Service, we are prepar'd by the Confession of our Sins, and the Absolution of the Priest; and very commonly in other Places by this short Litany: Whereby we are taught first to bewail our Unworthiness, and pray for Mercy; and then with an humble Boldness to look up to Heaven, and call God *Our Father*, and beg further Blessings of him.

Pr. Lord have mercy upon us.

AS to the Original of this Form, it is taken out of the Psalms (p), where it is sometimes repeated twice together; to which the Christian Church hath added a third, viz. [*Christ have mercy upon us*] that so it might be a short Litany or Supplication to every Person in the blessed Trinity: We have offended each Person, and are to pray to each, and therefore we beg Help from them all.

IT is of great Antiquity both in the Eastern and Western Churches; and an old Council orders it to be us'd three times a day in the publick Service (q). And we are inform'd that *Constantinople* was deliver'd from an Earthquake, by the People's going barefoot in Procession, and using this short Litany (r).

(o) Mal. 1. 6.

(p) Psal. 6. 2. — 51. 1. — 123. 3.

(q) Concil. Vasenf. 2. Can. 3. Tom. 4.

col. 1680. C.

(r) Paul. Diacon. 1. 16. c. 24.

N. B.



## Chap. III.

*The Clerk and  
People not to  
repeat Lord  
have mercy  
upon us after  
the Minister.*

**N. B.** THE Clerk and People are here to take notice not to repeat the last of these Versicles, viz. [*Lord have mercy upon us*] after the Minister. In the end of the Litany indeed they ought to do it, because there they are directed to say all the three Versicles distinctly after him; each of them being repeated in the Common-Prayer Book, viz. first in a Roman Letter for the Priest, and then in an Italick, which denotes the People's Response. But in the daily Morning and Evening-Service, in the Office for Solemnization of Matrimony, in those for the Visitation of the Sick, for the Burial of the Dead, for the Churching of Women, and in the Commination, where these Versicles are single, and only the second printed in an Italick Character, there they are to be repeated alternately, and not by way of Repetition: So that none but the second Versicle, viz. [*Christ have mercy upon us*] comes to the People's turn, the first and last belonging to the Minister. And therefore for the People to add a fourth Versicle, is, in effect, to add a fourth Person to the Trinity; each of the three Persons, viz. Father, Son, and Holy Ghost, having a distinct Versicle to himself.

**Sect. 17. Of the Lord's-Prayer.**

*The Lord's  
Prayer why  
repeated.*

**B**EING thus prepar'd, we begin this Part of the Service with the Lord's Prayer, which consecrates and makes way for all the rest, and which is therefore now again repeated. By which also we have this further Advantage, that if we did not put up any Petition of it with fervency enough before, we may make amends for it now, by asking that with a doubled Earnestness.

**Sect. 18. Of the Versicles after the Lord's-Prayer.**

*The Versicles.*

**B**EFORE the Minister begins to pray alone for the People, they are to join with him (according to the Primitive way of praying) in some short Versicles and Responsals, taken chiefly out of the Psalms, and containing the Sum of all the following Collects.

THE



THE first [Word] sheweth thy Mercy upon us, — And glorious us thy (s) Salvation. Answers to the Sunday Collect, which generally contains Petitions for Mercy and Salvation. The second [O Lord, save the King, — And mercifully hear us when we call upon thee] answers to the Prayers for the King and Royal Family. The third [Endue thy Ministers with Righteousness, — And make thy chosen People to] joyful; and the fourth [O Lord, save thy People, — And bless thine (u) Liberator] answer to the Collect for the Clergy and People. The fifth [Give Peace in our time, O Lord, — Because there is none other that fighteth for us, but only thou, O God] answers to the daily Collects for Peace, and the last [O God, make clean our Hearts within us, — And take not thy Holy Spirit from (y) us] answers to the daily Collects for Grace.

§. 2. AGAINST the two last of these Versicles it is objected, that the Church enjoins us to pray to God to give Peace in our time, for this odd Reason, viz. Because there is none other that fighteth for us but only God. But to this we answer, that the Church by these words does by no means imply, that the only Reason of our desiring Peace, is because we have none other to fight for us, save God alone; as if we could be well enough content to be engag'd in War, had we any other to fight for us besides God. But they are a more full Declaration and Acknowledgment of that forlorn Condition we are in, who are not able to help our selves, and who cannot depend upon Man for Help; which we confess and lay before Almighty God, to excite the greater Compassion in his Divine Majesty. And thus the Psalmist cries out to God, Be not far from me, for Trouble is near; for there is none to help (z).

§. 3. WHILE the Minister says these short Sentences, he is directed to Stand; and in other Parts of the Liturgy he is sometimes to Stand, and sometimes to Kneel. The reason of which I shall give once for all in this place.

THE Minister, being a Man of like Infirmities with the rest of the Congregation, has as much need of Grace and Pardon as the rest; and therefore in all Confessions of Sins, and Penitential Prayers, he is directed to beg his own Pardon and Grace, as well as the Congregation's, upon his Knees.

(s) Psal. 85. 7.

(t) Psal. 20. ver. the last, according to the Greek Translation.

(u) Psal. 132. 9.

(w) Psal. 28. 9.

(x) 1 Chron. 22. 9.

(y) Psal. 51. 10, 11.

(z) Psal. 22. 11.

Objection answered.

Why the Minister is sometimes to Stand, and sometimes to Kneel.



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But then he being also a Priest of the Most High God, sometimes stands, to signify his Office and Authority. And this Office may be considered both in relation to God and the People.

AS it relates to God: He is God's Ambassador (a) to whom is committed the Ministry of Reconciliation; in which respect he is to Teach, Baptize, and Consecrate the Holy Eucharist, and Absolve the Penitent: and in all these Acts of Authority, which he does in the name of Christ, it is very proper he should stand.

AS his Office relates to the People: He is appointed by God to offer up Gifts and Sacrifices for them, especially the Sacrifice of Praise and Thanksgiving, together with their Prayers (b). Now as he offers up the Prayers of the Church, which are the People's Sacrifice, he ought to stand: And accordingly to shew this his Authority and Office, in these shorter Services, he is directed to stand. But then because he offers up the Prayers, not only in the People's, but also in his own, behalf; and therein begs Supply for his own Wants, and returns Thanks for his own particular Mercies, he is for that reason in the longer Prayers and Collects appointed to kneel.

THO' it is not improbable but that the Rubrick, which orders the Priest to say these Versicles standing, may be founded upon a Practice of the Romish Church. For it is a Custom there for the Priest, at all the long Prayers, to kneel before the Altar, and mutter them softly by himself: But whenever he comes to any Versicles where the People are to make their Responses, he rises up and turns himself to them, in order to be heard. Which Custom the Compilers of our Liturgy might probably have in their eye, when they order'd the Minister to stand in this Place.

### Sect. 19. Of the Collects and Prayers in general.

The Prayers  
why divided  
into so many  
short Collects.

**B**EFORE we come to speak of each of the following Prayers in particular, it may not be amiss to observe one thing concerning them in general; viz, the Reason why they are not carry'd on in one continu'd Discourse, but divided into many short Collects, such as is that which our

(a) 2 Cor. 5. 10.

(b) Heb. 5. 1.



Lord himself compos'd it, And that might be one Reason why our Church order'd it, viz. that so the might follow the Example of our Lord, who best knew what kind of Prayers were fittest for us to use. And indeed we cannot but find, by our own Experience, how difficult it is to keep our Minds long intent upon any thing (much more upon so great things as the Object and Subject of our Prayers) and that, do what we can, we are still liable to Wandrings and Distractions. So that there is a kind of necessity to break off sometimes, that our Thoughts, being respited for a while, may with more Ease be fix'd again, as it is necessary they should, so long as we are actually praying to the Supreme Being of the World.

BUT besides, in order to the performing our Devotions aright to the most High God, it is necessary that our Souls should be possess'd all along with due Apprehensions of his Greatness and Glory. To which purpose our short Prayers contribute very much. For every one of them beginning with some of the Attributes or Perfections of God, and so suggesting to us right Apprehensions of him at first; it is easy to preserve them in our Minds during the space of a short Prayer, which in a long one would be too apt to scatter and vanish away.

BUT one of the principal Reasons why our publick Devotions are and should be divided into short Collects, is this: Our Blessed Saviour, we know, hath often told us, That *whatsoever we ask the Father in his Name, he will give it us*; John 14. 13. and 16. 24. and so hath directed us in all our Prayers to make use of his Name, and to ask nothing but upon the account of his Merit and Mediation for us; upon which all our Hopes and Expectations from God do wholly depend. For this Reason therefore (as it always was, so also now) it cannot but be judg'd necessary, that the Name of *Christ* be frequently inserted in our Prayers, that so we may lift up our Hearts unto him, and rest our Faith upon him, for the obtaining those good things we pray for. And therefore whatsoever it be which we ask of God, we presently add, *Thro' Jesus Christ our Lord*, or something to that effect; and so ask nothing but according to our Lord's Direction, i. e. in his Name. And this is the Reason that makes our Prayers so short: For take away the Conclusion of every Collect or Prayer, and they may be join'd all together, and be made but as one continu'd Prayer.



Prayer. But would not this tend to make us forgetful that we are to offer up our Prayers in the Name of Christ, by taking away that which refresheth our Memory?

§ 2. THE Reason why these Prayers are so often call'd Collects, is differently represented. Some Ritualists think, because the word *Collect* is sometimes us'd both in the vulgar Latin Bible (c), and by the ancient Fathers (d), to denote the gathering together of the People into religious Assemblies; that therefore the Prayers are call'd *Collects*, as being repeated when the People are collected (e) together. Others think they are so nam'd, upon account of their comprehensive Brevity; the Minister collecting into short Forms the Petitions of the People, which had before been divided between him and them by Versicles and Responses (f). And for this Reason God is desir'd in some of them to bear the Prayers and Supplications of the People. Tho' I think it is very probable that the *Collects* for the Sundays and Holy-Days bear that Name, upon account that a great many of them are very evidently collected out of the Epistles and Gospels.

### Sect. 20. Of the Three Collects at Morning and Evening Prayer.

THE next thing to be taken notice of is the Rubrick that follows the Versicles after the Lord's Prayer in the Morning-Service, viz,

¶ THEN shall follow three Collects: The first for the Day, which shall be the same that's appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning-Prayer throughout all the Year, as followeth; all kneeling.

THERE is much the same Rubrick in the Evening-Service; only whereas the third Collect for the Morning is entitl'd, *For Grace to live well*; the Title of that for the Evening is, *For Aid against all Perils*.

(c) Dies Collectæ, Lev. 23. 36. Collectionem, Heb. 10. 25.

(d) Collectum celebrare. Passim apud Patres.

(e) A Populi Collectione, Collectæ

appellari cœperunt. Alcuinus.

(f) Sacerdos omnium Petitiones compendiosa Brevitate colligit. Walafrid. Strabo.



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Sect. 21.

Of the Collects  
for the Day.

I. THE First of these Collects, viz. That for the Day, which is order'd to be the same that is appointed at the Communion, will fall under my particular Consideration, when I come to treat of the several Sundays and Holy-Days, which will naturally lead me to take notice of the several Collects that belong to them.

Of the Collects  
for Peace.

II. THE Second Collects, for Peace, both for the Morning and Evening-Service, are, word for word, translated out of the Sacramentary of St. Gregory: Each of them being suited to the Office it is assign'd to. In that which we use in the beginning of the Day, when we are going to engage our selves in various Affairs, and to converse with the World; we pray for outward Peace, and desire to be preserv'd from the Injuries, Affronts, and wicked Designs of Men. But in that for the Evening we ask for inward Tranquillity, requesting for that Peace which the World cannot give, as springing only from the Testimony of a good Conscience; that so each of us may with David be enabled to say, *I will lay me down in Peace, and take my Rest*, having our Hearts as easy as our Heads, and our Sleep sweet and quiet.

Of the Collects  
for Grace,

And for Aid  
against all Perils.

III. THE Third Collects, both at Morning and Evening, are fram'd out of the Greek *Euchologion*. That in the Morning-Service for Grace, is very proper to be us'd in the beginning of the Day, when we are probably going to be expos'd to various Dangers and Temptations. Nor is the other, *For Aid against all Perils*, less seasonable at Night; for being then in danger of the Terrors of Darkness, we by this Form commend our selves into the Hands of that God, who neither slumbers nor sleeps, and with whom Darkness and Light are both alike.

### Sect. 21. Of the Anthem.

AFTER the aforesaid Collects, as well at Morning-Prayer as at Evening, the Rubrick orders, that in Quires and Places where they sing, here follow the Anthem. The Original of which is probably deriv'd from the very first Christians. For Pliny has recorded that it was the Custom

Anthems,

Their Original  
and Antiquity.

T t

in



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in his time to meet upon a fix'd Day before Light, and to sing a Hymn, in Parts or by Turns, to Christ as God (g): which Expression can hardly have any other Sense put upon it, than that they sung in an Antiphonical way. Socrates indeed attributes the rise of them to St. Ignatius, who, when he had heard the Angels in Heaven singing and answering one another in Hymns to God, order'd that, in the Church of Antioch, Psalms of Praise should be compos'd and set to Musick, and sung in Parts by the Choir in the time of Divine Service (h); which, from the manner of singing them, were call'd (*Ἀντιφωνικά*) *Antiphons*, or *Anthems*, i. e. Hymns sung in Parts, or by Course. This Practice was soon imitated by the whole Church, and has universally obtain'd ever since.

Why to be  
sung here.

§. 2. THE Reason of its being order'd in this Place, is partly perhaps for the Relief of the Congregation (who, if they have join'd with due Fervour in the foregoing Parts of the Office, may now be thought to be something weary;) but chiefly, I suppose, to make a Division in the Service, the former part of it being perform'd in behalf of our selves, and that which follows being mostly intercessional.

This the pro-  
per Place for  
singing  
Psalms.

§. 3. AND therefore since it is now grown a Custom, in a great many Churches, to sing a Psalm in Meeter in the middle of the Service; I can't see why it would not be more proper here, than just after the second Lesson, where a Hymn is purposely provided by the Church to follow it. I have already shew'd the Irregularity of singing the Hymn it self in Meeter: And to sing a different Psalm between the Lesson and the Psalm appointed, is no less irregular. And therefore certainly this must be the most proper Place for Singing (if there must be Singing before the Service is ended) since it seems much more timely and conformable to the Rubrick, and moreover does Honour to the singing Psalms themselves, by making them supply the Place of Anthems.

(g) Plin. Epist. l. 10. Ep. 97. p. 284  
Edit. Oxon. 1703.

(h) Socrat. Hist. Eccl. lib. 6. cap. 8.  
p. 313. D.



*Sect. 22. Of the Prayer for the King.*

**W**E have been hitherto only praying for our selves; but *The Prayer for the King.*  
since we are commanded to pray for all Men, 1 Tim.

2. 1, 2. we now proceed, in Obedience to that Command, to pray for the whole Church; and in the first place for the King, whom, under Christ, we acknowledge to be the Supreme Governor of this part of it to which we belong. And since the Supreme King of all the World is God, by whom all Mortal Kings reign; and since his Authority sets them up, and his Power only can defend them; therefore all Mankind, as it were by common Consent, have agreed to pray to God for their Rulers. The Heathens offer'd Sacrifices, Prayers, and Vows for their Welfare: And the Jews (as we may see by the (i) Psalms) always made their Prayers for the King a part of their publick Devotion. And all the antient Fathers, Liturgies, and Councils fully evidence, that the same was done daily by Christians: And this not only for those that encourag'd them, but even for such as oppos'd them, and were Enemies to the Faith. Afterwards indeed when the Emperors became Christian, they particularly nam'd them in their Offices, with Titles expressing the dearest Affection, and most honourable Respect; and praying for them in as loyal and as hearty Terms as are included in the Prayer we are now speaking of. Which is taken almost verbatim out of the Sacramentary of St. Gregory, but was not inserted in our Liturgy till the Reign of Queen Elizabeth: When our Reformers observing that, by the Liturgies of King Edward, the Queen could not be pray'd for, but upon those Days when either the Litany or Communion-Office was to be us'd, they prudently added this Form, to supply the Defect of the Daily Service. *When first us'd in our Service.*

*Sect. 23. Of the Prayer for the Royal Family.*

**T**HERE is as near an Alliance between this and the former Prayer, as between the Persons for whom they are made. And we may observe that the Persian Emperor Darius desir'd the Jewish Priests to pray not only for the *The Prayer for the Royal Family.*

(i) Psalm 20. and 72.



## Of the Morning and Evening-Prayer.

When added  
to our Litur-  
gy.

King, but his Sons too (k); and the Romans pray'd for the Heirs of the Empire as well as the Emperor (l) himself. The Primitive Christians pray'd also for the Imperial Family (m), and the Canons of old Councils both at home and abroad enjoin the same (n). In our own Church indeed there was no mention made of the Royal Family till the Reign of King James the First; Because after the Reformation no Protestant Prince had Children till he came to the Throne: But at his Accession this Prayer was immediately added.

## Sect. 24. Of the Prayer for the Clergy and People.

The Prayer  
for the Clergy  
and People.

HAVING thus made our Supplications for our Temporal Governors, that under them we may have all those outward Blessings which will make our Lives comfortable here; we continue, in the next place, to pray for our Spiritual Guides, that with them we may receive all those Graces and inward Blessings which will make our Souls happy hereafter. We are Members of the Church as well as of the State: and therefore we must pray for the Prosperity of both, since they mutually defend and support each other. That we might not want a Form therefore suitable and good, this Prayer was added in Queen Elizabeth's Common-Prayer Book, out of the Sacramentary of St. Gregory, in conformity to the Practice of the antient Church, which always had Prayers for the Clergy and People (o).

When first  
added.

The meaning  
of, Who alone  
worketh great  
Marvels.

§. 2. AND because to gather a Church at first out of Infidels, and then to protect it continually from its Enemies, is an Act of as great Power, and a greater Miracle of Love than to create the World; therefore in the Preface of this Prayer we address our selves to God, as to Him who alone worketh great Marvels.

Curates; who  
they be.

§. 3. BY the word Curates in this Prayer, are meant all that are entrusted with the Cure or Care of Souls, whether they be the Incumbents themselves, who from that

(k) Ezra 6. 10.

(l) Tacit. Annal. 1. 4.

(m) Liturg. St. Basil.

(n) Excerpt. Egberti, Can. 7. Spelm. Tom. 1. p. 259. Concil. Rhemens. 2.

Can. 40. Tom. 7. col. 1285.

(o) Synes. Ep. 11. p. 173. B. Excerpt. Egberti, Can. 8. Spelm. Tom. 1. p. 259. Concil. Calchuthens. Can. 10.

Tom. 6. col. 1816. A.



Cure were antiently call'd *Curates*; or those whom we now more generally call so, from assisting Incumbents in their said Cure.

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Sect. 25. Of the Prayer of St. Chrysostom.

WHERE antient Liturgies afforded proper Prayers, The Prayer of Sr. Chrysostom. the Compilers of ours rather chose to retain them than make new ones: And therefore as some are taken from the Western Offices, so is this from the Eastern; where it is daily us'd, with very little Difference, in the Liturgies both of St. Basil and St. Chrysostom: the last of which was the undoubted Author of it. It is inserted indeed in the Bodies of their Liturgies, but in ours, I think more properly, at the Conclusion: For it is fit that, in the close of our Prayers, we should first reflect on all those great and necessary Requests we have made, and then not only renew our Desires that God may grant them, but also stir up our Hearts to hope He will. To which end we address ourselves in this Prayer to the Second Person in the Glorious Trinity, our Blessed Saviour, and remind him of the gracious Promise he made to us, when on Earth, that *where two or three are gather'd together in his Name, he would be there in the midst of them*, Mat. 18. 20. And therefore if we can but prevail with him to hear our *Desires and Petitions*, we know that the Power of his Intercession with God is so great, that we need not doubt but we shall obtain them. But however, since it may happen that we may have ask'd somethings which he may not think convenient for us; we do not peremptorily desire that he would give us all we have pray'd for, but submit our Prayers to his Heavenly Will; and only request that *He would fulfil our Desires and Petitions as may be most expedient for us*. Begging nothing positively, but what we are sure we cannot be too importunate for, viz. in this *World Knowledge of his Truth, and in the World to come Life Everlasting*. This we may ask peremptorily, without fear of Arrogance or Presumption; and yet this is all we really stand in need of.



## Sect. 26. Of 2 Cor. 13. 14

2 Cor. 13. 14.

**T**HE whole Service being thus finish'd, the Minister closes it with that *Benedictory Prayer* of St. Paul, with which he concludes most of his Epistles: A Form of Blessing which the Holy Spirit seems, by the repeated use of it, to have deliver'd to the Church, to be us'd instead of that old Jewish Form, with which the Priest under the Law dismiss'd the Congregation (p). The Reason of its being chang'd was undoubtedly owing to the new Revelation made of the three Persons in the Godhead. For otherwise the Jews both worshipp'd and bless'd, in the Name of the same God, as the Christians; only their Devotions had Respect chiefly to the Unity of the Godhead, whereas ours comprehend also the Trinity of Persons.

Not a Blessing.

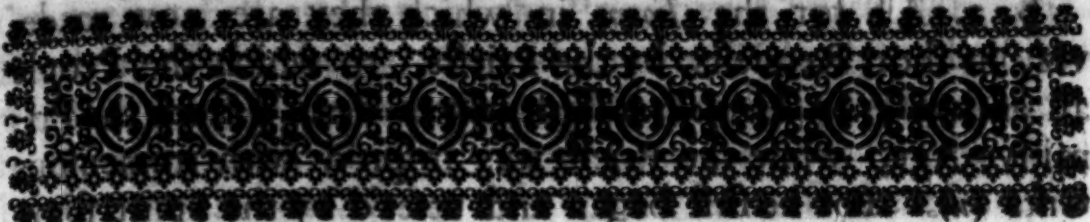
§. 2. I MUST not forget to observe, that the Form here us'd in our daily Service, is rather a *Prayer* than a *Blessing*. Since there is no Alteration either of Person or Posture prescrib'd to the Minister, but he is directed to pronounce it *standing*, and to include himself as well as the People.

kneeling

(p) Numb. 6. 23, &amp;c.



And such was that Litany of our Saviour, which he thrice repeated with strong Exhortations (1)



things to be prayed for, and then the People (who knew not what to pray for as they ought) having their Intercessions thus helped by the Spirit of God, and the Litany itself, which they used on the Days of their Seasons or Festivals (2): And in St. Cyprian's time they removed it to the present manner for the Litany of the Judgment (3). And St. James

# CHAP. IV.

## OF THE LITANY.



### The Introduction.

THE word Litany is us'd by the most ancient Heathens, for an earnest Supplication to the Gods made in time of adverse Fortune (4); and in the same sense it is us'd in the Christian Church, viz. for a Supplication and common Intercession to God, when his Wrath lies heavy upon us (5). Such a kind of Supplication was the 51st Psalm, which may be call'd David's Litany. Such was that Litany of God's appointing, Joel 2. 19. where, in a general Assembly, the Priests were to weep between the Porch and the Altar, and to say, Spare thy People, O Lord: (in allusion to which place our Litany, retaining also the same words, is enjoin'd, by the Royal Injunctions still in force (6), to be said or sung in the Middle of the Church, at a low Desk, before the Chancel-Door, antiently call'd the (7) Fall'd Stool.)

Chap. IV.  
The Signification of the word Litany.

Why sung in the middle of the Church.

(4) Πολλὰ ἔστι τὰ σπένδον χροῖον δάκρυ. Ἀλκιμαν. Hom. II. 4. εἰλας Ἀλκιμαν τοῦ Μάρτυρος συμφορὰς αὐτοῦ. Hesiod. Theog. (5) Ἀλκιμαν ἔστι δακρυοποιεῖν. Symeon. Thessal. Opusc. de Hæret. (6) Injunct. 22 of Edward VI. and 18 of Queen Elizabeth, A. D. 1550. (7) See a Note of Bishop Andrews, in Dr. Nichols's Additional Notes, p. 23. col. 1.

And



Chap. IV. And such was that Litany of our Saviour, Luke 22. 44. which he thrice repeated with strong Cryings and Tears (t).

The Antiquity  
of Litanies in  
this Form.

§. 2. AS for the Form in which they are now made, viz. in short Requests by the Priests, to which the People all answer; St. Chrysostom saith it was deriv'd from the Primitive Age, while the Priest was inspir'd with miraculous Gifts (u). For he first began and utter'd by the Spirit some things fit to be pray'd for; and then the People (who knew not what to pray for as they ought) having their Infirmities thus help'd by the Spirit, join'd their Intercessions, saying, *We beseech thee to hear us, Good Lord.* Tertullian tells us, that by Prayers in this Form, which they us'd on the Days of their Stations or Humiliation, viz. Wednesdays and Fridays, they remov'd Drought (w): And in St. Cyprian's time they frequently supplicated God after this manner for removing or moderating his Judgments (x). And St. Ambrose hath left a Form of Litany, which bears his Name, agreeing in many things with this of ours. For when miraculous Gifts began to cease, they wrote down several of those Forms, which were the Original of our modern Office.

Litanies us'd  
in Processions.

Chap. IV.  
The Litany  
us'd in  
Processions.

§. 3. ABOUT the Year 400 they began to be us'd in Procession, the People walking bare-foot, and saying them with great Devotion; by which means, it is said, several Countries were deliver'd from great Calamities (y). About the Year 600 Gregory the Great, out of all the Litanies extant, compos'd that famous seven-fold Litany, by which Rome was deliver'd from a grievous Mortality (z); which hath been a Pattern to all the Western Churches since: And to which ours comes nearer than that in the present Roman Missal, wherein later Popes had put in the Invocation of Saints, which our Reformers have justly expung'd. But here we must observe that Litanies were of use before Processions, and remain'd when they were taken away. For those Processional Litanies having occasion'd much Scandal, it was decreed, *That the Litanies should for the future only be us'd within the Walls of the Church (a);* and so they are us'd amongst us to this day.

(t) Heb. 5. 7.  
(u) Chrys. in Rom. 8. 26. Hom. 14. Tom. 3. p. 120. lin. 35. &c.  
(w) Tert. ad Scap. c. 4. p. 71. B.  
(x) Cypr. ad Demet. p. 193.  
(y) Vid. Niceph. Hist. l. 14. c. 3. Tom. 2. p. 443. A.  
(z) Paul. Diac. lib. 18. & Balzus in vit. Greg.  
(a) Concil. Colonienf.



§ 4. THE Days it is appointed to be us'd upon, are order'd, by the 15th Canon, to be *Wednesdays and Fridays*, the antient Fasting-Days of the Primitive Church (b); the Death of Christ being design'd on the *Wednesday*, when he was sold by *Judas*, and accomplish'd on the *Friday*, when he dy'd on the Cross (c). It is now requir'd by the Rubrick to be said on *Sundays* also, partly because there is then the greatest Assembly to join in so important a Supplication, and partly that no Day might seem to have a more solemn Office than the Lord's Day.

Introduce  
Why said on  
Sundays,  
Wednesdays,  
and Fridays.

allegory ed  
quing to rui  
ed quail ed  
m-vol

What Time of  
the Day it is  
to be us'd.

§ 5. THE particular Time of the Day when it is to be said, seems now different from what it was formerly. For before the last Review, the Litany was a distinct Service by it self, and us'd some time after the Morning-Prayer was over: as may be gather'd from the Rubrick before the Communion in the old Common-Prayer Book, which orders, that after Morning-Prayer, the People being call'd together by the ringing of a Bell, and assembled in the Church, the English Litany shall be said after the accustomed manner. This Custom, as I am inform'd, is still observ'd in some Cathedrals and Chappels (d). Tho' now, for the most part, it is made one Office with the Morning-Prayer, it being order'd by the Rubrick before the Prayer for the King, to be read after the third Collect for Grace, instead of the intercessional Prayers in the daily Service. And accordingly we find that, as the afore-mention'd Rubrick before the Communion-Office is now alter'd, both the Morning-Prayer and Litany are there suppos'd to be read at one and the same time.

§ 6. BY the 15th Canon above-mention'd, whenever the Litany is read, every Householder dwelling within half a Mile of the Church, is to come or send one at the least of his Household, fit to join with the Minister in Prayers.

One out of  
every Family  
to attend the  
Litany.

§ 7. THE Posture which the Minister is to use in saying the Litany, is not prescrib'd in any present Rubrick: But the Injunctions of King Edward and Queen Elizabeth both appoint, that the Priests, with others of the Quire, shall kneel in the midst of the Church, and sing or say plainly and distinctly the Litany, which is set forth in English, with all the Suffrages fol-

The Minister  
to kneel.

(b) Clem. Alex. Strom. 7. c. 744. B. Tertul. de Jejun. c. 2. p. 545. A. Epiphan. adv. Hæres. l. 3. Tom. i. p. 910. B. (c) Petrus Alexandrinus, ap. Albaspinæum, l. 1. Obl. 16. p. 35. col. 1. E.

(d) As at Worcester Cathedral and Merton College in Oxford, where Morning-Prayer is read at Six or Seven, and the Litany at Ten.



Chap. IV.

The Irregularity of singing the Litany by Lay-Men.

The Irregularity of singing the Litany by Lay-Men.

lowing, to the intent the People may hear and answer, &c. As to the Posture of the People, nothing need to be said in relation to that, because whenever the Priest kneels, they are always to do the same.

§ 8. THE Singing of this Office by Lay-Men, as practis'd in several Cathedrals and Colleges, is certainly very unjustifiable, and deservedly gives Offence to all such as are zealous for Regularity and Decency in Divine Worship. And therefore (since it is plainly a Practice against the express Rules of our Church, crept in partly thro' the idle-voluntariness of Minor-Canons and others, whose Duty it is to perform that solemn Office; and partly thro' the shameful Negligence of those who can, and ought to, correct whatever they see amiss in such Matters;) it cannot surely be thought impertinent, if I take hold of this Opportunity to express my Concern at so irreligious a Custom. And to shew that I am not singular in my Complaint, I shall here transcribe the words of the Reverend and Learned Dr. Burnet, who has some time since, upon a like occasion, very severely, but with a great deal of Decency, inveigh'd against this Practice: tho' I cannot learn that he has yet been so fortunate as to obtain much Reformation.

"I THINK my self oblig'd, saith he (d), to take notice of a most scandalous Practice, which prevails in many such Congregations, as ought to be fit Precedents for the whole Kingdom to follow. 'Tis this; that Lay-Men, and very often young Boys of eighteen or nineteen Years of Age, are not only permitted, but oblig'd to perform this Office, which is one of the most solemn Parts of Divine Service, even tho' many Priests and Deacons are at the same time present.

"THOSE Persons upon whom it must be charg'd, and in whose power it is to rectify it, cannot but know that this Practice is illegal, as well as abominable in it self, and a flat Contradiction to all Primitive Order. And one would think, when the Nation swarms with such as ridicule, oppose, and deny the Distinction of Clergy and Laity; those who possess some of the largest and most honourable Preferments in the Church, should be asham'd to betray her into the Hands of her profess'd

(d) In his Paraphrase with Annotations on the Book of Common-Prayer, pag. 94.



“ Enemies, and to put Arguments into their Mouths, and  
 “ declare by their Actions, that they think any Lay-Man  
 “ whatsoever as truly authoriz’d to minister in holy Things,  
 “ as those who are regularly ordain’d. Besides, with  
 “ what Face can those Persons blame the Dissenting Tea-  
 “ chers, for officiating without Episcopal Ordination, when  
 “ they themselves do not only allow of, but require the  
 “ same thing?”

### Sect. 1. Of the Invocation.

**W**E have a Divine Command to call upon God for The Invoca-  
tion.  
 Mercy in the time of Trouble: (e) y and all the Lita-  
 nies I have seen begin with this solemn Word, *Lord have mercy upon us* (f). So that this Invocation is the  
 Sum of the whole Litany, being a particular Address for  
 Mercy, first to each Person in the glorious Trinity, and  
 then to them all together. The Address being urg’d by  
 two Motives, viz. 1st, Because we are miserable; and,  
 2dly, Because we are Sinners: upon both which Accounts  
 we extremely need Mercy.

§. 2. THE Design of the People’s repeating these Why repeated  
by the whole  
Congregation.  
 whole Verses after the Minister, is, that every one may first  
 crave to be heard in his own Words; which when they have  
 obtain’d, they may leave it to the Priest to set forth all  
 their Needs to Almighty God, provided that they declare  
 their Assent to every Petition as he delivers it.

### Sect. 2. Of the Deprecations.

**H**AVING open’d the way by the preceeding Invoca- The Depreca-  
tions.  
 tion, we now begin to ask; and because Deliverance  
 from Evil is the first Step to Felicity, we begin with these  
 Deprecations for removing it. Both the Eastern and Western  
 Church begin their Litanies after the same manner (g),  
 Theirs as well as ours being a Paraphrase upon that Petition  
 in the Lord’s Prayer, *Deliver us from Evil.*

(e) James 5. 13.

(f) Liturg. S. Basil. S. Chrysol. &c.

(g) Liturg. S. Chrysol. and S. Basil.

—Miss. sec. ul. Sarisb.



Chap. IV.  
The Method  
of them.

But because our Requests ought to ascend by Degrees, before we ask for a perfect Deliverance, we beg the Mercy of Forbearance. For we confess we have sinned with our Fathers, Psal. 106. 4. and that therefore God may justly punish us, not only for our own Sins, but for theirs also, which we have made our own by Imitation. For which reason we beg of him not to remember, nor take Vengeance of us for them, especially since he has himself so dearly purchas'd our Pardon with his own most precious Blood: But however if we cannot obtain to be wholly spar'd, but that he may see it good for us to be a little under Chastisement; then we beg his Correction may be short and soon remov'd, and that he would not be angry with us for ever.

AND the Sum of all that we pray against, being Deliverance from the Evils of Sin and Punishment, we begin the next Petition with two general Words which comprehend both; For Evil and Mischief signify Wickedness and Misery; and as the first is caus'd by the Crafts and Assaults of the Devil; so the second is brought upon us by the just Wrath of God here; and compleated by Everlasting Damnation hereafter. And therefore we desire to be deliver'd both from Sin and the Punishment of it, as well from the Causes that lead to it, as the Consequences that follow it.

AFTER we have thus pray'd against Sin and Misery in general, we descend regularly to the Particulars, reckoning divers kinds of the most notorious Sins, some of which have their Seat in the Heart or Mind, and others in the Body. And first, we begin against those of the Heart, where all Sins begin, and there recount first the Sins concerning our Self, and 2dly, those concerning our Neighbour. Of the former Sort are Blindness of Heart (which we place in the Front as the Cause of all the Rest) and Pride, Vain-Glory and Hypocrisy, which are united together in this Deprecation, as Vices which generally accompany one another. Of the other sort are Envy, Hatred, and Malice, and all Uncharitableness; in which Words are comprehended all those Sins which we do, or can, commit against our Neighbour in our Hearts.

FROM the Heart Sin spreads further into the Life and Actions, and thither our Litany now pursues it, beginning with that which St. Paul reckons first among the Works of the Flesh, Gal. 5. 19. but which is notwithstanding the boldest



boldest and most barefaced Sin in this lewd Age, viz. Fornication, which is not to be restrain'd to the defiling of single Persons, but comprehends under it all Acts of Uncleanness whatsoever. But tho' this be a Deadly Sin, yet it is not the only one, and therefore we pray to be deliver'd from all other deadly Sins, by which we understand not such as are

Deadly Sin,  
what it signifies.

deadly by way of Distinction, or as they stand in opposition to venial Sins, for there are no Sins venial in their own Nature, but such as are most heinous and crying above others. For tho' every Sin deserve Damnation in its own Nature, yet we know that the infinite Goodness of God will not inflict it for every Sin. But then there are some Sins so exceeding great, that they are inconsistent even with the Gospel Clemency, and immediately render a Man obnoxious to the Wrath of God, and in danger of eternal Damnation. And these are they which we pray against, together with all other Sins, which we are apt to fall into thro' the Deceits of our three great Enemies which we renounc'd in Baptism, the World, the Flesh, and the Devil.

WHEN the Cause is remov'd, there are Hopes the Consequences may be prevented: And therefore after we have petition'd against all Sin, we may regularly pray against all those Judgments with which God generally scourges those who offend him; whether they are such as fall upon whole Nations and Kingdoms, and either come immediately from the Hand of God, as Lightning and Tempest, Plague, Pestilence, and Famine; or else are inflicted by the Hands of wicked Men, as his Instruments, as Battle and Murder: or whether they are such as fall upon particular Persons only, as Sudden Death; such as happen sometime by Violence, as by Stabbing, Burning, Drowning, or the like; or else of a sudden and in a moment's time, without any Warning or apparent Cause. And tho' both these kinds of Death may sometimes happen to very good Men, yet if we consider that by such means we may leave our Relations without Comfort, and our Affairs unsettled; and may our selves be depriv'd of the Preparative Ordinances for Death, and have no time to fit our Souls for our great Account; Prudence as well as Humility will teach us to pray against them.

Why we pray  
against sudden  
Death.

HAVING thus deprecated those Evils which might endanger our Lives, we proceed next to pray against such as would deprive us of our Peace and Truth; as well those



which are levell'd at the State, as is all Sedition, Privy Conspiracy, and Rebellion (b), as those which portend the Ruin of the Church, as all false Doctrine, Heresy, and Schism (b). And then we conclude with the last and worst of God's Judgments, which he generally inflicts upon those whom neither private nor publick Calamities will reform, viz. *Hardness of Heart, and Contempt of his Word and Commandment*. For when People amend not upon those Punishments which are inflicted upon their Estates and Persons, upon the State and Church; then the Patience of God is tir'd out, and he withdraws his Grace, and gives them up to a reprobate Sense, the usual Prologue to Destruction and Damnation, from which deplorable State, *Good Lord deliver us.*

AND now to be deliver'd from all these great and grievous Evils, is a Mercy so very desirable, that it ought to be begg'd by the most importunate kind of Supplication imaginable: and such are the two next Petitions, which the Latins call *Obsecrations*, in which the Church beseeches our dear Redeemer to deliver us from all the Evils we have been praying against, *By the Mystery of his Holy Incarnation, &c.* i. e. she lays before our Lord all his former Mercies to us express'd in his Incarnation, Nativity, Circumcision, Baptism, and in every thing else which he has done and suffer'd for us; and offers these Considerations to move him to grant our Requests, and to deliver us from those Evils.

AND tho' we are always either under, or near, some Evil, for which reason it is never unreasonable to pray for Deliverance; yet there are some particular times in which we stand in more especial need of the Divine Help: And they are either during our Lives, or at our Deaths. During our Lives we particularly want the Divine Assistance, first in all times of Tribulation, when we are usually tempted to Murmuring, Impatience, Sadness, Despair, and the like; and these we pray against now before the Evil-day comes: Not that God would deliver us from all such times, which would be an unlawful Request; but that he would support us under them whenever he shall please to inflict them. The other part of our Lives which we pray to be deliver'd in, is *all time of our Wealth*, i. e. of our Welfare and Prosperity, which are rather more dangerous than

(b) Rebellion, Schism.] Both these Words were added in the Review after the Restoration of King Charles II. to Depre- cats for the future the like Subversion of Church and State to what they had then so lately felt.



our times of Adversity: all kinds of Prosperity, especially Plenty and Abundance, being exceedingly apt to increase our Pride, to inflame our Lusts, to multiply our Sins, and, in a word, to make us forget God, and grow careless of our Souls. And therefore we had need to pray that in all such times God would be pleas'd to deliver us. But whether we spend our Days in Prosperity or Adversity, they must all end in Death, in the Hour of which the Devil is always most active, and we least able to resist him. Our Pains are grievous and our Fears many, and the Danger great of falling into Impatience, Despair or Security: And therefore we constantly pray for Deliverance in that important Hour, which if God grant us, we have but one Request more, and that is, that He would also deliver us in the Day of Judgment; which is the last time a Man is capable of Deliverance, since if we be not deliver'd then, we are left to perish eternally. How fervently therefore ought we to pray for ourselves all our Life long, as St. Paul pray'd for Onesiphorus (2 Tim. 1. 18.) that the Lord would grant unto us, that we may find Mercy of the Lord in that Day?

Sect. 3. Of the Intercessions.

IF the Institution of God be requir'd to make this part <sup>The Intercessions.</sup> of our Litany necessary, we have his positive Command, by St. Paul, to make Intercession for all Men, 1 Tim. 2. 1. And if the Consent of the Universal Church can add any thing to its Esteem, it is evident that this kind of Prayer is in all the Liturgies in the World, and that every one of the Petitions we are now going to discourse of, are taken from the best and oldest Litanies extant. All therefore that will be necessary here, is to shew the admirable Method and Order of these Intercessions, which are so exact, curious, and natural, that every Degree of Men follow in their due Place; and, at the same time, so comprehensive, that we can think of no sorts of Persons but who are enumerated, and for whom all those things are ask'd which all and every of them stand in need of.

§. 2. BUT because it may seem presumptuous for us <sup>The Method and Order of them.</sup> to pray for others, who are unworthy to pray for our selves; before we begin, we acknowledge that we are Sinners: But yet if we are penitent, we know our Prayers will be acceptable.



acceptable: And therefore in humble Confidence of his Mercy, and in Obedience to his Command, *We Sinners do beseech him to bear us in these our Intercessions, which we offer up, 1st, for the Holy Church Universal, the common Mother of all Christians, as thinking our selves more concern'd for the good of the whole, than of any particular part.* After this we pray for our own Church, to which, next the Catholick Church, we owe the greatest Observance and Duty; and therein, in the first place, for the principal Members of it, in whose Welfare the Peace of the Church chiefly consists: Such as is the King, whom, because he is the Supreme Governor of the Church in his Dominions, and so the greatest Security upon Earth to the true Religion, we pray for in the three next Petitions, that he may be Orthodox, Pious and Prosperous. And tho' at present we may be happy under him; yet, because his Crown doth not render him immortal, and the Security of the Government ordinarily depends upon the Royal Family, we pray in the next place for them (and particularly for the Heir apparent) that they may be supply'd with all spiritual Blessings, and preserv'd from all Plots and Dangers.

THE Jews and Gentiles always reckon'd their Chief Priests to be next in Dignity to the King (i); and all ancient Liturgies pray for the Clergy immediately after the Royal Family, as being the most considerable Members of the Christian Church, distinguish'd here into those three Apostolical Orders of Bishops, Priests, and Deacons.

NEXT to these follow Those who are eminent in the State, viz. the Lords of the Council and all the Nobility, who by reason of their Dignity and Trust have need of our particular Prayers, and were always pray'd for in the old Liturgies, by the Title of the whole Palace (k).

AFTER we have pray'd for all the Nobility in general, we pray for such of the Nobility and Gentry as are Magistrates, or more inferiour Governors of the People, according to the Example of the Primitive Christians, and in obedience to the positive Command of St. Paul, who enjoins us to pray for all that are in Authority; 1 Tim. 2. 2.

AFTER these we pray for all the People, i. e. all the Commons of the Land, who are the most numerous, tho' the least eminent; and unless they be safe and happy, the

(i) Alex. ab Alex. l. 2. c. 8.

| (k) Liturg. S. Chryl. S. Basil.



## Of the Litany.

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Governors themselves cannot be prosperous; Prov. 14. *Sect. 3.*  
28. the Diseases of the Members being a Trouble to the Head also.

AND tho' we may be allow'd to pray for our own Nation first, yet our Prayers must extend to all Mankind; and therefore in the next place we pray for the whole World, in the very Words of ancient Liturgies (1), viz. that all Nations may have Unity at home among themselves, Peace with one another, and Concord, i. e. Amity, Commerce, and Leagues.

HAVING thus pray'd for Temporal Blessings both for our selves and others, it is time now to look inward, and to consider what is wanting for our Souls: And therefore we now proceed to pray for Spiritual Blessings, such as Virtue and Goodness. And, 1<sup>st</sup>, we pray that the Principles of it may be planted in our Hearts, viz. the Love and Dread of God, and then that the Practice of it may be seen in our Lives, by our diligent living after his Commandments.

BUT tho' we receive Grace, yet if we do not improve it, we shall be in danger of losing it again; and therefore having in the former Petition desir'd that we might become good, we subjoin this that we may grow better; begging Increase of Grace, and also that we may use proper Means thereunto, such as is the meekly hearing God's Word, &c.

FROM praying for the Sanctification and Improvement of those within the Church, we become solicitous for the Conversion of those that are without it; being desirous that all should be brought into the Way of Truth who have erred or are deceived.

BUT tho' those without the Church are the most miserable, yet those within are not yet so happy as not to need our Prayers; some of them standing in need of Strength, and others of Comfort. These Blessings therefore we now ask for those that want them.

HAVING thus consider'd the Souls of Men, we go on next to such things as concern the Bodies, and to pray for all the Afflicted in general; begging of God to succour all that are in Danger, by preventing the Mischief that is falling upon them; to help those that are in Necessity, by giving them those Blessings they want; and to comfort all that are in Tribulation, by supporting them under it, and delivering them out of it.

(1) Ibid.





AND because the Circumstances of some of these hinder them from being present to pray for themselves; we particularly remember them, since they more especially stand in need of our Prayers, such as are all that travel by Land or by Water, and the rest mentioned in that Petition.

THERE are other afflicted Persons who are unable to help themselves, such as are *Fatherless Children and Widows*; who are too often destitute of earthly Friends; and such as are *desolate* of Maintenance and Lodging; or are *oppress'd* by the false and cruel Dealings of wicked and powerful Men: and therefore these also we particularly recommend to God, and beg of him to *defend, and provide for, them.*

AND after this large Catalogue of Sufferers, as well in Spiritual as Temporal Things; lest any should be pass'd who are already under, or in danger of, any Affliction, we pray next that God would have *Mercy upon all Men.*

AND then, to shew we have no Reserve or Exception in our Charity or Devotions, we pray particularly for our *Enemies, Persecutors, and Slanderers*; who we desire may be Partakers of all the Blessings we have been praying for, and that God would moreover *forgive them and turn their Hearts.*

AFTER we have thus pray'd first for our selves, and then for others, we proceed to pray for them and our selves together: begging, *ist, whatsoever is necessary for the Sufferance of our Bodies, comprehended here under the Fruits of the Earth:*

AND then, in the next Petition, asking for all things necessary to our Souls, in order to bring them to eternal Happiness; viz. *true Repentance, Forgiveness of all our Sins, &c. and Amendment of Life.* Which last Petition is very proper for a Conclusion: For we know that if we do not amend our Lives, all these Intercessions will signify nothing, because God will not hear impenitent Sinners. We therefore earnestly beg Repentance and Amendment of Life, that so all our preceeding Requests may not miscarry.

AND now having presented so many excellent Supplications to the Throne of Grace; if we should conclude them here and leave them abruptly, it would look as if we were not much concern'd whether they were receiv'd or not: And therefore the Church has appointed us to pursue them still with vigorous Importunities and redoubled Intreaties.



## Of the Litany.

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treaties. And for this reason we now call upon our Saviour, whom we have all this while been praying to, and beseech him by his Divinity, as he is the Son of God, and consequently abundantly able to help us in all these things, that he would bear us: And then afterwards invoke him by his Humanity, beseeching him by his Sufferings for us, when he became the Lamb of God, and was sacrificed to take away the Sins of the World, that he would grant us an Interest in that Peace, which he then made with God, and the Peace of Conscience following thereupon; and that he would have Mercy upon us, and take away our Sins, so as to deliver us both from Guilt and Punishment. And, Lastly, we beg of him, as he is the Lord Christ, our anointed Mediator, to bear us, and favour us with a gracious Answer to all these Intercessions.

FINALLY, That our Conclusion may be suitable to our Beginning, we close up all with an Address to the whole Trinity, Father, Son, and Holy Ghost, for that Mercy which we have been begging in so many Particulars: This one Word comprehends them all, and therefore these three Sentences are the Epitome of the whole Litany; and considering how often and how many ways we need Mercy, we can never ask it too often. But of these see more in the former Chapter, pag. 135.

## Sect. 4. Of the Supplications.

THE following Part of this Litany we call the Supplications, which were first collected and put into this Form, when the barbarous Nations first began to over-run the Empire about 600 Years after Christ: But considering the Troubles of the Church Militant, and the many Enemies it always hath in this World, this part of the Litany is no less suitable than the former at all times whatsoever.

§. 2. WE begin with the Lord's Prayer, of which we have spoke before (Chap. II. Sect. 6. pag. 127.) and need only observe here, that the Ancients annex'd it to every Office, to shew both their Esteem of that, and their mean Opinion of their own Compofures, which receive Life and Value from this Divine Form.

§. 3. AFTER this, we proceed to beg Deliverance from our Troubles; but because our Consciences presently suggest,

Chap. IV.  
Sect. 4.

The Prayer  
against  
Pests  
and  
other  
Calamities.

These  
are  
the  
words  
of  
the  
Prayer.

The Original  
of the Sup-  
plications.

The Lord's  
Prayer.

Pr. O Lord  
deal not, &c.



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Chap. IV.  
Neither reward  
us, &c.

## Of the Litany

The Prayer  
against Perse-  
cution.

Answ. O  
Lord arise,  
&c. for thy  
Name's sake.

O God we  
have heard,  
&c.

Isaiah 40. 1.  
and shall  
be announced

The Lord's  
Prayer.

And O Lord  
hear our  
Prayer.

suggest, that our Iniquities deserve much greater, and that therefore we cannot expect to be deliver'd since we suffer so justly, we are put in mind that God doth not deal with us after our Sins, nor reward us according to our Iniquities; Psal. 103. 10. And therefore we turn these very Words into Supplication, and thereby clear his Justice in punishing us, but apply to his Mercy to proportion his Chastisements according to our Ability of Bearing, and not according to the Desert of our Offences.

§. 4. THE way being thus prepar'd, the Priest now begins to pray for the People alone: But lest they should think their Duty at an end, as soon as the Responses are over, he enjoins them to accompany him in their Hearts still by that ancient Form, *Let us pray (m)*; and then proceeds to the Prayer against Persecution, which is collected partly out of the Scripture, and partly out of the Primitive Forms, and is still to be found intire among the Offices of the Western Church, with this Title, *For Tribulation of Heart (n)*.

IT is not concluded with *Amen*, to shew that the same Request is continu'd in another Form; and what the Priest begg'd before alone, all the People join to ask in the following alternate Supplications taken from Psal. 44. 26. and Psal. 79. 9. When our Enemies are rising against us to destroy us, we desire that God will arise and help us, not for any Worthiness in our selves, but for his Name's sake, that he may make his Power to be known, Psal. 104. 8.

§. 5. WHILST the People are praying thus earnestly, the Priest, to quicken their Faith by another Divine Sentence, Psal. 44. 1. commemorates the great Troubles, Adversities and Persecutions which God hath deliver'd his Church from in all Ages; and since he is the same Lord, and we have the same Occasion, this is laid down as the Ground of our future Hope.

FOR the wonderful Relations which we have heard with our Ears, and our Fathers have declar'd unto us of God's rescuing this particular Church at first from Popery, and of his delivering and preserving it ever since from Faction and

(m) Let us pray. In ancient Liturgies which pass'd conjointly between the Priest and People; the Orations were those that were said by the Priest alone, the People only answering Amen. (n) Miss. Sarisb.

The Preces were those alternate Petitions, Superstition,



## Of the Litany.

181

Sect. 4.

Superstition, from so many secret Seditions and open Rebellions, fully assure us that his Arm is not shortned.

AND therefore the People again say, *O Lord arise, help us, and deliver us for thine Honour*: which is no vain Repetition, but a Testimony that they are convinc'd they did wisely to ask of this God (who hath done so great things for his People in all Ages) now to *arise and help*; that so the Honour he hath gotten by the Wonders of his Mercy may be renew'd and confirm'd by this new Act of his Power and Goodness.

*Ans. O  
Lord arise,  
&c. for thine  
Honour.*

§. 6. TO this is added the *Doxology* in imitation of *David*, who would often in the very midst of his Complaints, out of a firm Persuasion that God would hear him, suddenly break out into an Act of Praise (o). And thus we, having the same God to pray to, in the midst of our mournful Supplications, do not only look back on former Blessings with Joy and Comfort, but forward also on the Mercies we now pray for: And tho' we have not yet receiv'd them, yet we praise him for them beforehand; and doubt not but that, as he was glorify'd in the beginning for past Mercies, so he ought to be now for the present, and shall be hereafter for future Blessings.

*Glory be to  
the Father,  
&c.*

§. 7. BUT tho' the Faithful do firmly believe, that they shall be deliver'd at the last, and do at present rejoice in hopes thereof; yet because it is probable their Afflictions may be continu'd for a while for a Trial of their Patience, and the Exercise of their other Graces; for that reason we continue to pray for Support in the mean time, and beg of *Christ to defend us from our Enemies*, and to look graciously upon our Afflictions; *Pitifully to behold the Sorrows of our Hearts*, and *Mercifully to forgive our Sins* which are the Cause of them.

*The following  
Responses.*

AND this we know he will do if our Prayers be accepted; and therefore we beg of him *favourably with Mercy to hear them*, and do beseech him, as he assum'd our Nature, and became the *Son of David* (whereby he took on him our Infirmities, and became acquainted with our Grievs) to have *Mercy upon us*.

AND because the hearing of our Prayers in a time of Distress is so desirable a Mercy, that we cannot ask it too fervently nor too often; we therefore redouble our Cries, and beg of him as he is *Christ*, our anointed Lord and Sa-

(o) Psal. 6. 8. — 22. 22, &c.



O. Lord  
and  
for  
Honor.

The Prayer  
for sanctifying  
our Troubles

the Father

viour, that he would vouchsafe to hear us now and whenever we cry to him for Relief in our Troubles. And to shew we rely on no other Helper, we conclude these Supplications with David's Words in a like Case (p). O Lord, let thy Mercy be shew'd upon us; As we do put our Trust in thee. To Him, and to Him only we have apply'd our selves; and as we have no other Hope but in Him, so we may expect that this Hope shall be fulfill'd, and that we shall certainly be deliver'd in his due time.

§. 8. THE whole Congregation having thus address'd the Son; the Priest now calls upon us to make our Application to the Father (who knows as well what we suffer, as what we can bear) in a most fervent Form of Address, compos'd at first by St. Gregory above 1100 Years ago (q), but afterwards corrupted by the Roman Church, by the Addition of the Intercession of (r) Saints, which our Reformers have left out, not only restoring, but improving the Form.

### Sect. 5. Of the Prayer of St. Chrysostom, and 2 Cor. 13. 14.

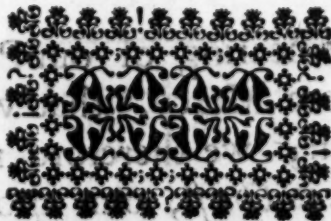
The Prayer of  
St. Chrysostom  
and 2 Cor.  
13. 14.

THE Litany, as I have already observ'd, was formerly a distinct Service by it self, and was us'd generally after Morning-Prayer was over; and then these two final Prayers belong'd particularly to this Service. But it being now us'd almost every where with the Morning-Prayer, these latter Collects, being omitted there (after some Occasional Prayers, which shall be spoken of next) come in here, and how fit they are for this Place may be seen by what is said of them already.

(p) Psal. 33. 21.

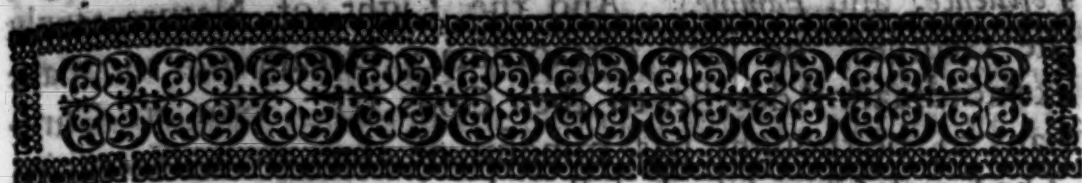
(q) Sacram. S. Greg. Tom. 2. col. 1535. B.

(r) Miss. Sarisb.





Appendix to Chap. IV.  
 Prayers would be made there in times of War, Drought, and Famine. And the Temple (a) supposes that special



# APPENDIX to CHAP. IV. OF THE OCCASIONAL PRAYERS and THANKSGIVINGS.



## Sect. I. Of the Six first Occasional Prayers in general.

THE usual Calamities which afflict the World are so exactly enumerated in the preceeding Litany, and the common Necessities of Mankind so orderly set down there; that there seems to be no need of any Additional Prayers to compleat so perfect an Office. But yet because the variety of the Particulars allows them but a bare mention in that comprehensive Form; the Church hath thought good to enlarge our Petitions in some Instances, because there are some Evils so universal and grievous, that it is necessary they should be deprecated with a peculiar Importunity; and some Mercies so exceeding needful at some times, that it is not satisfactory enough to include our Desires of them among our general Requests; but very requisite that we should more solemnly petition for them in Forms proper to the several Occasions. Thus it seems to have been among the Jews: For that famous Prayer which Solomon made at the

Appendix  
 to  
 Chap. IV.  
 The six first  
 Occasional  
 Prayers.



Appendix  
to  
Chap. IV.

the Dedication of the Temple (s), supposes that special Prayers would be made there in times of War, Drought, Pestilence, and Famine. And the Light of Nature taught the Gentiles, on such extraordinary Occasions, to make extraordinary Addresses to their Gods (t). Nor are Christians to be thought less mindful of their own Necessities. The Greek Church hath full and proper Offices for times of Drought and Famine, of War and Tumults, of Pestilence and Mortality, and upon occasion of Earthquakes also, a Judgment very frequent there, but more seldom in this part of the World. In the Western Missals there is a Collect, and an Epistle and Gospel, with some Responses upon every one of these Subjects, seldom indeed agreeing with any of our Forms, which are the shortest of all; being not design'd for a compleat Office, but appointed to be join'd to the Litany, or Morning and Evening-Prayer, every Day while the Occasion requires it; that so, according to the Laws of Charles the Great, "In times of Famine, Plague, and War, the Mercy of God may be immediately implor'd, without staying for the King's Edict (u)."

When first  
added.

§. 2. THE two first of these Collects, viz. those for Rain and for Fair Weather, conclude the Communion-Office in the First Book of King Edward VI. the other four were added afterwards to his second Book, in which they were all six plac'd, as now, at the end of the Litany. But in the old Common-Prayer Book of Queen Elizabeth and King James I. the second of the Prayers in the time of Dearth and Famine was omitted, and not inserted again till the Restoration of King Charles II.

## Sect. 2. Of the Prayers in the Ember-Weeks.

The Prayers in  
the Ember-  
Weeks.

THE Ordination of Ministers is a Matter of so great Concern to all Degrees of Men, that it has ever been done with great Solemnity; and by the 31st Canon of the Church it is appointed, That no Deacons and Ministers be made and ordain'd, but only upon the Sundays immediately following Jejunia quatuor temporum, commonly call'd Ember-Weeks. And since the whole Nation is oblig'd, at these times, to ex-

(s) 1 Kings 8. 33, 35, 37.

(t) Lactant. Instit. lib. 2. c. 1. p. 115.

(u) Capitular. lib. 1. cap. 118.

traordinary



traordinary Prayer and Fasting; the Church hath provided two Forms upon the Occasion, of which the first is most proper to be us'd before the Candidates have pass'd their Examination, and the other afterwards. They were both added to our Common-Prayer Book, at the last Review; tho' the second occurs in the Scotch Liturgy, just before the Prayer of St. Chrysostom, at the end of the Litany.

AS to the Original, Antiquity, and Reason of these four Ember-Fasts, and the fixing the Ordination of Ministers at those times, I shall take Occasion to speak hereafter.

### Sect. 3. Of the Prayer that may be said after any of the former.

**T**HIS Prayer was added in the second Book of King Edward VI. and not by Order of King James I. as Dr. Nicholls affirms. When it was first inserted, it was plac'd just after the Prayer in the time of any common Plague or Sickness; but at the Review after the Restoration, the two Prayers for the Ember-Weeks were inserted just after that, and the Collect we are speaking of order'd to be plac'd immediately after those Prayers. The Printers indeed set it in the Place where it now usually stands, viz. between the Prayer for all Conditions of Men, and the General Thanksgiving: But the Commissioners oblig'd them to strike it out, and print a new Leaf, wherein it should stand just before the Prayer for the Parliament. But notwithstanding this, in all the following Impressions, this Order was again neglected, and the Prayer that we are speaking of has, in all Editions ever since, been continu'd in the same Place, viz. just after the Prayer for all Conditions of Men. But as no Edition of the Common-Prayer is authoriz'd by Act of Parliament, but such as is exactly conformable to the seal'd Books; we can't justify our selves in using it after that Prayer, since the seal'd Books assign it a quite different Place.



Sect. 4. Of the Prayer for the High Court of Parliament.

The Prayer  
for the High  
Court of Par-  
liament.

**T**HO' the antient Monarchs of this Kingdom, Saxons and Normans, coming in by Conquest, govern'd according to their own Will at first; yet in after-times they chose themselves a great Council of their Bishops and Barons, and at last freely condescended to let the People choose Persons to represent them: So that we have now had Parliaments for above four hundred Years, consisting of Bishops and Barons to represent the Clergy and Nobility, and of Knights and Burgesses to represent the Commons. But these being never summon'd but when the King or Queen desires their Advice, *de arduis Regni negotiis*, and they having at such times great Affairs under their Debate, and happy Opportunities to do both their Prince and Country Service; it is fit they should have the People's Prayers for their Success. And accordingly we find not only that the Primitive Christians pray'd for the Roman Senate (a), but that even the Gentiles offer'd Sacrifices in behalf of their publick Councils, which were always held in some sacred Place (b). In Conformity therefore to so antient and universal a Practice, this Prayer, for our own Parliament, was added at the last Review.

Sect. 5. Of the Prayer for all Conditions of Men.

When first  
added.

Whether so be  
us'd in the  
Afternoons.

**B**EFORE the Addition of this Prayer, which was made but at the last Review, the Church had no general Intercession for all Conditions of Men, except on those Days upon which the Litany was appointed. For which reason this Collect was then drawn up, to supply the want of that Office upon ordinary Days; and therefore is order'd by the Rubrick to be us'd at such times, when the Litany is not appointed to be said: Consonant to which it is now, I believe, a universal Practice to read this Prayer every Evening, as well as on such Mornings as the Litany is not said. Tho' the Reverend Dr. Bisse informs us (c), that "Bishop

(a) Tertul. Apologet.

(b) Al. ab Alex. Gen. Dier. l. 4. c. 11. Aul. Gell. l. 14. c. 7.

(c) Beauty of Holiness in the Common Prayer, pag. 97. in the Notes.



"Gunning, the suppos'd Author of it, in the College where  
"of he was Head, suffer'd it not to be read in the After-  
"noon, because the Litany was never read then, the Place  
"of which it was suppos'd to supply." I know this Form  
has been generally ascrib'd to Bishop Sanderfon; but the  
above-mention'd Gentleman assures me, that it is a Tradi-  
tion at St. John's in Cambridge, that Bishop Gunning, who  
was for some time Master there, was the Author, and that  
in his time it was the Practice of the College not to read it  
in the Afternoon.

§. 2. THERE being a particular Clause provided in  
this Prayer, to be said when any desire the Prayers of the Congre-  
gation, it is needless as well as irregular to use any Col-  
lects out of the Visitation-Office upon these Occasions, as  
some are accusom'd to do, without observing the Impro-  
priety they are guilty of, in using those Forms in the pub-  
lick Congregations, which are drawn up to be us'd in pri-  
vate, and run in Terms that suppose the sick Person to be  
present.

Collects out of  
the Visitation-  
Office not to  
be us'd here.

## Sect. 6. Of the Thanksgivings in general.

PRAISE is one of the most essential Parts of God's  
Worship, by which not only all the Christian World,  
but the Jews and Gentiles also paid their Homage to the  
Divine Majesty: as might be shew'd by innumerable Tes-  
timonies: And indeed considering how many Blessings we  
daily receive from God, and that he expects nothing else  
from us in return but the easy Tribute of Love and Grati-  
tude (a Duty that no one can want Leisure or Ability to  
perform;) it is certain no Excuse can be made for the  
Omission of it. It is pleasant in the Performance (d), and  
profitable in the Event; for it engages our great Benefac-  
tor to continue the Mercies we have, and as well inclines  
him to give, as fits us to receive, more. Psal. 67. 5, 6, 7.

The great Du-  
ty of Thank-  
giving.

§. 2. THEREFORE for the Performance of this  
Duty, the Reverend Compilers of our Liturgy had ap-  
pointed the *Hallelujah*, the *Gloria Patri*, and the daily  
*Psalms* and *Hymns*: But because some thought that we did  
not praise God so particularly as we ought to have done up-

An Account of  
the Thank-  
giving.

(d) Psalm 147. 1.



Appendix  
to  
Chap. IV.

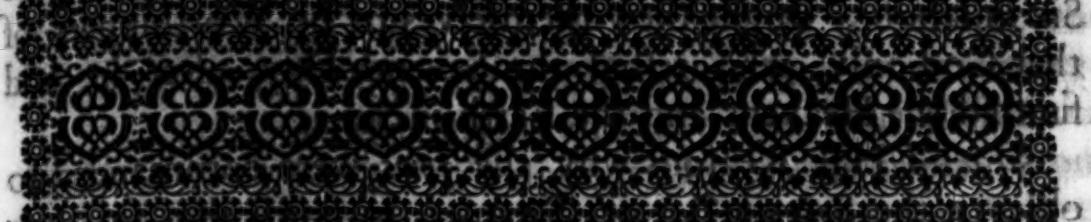
on extraordinary Occasions, some particular Thanksgivings upon Deliverance from Drought, Rain, Famine, War, Tumults, and Pestilence, were added in the time of King James the First. And to give more Satisfaction still, by removing all Shadows of Defect from our Liturgy, there was one *General Thanksgiving* added at the last Review for daily Use, drawn up (as it is said) by Bishop *Sanderfon*, and so admirably compos'd, that it is fit to be said by all Men who would give God Thanks for common Blessings; and yet peculiarly provided with a proper Clause for those, who, having receiv'd some eminent personal Mercy, desire to offer up their publick Praise: A Duty which none, that have had the Prayers of the Church, should ever omit after their Recovery, lest they incur the Reprehension given by our Saviour to the ungrateful Lepers recorded in the Gospel, *Were there not Ten cleans'd, but where are the Nine?* Luk. 17. 17.

## SECT. 6. Of the Thanksgivings in general.

**P**RAISE is one of the most essential Parts of God's Worship, by which not only all the Christian World but the Jews and Gentiles also paid their Homage to the Divine Majesty. By which Blessings we daily receive from us in return for our Obedience and Gratitude (a Duty that is made for the perform;) it is a great Blessing, and profitable in the Event, to continue the Mercies we receive, and as well incline him to give, as it is to receive more. Psal. 107. 2. **T**HEREFORE for the Performance of this Duty, the Reverend Composers of our Liturgy had appointed the *Hallelujahs*, the *Gloria Patri*, and the daily *Psalms* and *Antiphons*: But because some thought that we did not praise God so particularly as we ought to have done up-



great and incomprehensible: But we may without great  
first conclude, that one main Design of it was, that Men  
by thus sanctifying the seventh Day, after they had spent



Sabbath, were peculiar and proper to themselves: It was  
on this Day God had deliver'd them from their Egyptian  
Bondage, and overwheled them with his Love in the  
Red-Sea: so that no Day could be more properly set apart  
to celebrate the Mercies and Goodness of God, than that  
on which he himself chose to condescend upon them the greatest  
Blessings they enjoy'd.

## CHAP. V.

# SUNDAYS and HOLY-DAYS,

And their Several

## COLLECTS, EPISTLES, and GOSPELS.

pledge of a spiritual Deliverance which was to come by  
Christ: Their Commandments, which the Redeemer by Christ do  
freely Command, which the Redeemer by Christ do  
ing of the Substance, the Relation is changed; and God is  
no more to be worshipp'd and believ'd in as a God  
perform'd the Substance of what he promis'd. The Christ  
mans indeed, as well as we, are to observe the moral  
Duty of the fourth Commandment, and after six Days

### The Introduction.

\*\*\*\*\*  
T HE Collects, Epistles, and Gospels, standing  
next in order in the Common-Prayer Book,  
come now to be treated of: But because  
they are seldom us'd but upon Sundays and  
Holy-Days, it is necessary something should  
be premis'd concerning the Reasons and  
Original of the more solemn Observation of those Days in  
general. And first,

Chap. V.

### I. Of Sundays in general.

ONE Day in Seven was from the very beginning sanc-  
tify'd by God, Gen. 2. 3. and commanded to be set  
apart by Men for the Exercise of religious Duties both in  
publick and private. The Mysteries of it are doubtless

One Day in  
Seven, why  
kept holy.

C c c

great



Chap. V.

great and incomprehensible: But we may without great stress conclude, that one main Design of it was, that Men, by thus sanctifying the Seventh Day, after they had spent Six in labour, might shew themselves to be Worshippers of that God only, who rested the Seventh Day, after he had finish'd the Heavens and the Earth in Six.

Saturday, why  
the Jewish  
Sabbath.

§. 1. THE Reasons why the Jews were commanded to observe the Seventh Day or Saturday in particular for their Sabbath, were peculiar and proper to themselves: It was on this Day God had deliver'd them from their Egyptian Bondage, and overwhelm'd Pharaoh and his Host in the Red-Sea: So that no Day could be more properly set apart to celebrate the Mercies and Goodness of God, than that, on which he himself chose to confer upon them the greatest Blessing they enjoy'd.

Sunday, why  
observ'd by  
the Christians.

§. 2. BUT the Deliverance of Israel out of Egypt by the Ministry of Moses, was only intended for a Type and Pledge of a spiritual Deliverance which was to come by Christ: Their Canaan also was no more than a Type of that Heavenly Canaan, which the Redeem'd by Christ do look for. Since therefore the Shadow is made void by the coming of the Substance, the Relation is chang'd; and God is no more to be worshipp'd and believ'd in, as a God foretelling and assuring by Types, but as a God who hath perform'd the Substance of what he promis'd. The Christians indeed, as well as the Jews, are to observe the moral Equity of the fourth Commandment, and, after Six Days spent in their own Works, are to sanctify the Seventh: But in the Designation of the particular Day, they may and ought to differ. For if the Jews were to sanctify the Seventh Day, only because they had on that Day a temporal Deliverance as a Pledge of a spiritual one; the Christians surely have much greater Reasons to sanctify the First, since on that very Day God redeem'd us from this spiritual Thralldom, by raising Jesus Christ our Lord from the Dead, and begetting us, instead of an earthly Canaan, to an Inheritance incorruptible in the Heavens. And accordingly we have the concurrent Testimonies both of Scripture (a) and Antiquity (b), that the First Day of the Week, or Sunday, hath

(a) Acts 2. 1. — 20. 7. 1 Cor. 16. 2. de Coron. Mil. cap. 3. pag. 102. A.  
Rev. 1. 10. Plin. l. 10. Ep. 97. Orig. in Exod. 15.  
(b) Just. Mart. Apol. 1. c. 89. p. 132. Hom. 7. Tom. 1. p. 49. F. & alibi.  
St. Ignat. ad Magnes. §. 9. p. 23. Tert.



ever been the stated and solemn time of the Christians meeting for their publick Worship and Service.

§. 4. IN the East indeed, where the Gospel chiefly prevailed among the Jews, who retain'd a great Reverence for the Mosaic Rites, the Church thought fit to indulge the Humour of the Judaizing Christians so far, as to observe the Saturday as a Festival-Day of Devotions, and thereon to meet for the Exercise of religious Duties; as is plain from several Passages of the Antients (c). But however, to prevent giving any Offence to others, they openly declar'd, that they observ'd it in a Christian way, and not as a Jewish Sabbath (d). And this Custom was so far from being universal, that at the same time all over the West, except at Milan in Italy (e), Saturday was kept as a Fast (as being the Day on which our Lord lay dead in the Grave) and is still, for the same Reason, appointed for one of the Fast-Days in the *Ember-Weeks* by the Church of England; which, in imitation both of the Eastern and Western Churches, always reserves to the Sunday the more solemn Acts of publick Worship and Devotion.

Introduc.  
Saturday, why  
and how ob-  
serv'd by the  
Eastern Chris-  
tians.

## II. Of our Saviour's Holy-Days in general.

**B**UT besides the weekly Return of Sunday (whereon we celebrate God's Goodness and Mercies set forth in our Creation and Redemption in general) the Church hath set apart some Days yearly for the more particular Remembrance of some special Acts and Passages of our Lord in the Redemption of Mankind; such as are his Incarnation and Nativity, Circumcision, Manifestation to the Gentiles, Presentation in the Temple; his Fasting, Passion, Resurrection, and Ascension; the Sending of the Holy Ghost, and the Manifestation of the Sacred Trinity. That the Observation of such Days is requisite, is evident from the Practice both of Jews and Gentiles: Nature taught the one (g), and God the other, that the Celebration of solemn Festivals, was a part of the pub-

Our Saviour's  
Holy-Days  
in general.

(c) Athanas. Homil. de Sement. Tom. 2. p. 60. A. Socrat. Hist. Eccl. l. 6. c. 8. p. 312. D. Concil. Laod. Can. 16, 51. Tom. 1. col. 1500. B. & 1505. B.

(d) Athanas. Homil. de Sement. ut supra. Concil. Laod. Can. 29. Tom. 1. col. 1501. C.

(e) Paulin. in vita Ambr.

(f) Innocentii primi Epist. ad Decent. Eugubin. c. 4. Concil. Tom. 2. col. 1246. D. Concil. Elib. Can. 26. Tom. 1. col. 973. D.

(g) Plat. de Legibus, lib. 2. Tom. 2. p. 653. D. ab Henric. Steph. Paris. 1578.



*Chap. V.* **lick Exercise of Religion.** Besides the Feasts of the Pass-  
over, of Weeks, and of Tabernacles, which were all of Divine  
Appointment, the Jews celebrated some of their own In-  
stitution, viz. the Feast of Purim (b), and the Dedication of  
the Temple (c); the latter of which even our Blessed Saviour  
himself honour'd with his Presence (d).

Christians not  
to observe  
Jewish Feasts.  
the Jewish  
Sabbath.

§. 2. **BUT** these Festivals being instituted in remem-  
brance of some signal Mercies granted in particular to the  
Jews; the Christians, who were chiefly converted from the  
Heathen World, were no more oblig'd to observe than  
they were concern'd in the Mercies thereon commemora-  
ted. And this is the reason that when the Judaizing Chris-  
tians would have impos'd upon the Galatians the Observa-  
tion of the Jewish Festivals, as necessary to Salvation;  
St. Paul look'd upon it as a thing so criminal, that he was  
afraid the Labour he had bestow'd upon them to set them  
at liberty in the freedom of the Gospel had been in vain (e):  
Not that he thought the Observation of Festivals was a  
thing in it self unlawful, but because they thought them-  
selves still oblig'd by the Law, to observe those Days and  
Times, which, being only Shadows of Things to come,  
were made void by the coming of the Substance. II

Christian Fes-  
tivals, how  
early observ'd  
in the Church.

§. 3. **AS** to the Celebration of Christian Festivals, they  
thought themselves as much oblig'd to observe them, as  
the Jews were to observe theirs. They had receiv'd greater  
Benefits, and therefore it would have been the highest de-  
gree of Ingratitude to have been less zealous in commemo-  
rating them. And accordingly we find that in the very In-  
fancy of Christianity some certain Days were yearly set  
apart, to commemorate the Resurrection and Ascension of  
Christ, the Coming of the Holy Ghost, &c. and to glorify  
God, by an humble and grateful Acknowledgment of these  
Mercies granted to them at those times. Which laudable  
and religious Custom so soon prevail'd over the Universal  
Church, that in less than four hundred Years after our Sa-  
viour, we meet with them distinguish'd by the same Names  
we now call them by; such as Epiphany, Ascension-Day,  
Whitsunday, &c. and appointed to be observ'd on those  
Days the Church of England now observes them on (m).

(b) Esther 9.  
(c) 1 Maccab. 4. 59.  
(d) John 10. 22.

(e) Gal. 4. 10, 11.  
(m) Const. Apost. l. 5. c. 13. — l. 8.  
c. 33.



## III. Of Saints-Days in general.

**B**UT besides the more solemn Festivals, whereon they were wont to celebrate the Mysteries of their Redemption, the Primitive Christians had their *Memoria Martyrum*, or certain Days set apart yearly in commemoration of the great Heroes of the Christian Religion, the blessed Apostles and Martyrs, who had attested the Truth of these Mysteries with their Blood; at whose Graves they constantly met once a Year to celebrate their Virtues, and to bless God for their exemplary Lives and glorious Deaths; as well to the intent that others might be encourag'd to the same Patience and Fortitude, as also that Virtue, even in this World, might not wholly lose its Reward: A Practice doubtless very antient, and probably founded upon St. Paul's Exhortation to the *Hebrews*; who, to encourage them to Constancy in the Faith, advises them to *remember those who had the Rule over them, and who had spoken unto them the Word of God, and had seal'd it with their Blood, Heb. 13. 7.* In which place St. Paul is thought chiefly to hint at the Martyrdom of St. James, the first Bishop of Jerusalem, who, not long before, had laid down his Life for the Testimony of Jesus. And we find that those who were Eye-witnesses of the Sufferings of St. Ignatius, publish'd the Day of his Martyrdom, that the Church of Antioch might meet together at that time to celebrate the Memory of such a valiant Combatant and Martyr of Christ (a). After this we read of the Church of Smyrna's giving an Account of St. Polycarp's Martyrdom, (which was (b) A. D. 168) and of the Place where they had entomb'd his Bones, and withal professing that they would assemble in that Place, and celebrate the Birth-Day of his Martyrdom with Joy and Gladness (c). (Where we may observe, by the way, that the Days of the Martyrs Deaths were call'd their Birth-Days; because they look'd upon those as the Days of their Nativity, whereon they were freed from the Pains and Sorrows of a troublesome World, and born again to the Joys and Happiness of an endless Life.) These Solemnities, as we learn from Tertullian (d), were yearly

How they  
were observ'd  
by the Primi-  
tive Chris-  
tians.

(a) Aët. Mart. Ignat. §. 7. p. 52.\*

(b) Euseb. Chron. ad An. 168.

(c) Ecclef. Smyrn. Epist. de Mart. S.

Polycarp. §. 18. p. 73. & Euseb. Hist.

Eccl. 1. 4. c. 15. p. 135. A. B.

(d) De Coron. Mil. c. 3. p. 102. A.



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celebrated, and were afterwards observ'd with so much Care and Strictness, that it was thought Profaneness to be absent from the Christian Assemblies upon those Occasions (e).

#### IV. Of the Festivals observ'd by the Church of England.

What Festivals the Church of England observes.

THE following Ages were as forward, as those we have already spoken of, in celebrating the Festivals of the Martyrs and Holy Men of their Time. Infomuch that at last the Observation of Holy-Days became both superstitious and troublesome; a Set of dead Saints, not over eminent in their Lives either for Sense or Morals, crowding the Calendar, and jostling out the Festivals of the first Saints and Martyrs. But at the Reformation of the Church, all these modern Martyrs were thrown aside, and no Festivals retain'd in the Calendar, as Days of Obligation, but such as were dedicated to the Honour of Christ, &c. or to the Memory of those that were famous in the Gospels. Such as were in the first place all the *Apostles*, who being constant Attendants on our Lord, and advanc'd by him to that high Order, have each of them a Day assign'd to their Memory. *St. John the Baptist* and *St. Stephen* have the same Honour done to them; the first because he was Christ's Forerunner; the other upon account of his being the first Martyr. *St. Paul* and *St. Barnabas* are commemorated upon account of their extraordinary Call: *St. Mark* and *St. Luke* for the Service they did Christianity by their Gospels: The *Holy Innocents*, because they are the first that suffer'd upon our Saviour's account, as also for the greater Solemnity of *Christmas*, the Birth of Christ being the Occasion of their Deaths. The Memory of all other pious Persons is celebrated together upon the Festival of *All-Saints*: And that the People may know what Benefits Christians receive by the Ministry of Angels, the Feast of *St. Michael and all Angels* is for that reason solemnly observ'd in the Church.

How she observes them.

§. 2. DESIGNING to treat in this Chapter of all these Days separately, in the Order that they lie in the Common-Prayer Book, I shall say nothing further of them in

(e) Euseb. de vit. Constant. l. 4. c. 23. p. 536. C. Basil. Ep. 336. Tom. 3. p. 228. E.



this place, than to observe in general, that they were constantly observ'd in the Church of England, from the time of the Reformation till the late Rebellion, when it could not be expected that any thing that carry'd an Air of Religion or Antiquity, could bear up against such an irresistible Inundation of Impiety and Confusion. But at the Restoration our Holy-Days were again reviv'd, together with our ancient Liturgy, which appoints proper Collects, Epistles, and Gospels for each of them; and orders the Curate to declare unto the People, on the Sunday before, what Holy-Days or Fasting-Days are in the Week following to be observ'd (f). And the Preface to the *Act of Uniformity* intimates it to be Schismatical to refuse to come to Church on those Days. And by the *First of Elizabeth*, which is declar'd by the *Uniformity-Act* to be in full force, all Persons, having no lawful or reasonable Excuse to be absent, are oblig'd to resort to their Parish-Church on Holy-Days as well as Sundays, and there to abide orderly and soberly during the time of Divine Service, upon pain of Punishment by the Censures of the Church, and also upon pain of Twelve Pence for every Offence, to be levy'd by Distress.

Introduc.

§. 3. IN relation to the Concurrence of two Holy-Days together, we have no Directions either in the Rubrick, or elsewhere, which must give place, or which of the two Services must be us'd. According to what I can gather from the Rubricks in the *Roman Breviary* and *Missal*, which are very intricate and difficult, it is the Custom of that Church, when two Holy-Days come together, that the Office for one only be read, and that the Office for the other be transferr'd to the next Day; excepting that some Commemoration of the transferr'd Holy-Day be made upon the first Day, by reading the *Hymns, Verses, &c.* which belong to the Holy-Day that is transferr'd. But our Liturgy has made no such Provision. ∴ It is the common Practice indeed to make the lesser Holy-Day give way to the greater; as an ordinary Sunday, for instance, to a Saint's-Day; a Saint's-Day to one of our Lord's Festivals, and a lesser Festival of our Lord to a greater: Except that some, if the first Lesson for the Holy-Day be out of the *Apocrypha*, will join the first Lesson of the Sunday to the Holy-Day Service; as observing that the Church, by always appointing Canonical Scripture upon Sundays, seems to countenance their

Of Concurrency of Holy-Days.

(f) Rubrick after the Nicene Creed.



Use of a Canonical Lesson even upon a Holy-Day, that has a proper one appointed out of the Apocrypha, if that Holy-Day should happen upon a Sunday. But what if the Annunciation should happen in Passion-Week, or either That or St. Mark upon Easter-Monday or Tuesday? Or what if St. Barnabas should fall upon Whit-Monday or Tuesday? Or what if St. Andrew and Advent-Sunday both come together? In any of these Concurrences I don't doubt but the Service would be differently perform'd in different Churches. And therefore I take this to be a Case in which the Bishops ought to be consulted, they having a Power vested in them to appease all Diversity (if any arise) and to resolve all Doubts concerning the Manner how to understand, do, and execute the things contain'd in the Book of Common-Prayer (g).

### V. Of the Vigils or Eves.

Why so call'd.

**I**N the Primitive Times it was the Custom to pass great part of the Night that preceeded certain Holy-Days in religious Exercises and Devotion; and this even in those Places which were set apart for the publick Worship of God. And these Exercises from their being perform'd in the Night-time, came to be call'd [*Vigilie*] Vigils or Watchings.

The Original of them.

§. 2. AS to the Original of this Practice, some are inclin'd to found it upon several Texts of Scripture literally understood, where *Watching* is enjoin'd as well as Prayer; particularly upon the Conclusion our Saviour draws from the Parable of the ten Virgins, *Watch therefore, for ye know neither the Day nor the Hour wherein the Son of Man cometh*; Mat. 25. 13. But others, with greater probability, have imputed the Rise of these Night-Watches to the Necessity which Christians were under of meeting in the Night, and before Day, for the Exercise of their publick Devotions, by reason of the Malice and Persecution of their Enemies, who endeavour'd the Destruction of all that appear'd to be Christians (h). And when this first Occasion ceas'd, by the Christians having Liberty given them to perform their Devotions in a more publick manner, they still continu'd these Night-Watches before certain Festivals, in order to prepare

(g) See the Preface concerning the Service of the Church.

(h) See John 20. 19. Acts 12. 12.

Acts 20. 7, & 10. Tertul. de Coron. c. 3. Plin. Lib. 10. Ep. 97.



their Minds for a due Observation of the ensuing Solemnity (i). But afterwards, when these Night-Meetings came to be so far abus'd, that no Care could prevent several Disorders and Irregularities, the Church thought fit to abolish them: So that the nightly Watchings were laid aside, and the Fasts only retain'd, but still keeping the former Name of Vigils.

§. 2. THE Festivals that have these Vigils assign'd to them by the Church of England (k), are the Nativity of our Lord, the Purification of the Blessed Virgin Mary, the Annunciation of the Blessed Virgin, Easter-Day, Ascension-Day, Pentecost, St. Matthias, St. John Baptist, St. Peter, St. James, St. Bartholomew, St. Matthew, St. Simon and St. Jude, St. Andrew, St. Thomas, and All-Saints. The Reason why the other Holy-Days have no Vigils before them, is because they generally happen either between Christmas and the Purification, or between Easter and Whitsuntide; which were always esteem'd such Seasons of Joy, that the Church did not think fit to intermingle any Days of Fasting and Humiliation. They that fall between Christmas and the Purification, are the Feasts of St. Stephen, St. John the Evangelist, the Holy Innocents, the Circumcision, and St. Paul: The others that may happen between Easter and Whitsuntide, are St. Mark, St. Philip and St. James, and St. Barnabas. 'Tis true indeed, the Festival of our Lord's Ascension, which is always ten Days before Whitsunday, has a Vigil before it: But it may be worth enquiring, whether there was any Vigil prefix'd to it before the Institution of the Rogation-Fasts, which were appointed upon the three Days that precede this Festival. There are two Holy-Days not yet nam'd that have no Vigils, tho' they do not happen in either of the above-mention'd Seasons: The one is in September, viz. the Feast of St. Michael and all Angels; the other in October, viz. the Festival of St. Luke. Upon the first of these one Reason for the Institution of Vigils ceaseth, which was to conform us to the Example of the Saints we commemorate, and to remind us that they pass'd thro' Sufferings and Mortifications before they enter'd into the Joy of their Master; whereas those Ministering Spirits, for whose Protection and Assistance we return God Thanks on that Day, were at first created

(i) Tert. ad Uxor. lib. 2. Euseb. de vit. Const. lib. 4. Hieron. ad Ripar. adv. Vigilantium.

(k) See the Table of the Vigils, &c. before the Calendar.



Chap. VI

in full Possession of Bliss. The Reason why the latter, viz. St. Luke, has no Vigil, is because the Eve of that Saint was formerly it self a celebrated Holy Day in the Church of England, viz. the Feast of St. Etheldred: But that Reason being now remov'd, I suppose every one is left to his own Liberty, as to his private Devotions, whether he will observe the Eve as a Vigil or not.

The Vigil of a  
Feast upon a  
Monday to be  
observ'd upon  
the Saturday.

Whether the  
Collect of a  
Monday-Festi-  
val is to be us'd  
upon the Sa-  
turday or Sun-  
day Evening.

§. 3. ALL Sundays in the Year being appointed by the Church to be observ'd as Festivals, no Vigil is allow'd to be kept upon any of those Days: There being a particular Rubrick to order, That if any of the Feast-Days that have a Vigil fall upon a Monday, then the Vigil or Fast-Day shall be kept upon the Saturday, not upon the Sunday next before it (l). But from hence a Query ariseth, viz. On which Evening Service the Collect for the Festival is to be us'd: The Rubrick indeed relating to this Matter seems to be worded very plain, viz. That the Collect appointed for every Sunday, or for any Holy-Day, that hath a Vigil or Eve, shall be said at the Evening-Service next before (m.) But then this Rubrick seems to suppose that the Day before is the Vigil or Eve, and makes no Provision in case the Festival falls upon the Monday, when we are directed by the Rubrick above-cited to keep the Vigil or Fast upon the Saturday. Here then we are left at an Uncertainty, nor can we get any Light by comparing our present Liturgy with any former Common-Prayer Book, because both these Rubricks, together with the Table of Vigils or Eves, were first added at the last Review. According to Mr. Johnson, indeed, who imagines that the Collect for the Festival is appointed to be us'd upon the Evening before, because then the Holy-Day properly begins; we ought to read the Collect upon the Sunday Evening, tho' the Vigil be kept upon the Saturday. For he observes (n), that "the Church of England has divided her Nights and Days, according to the Scriptural, not the Civil Account: And that tho' our Civil Day begins from Midnight, yet our Ecclesiastical Day begins at Six in the Evening. And therefore the Collect for the Sunday is to be read on what in our Civil Account is call'd Saturday Evening, and the Collect of every greater Festival at Evening Prayer next before. The proper Time for Vespers or Even-song

(l) See the Rubrick at the bottom of the Table of Vigils.

(m) See the Rubrick before the Collect

for the first Sunday in Advent.

(n) Clergyman's Vade Mecum, p. 200.



“ is Six of the Clock, and from that time the Religious <sup>Introduct</sup>  
 “ Day begins : Therefore where Evening-Prayer is read at <sup>The Week-Day</sup>  
 “ its proper Season, the Collect for the Purification may <sup>Collects not to</sup>  
 “ well be us’d as the Rubrick directs, on what they call the <sup>be us’d on the</sup>  
 “ foregoing Evening, notwithstanding those words, *Thy only*  
 “ *Son was this Day presented in the Temple.*” But against this  
 Supposition lie two Objections. The one is, that there are  
 very few Churches which begin Prayers after Six in the  
 Evening, which Mr. Johnson affirms to be the proper time for  
*Vespers or Evensong* : Tho’ if they did, the same Difficulty  
 would occur what Collect we must use at Evening-Prayer  
 upon the Festival it self : For then, according to Mr. John-  
 son, another Day begins. But further, if the Day begins at  
 Six of the Clock on the Evening before, then the Collect  
 of every Festival ought to be us’d on the foregoing Even-  
 ing ; whereas the Rubrick only orders, that the Collects  
 for Sundays, and for such Holy-Days as have Vigils and Eves,  
 be said at the preceeding Evening-Service, and consequent-  
 ly supposes that the Collects of such Festivals, <sup>and as have no</sup>  
*as have no* Vigils, are only to be us’d upon the Festivals themselves.  
 From whence too we may observe by the way, it is a Mistake  
 in those who use the Collects of all Holy-Days whatsoever  
 upon the Evening before. I know indeed it may be urg’d  
 against this last Observation, that the Collect of the Nativity is  
 directed by another Rubrick to be said continually from Christ-  
 mas-Day unto New-Year’s-Eve ; and what makes this Objec-  
 tion the stronger is, that before the last Review of the  
 Liturgy, the Christmas Collect was to be said until New-  
 Year’s-Day. The changing Day therefore for Eve looks  
 something remarkable, and as if they purposely design’d  
 that the Collect of the Circumcision should be us’d on the  
 Evening before, and that the Collect of the Nativity should  
 be then left off : The Church always speaking exclusive of  
 the Time or Place it mentions in any such Directions.  
 What Answer to make to this, I own I am at a loss. The  
 best I can think of is, that New-Year’s-Eve being the com-  
 mon Name given to the last Day of the Year, the Person  
 that alter’d the Rubrick might imagine that the Feast of the  
 Circumcision had really an Eve. But whatever might be the  
 Occasion of the Alteration, I think it can be urg’d no  
 otherwise against what I have said, than as a single Excep-  
 tion from a general Rule.



Chap. VI  
The Week-Day  
Collects not to  
be us'd on Ho-  
ly-Days, or  
their Eves.

NOW I am speaking of this, I shall observe one thing more, and that is, that whenever the Collect of a Sunday or Holy-Day is read at the Evening-Service before, the Weekly Collect that had been in course must be omitted and give place. And the same Rule, as I take it, should be observ'd upon the Holy-Day it self, upon which no other Collect ought to be us'd, but the proper one for the Day: The Church never designing to use two Collects at once, except within the Octaves of Christmas, and during Advent and Lent; when for the greater Solemnity of those solemn Seasons, she particularly orders the Collects of the principal Days to be us'd continually after the ordinary Collects.

## VI. Of Days of Fasting or Abstinence in general.

Fasting, how  
antient and u-  
niversal a Du-  
ty.

THAT Fasting or Abstinence from our usual Sustenance, is a proper means to express Sorrow and Grief, and a fit Method to dispose our Minds towards the Consideration of any thing that is serious, Nature seems to suggest: And therefore all Nations, from antient Times, have us'd Fasting as a part of Repentance, and as a means to avert the Anger of God. This is plain in the Case of the Ninevites, Jonah 3. 5. whose Notion of Fasting, to appease the Wrath of God, seems to have been common to them with the rest of Mankind. In the Old Testament, besides the Examples of private Fasting by David (a), and Daniel (b), and others, we have Instances of publick Fasts observ'd by the whole Nation of the Jews at once upon solemn Occasions (c). 'Tis true indeed, in the New Testament we find no positive Precept, that expressly requires and commands us to fast: But our Saviour mentions Fasting with Almsgiving and Prayer, which are unquestionable Duties; and the Directions he gave concerning the Performance of it, sufficiently supposes its Necessity. And he himself was pleas'd, before he entred upon his Ministry, to give us an extraordinary Example in his own Person, by fasting forty Days and forty Nights; Mat. 4. 2. He excus'd indeed his Disciples from

(a) Psalm 69. 10.

(b) Dan. 9. 3.

(c) See Lev. 23. 26, &c. 2 Chron.

20. 3. Ezra 8. 21. Jer. 36. 9. Zech. 8. 19. Joel 1. 14.

fasting,



fasting, so long as He, the Bridegroom, was with them; but cause that being a time of Joy and Gladness, it would be an improper Season for Tokens of Sorrow: But then he intimates at the same time, that tho' it was not fit for them then, it would yet be their Duty hereafter; for the Day, says he, will come when the Bridegroom shall be taken from them, and then they shall fast; Mat. 9. 15. And accordingly we find that after his Ascension, the Duty of Fasting was not only recommended (d), but practis'd by the Apostles, as any one may see by the Texts of Scripture refer'd to in the Margin (e).

After the Apostles, we find the Primitive Christians very constant and regular in the Observation both of their Annual and weekly Fasts. Their Weekly Fasts were kept on Wednesdays and Fridays, because on the one our Lord was betray'd, on the other crucify'd. The chief of their Annual Fasts was that of Lent, which they observ'd by way of Preparation for their Feast of Easter.

§ 2. THEIR Manner of observing these Fasts was very strict; it being their general Custom to abstain from all Food, till the publick Devotion of the Church was over; which was about three of the Clock in the Afternoon, tho' in the time of Lent they were not to eat till six in the Evening; and even then they forbore both Flesh and Wine, the greater part of them feeding only upon Herbs or Pulse, with a little Bread. Some us'd the Dry Diet, as Nuts and Almonds, and such like Fruit, whilst others fed only upon Bread and Water.

§ 3. IN the Church of Rome, Fasting and Abstinence admit of a Distinction, and different Days are appointed for each of them. On their Days of Fasting, they are allow'd but one Meal in four and twenty Hours; but on Days of Abstinence, provided they abstain from Flesh, and make but a moderate Meal, they are indulg'd in a Collation at night. The Times by them set apart for the first are, all Lent, except Sundays, the Ember-Days, the Vigils of the more solemn Feasts, and all Fridays except those that fall within the twelve Days of Christmas, and between Easter and the Ascension. Their Days of Abstinence are all the Sundays in Lent, St. Mark's Day, if it does not fall in Easter-Week, the three Rogation Days, all Saturdays throughout the Year, with the

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Days of Fasting how observ'd by the Primitive Christians.

Fasting and Abstinence how distinguish'd in the Church of Rome.

What Days appointed for the one and the other.

(d) 1 Cor. 7. 5.

(e) Acts 13. 2. & 14. 23. 1 Cor. 9.

27. 2 Cor. 6. 5. & 11. 27.



## Chap. V.

St. Mark, why  
observ'd as a  
Day of Absti-  
nence by the  
Romanists.

*Fridays before excepted, unless either happen to be Christmas-Day.* The Reason why they observe St. Mark as a Day of Abstinence is, as we learn from their own Books, in imitation of St. Mark's Disciples, the first Christians of Alexandria, who, under this Saint's Conduct, were eminent for their great Prayer, Abstinence, and Sobriety. They further tell us, that St. Gregory the Great, the Apostle of England, first set apart this Day for Abstinence and publick Prayer, as an Acknowledgment of the Divine Mercy, in putting a stop to a Mortality in his time at Rome (f).

No Distinction  
made in the  
Church of  
England either  
between Days  
of Fasting, and  
Days of Absti-  
nence;

Or between a-  
ny different  
kinds of Food.

§. 4. I DO not find that the Church of England makes any Difference between Days of Fasting, and Days of Abstinence: 'Tis true, in the Title of the Table of Vigils, &c. she mentions *Fasts AND Days of Abstinence* separately; but when she comes to enumerate the Particulars, she calls them all *Days of Fasting OR Abstinence*, without distinguishing between the one and the other. Nor does she any where point out to us what Food is proper for such Times or Seasons, or seem to place any part of Religion in abstaining from any particular kinds of Meat. 'Tis true, by a Statute still in force (g), none are allow'd to eat *Flesh on Fish-Days* (which are there declar'd to be all Wednesdays, Fridays, and Saturdays in the Year) without a Licence first obtain'd, for which they are to pay a yearly Fine (h), (except such as are sick, who may be licens'd either by the Bishop or Minister) under penalty of three Pounds Forfeiture, or three Months Imprisonment without Bail; and of forty Shillings Forfeiture for any Master of a Family that suffers or conceals it. But then this is declar'd to be a mere political Law, for the Increase of Fishermen and Mariners, and repairing of Port-Towns and Navigation, and not for any Superstition to be maintain'd in the choice of Meats. For by the same Act, *Whosoever by Preaching, Teaching, Writing, &c. affirms it to be necessary to abstain from Flesh for the saving of the Soul of Man, or for the Service of God, otherwise than other politick Laws are or be, is to be punish'd as a Spreader of false News.* That is, he must suffer Imprisonment, till he produce the Author (i); and if

(f) See their Practical Catechism upon the Sundays, Feasts, and Fasts, p. 186, 187.

(g) 5 Eliz. 5.

(h) Lords of Parliament, or their Wives, are to pay 1 l. 6 s. 8 d. yearly;

Knights, or their Wives, 13 s. 4 d. yearly; and all under the Degree of Knighthood, 6 s. 8 d. yearly; and must also for every Dish of Flesh have a Dish of Sea-Fish.

(i) 34 Edw. 3. c. 1.



he can't produce him, must be punish'd at the Discretion of the King's Counsel (k).

§. 5. WITH us therefore neither Church nor State make any Difference in the kinds of Meat: But as far as the former determines in the matter, she seems to recommend an entire Abstinence from all manner of Food till the time of Fasting be over; declaring in her Homilies (l), that Fasting, (by the Decree of the 630 Fathers, assembled at the Council of Chalcedon, which was one of the four first General Councils, who grounded their Determination upon the Sacred Scriptures, and long continu'd Usage or Practice both of the Prophets and other Godly Persons, before the Coming of Christ; and also of the Apostles and other devout Men in the New Testament;) is a withholding of Meat, Drink, and all natural Food from the Body, for the determin'd time of Fasting.

Introduced.  
Entire Abstinence recommended by the Church.

§. 6. THE Times she sets apart as proper for this Duty, are such as she finds have been observ'd with Fasting and Abstinence by the earliest Ages of the Church: Which, besides the Vigils above-mention'd, are the forty Days of Lent, the Ember-Days at the four Seasons, the three Rogation-Days, and all Fridays in the Year except Christmas-Day.

What Days observ'd as Fasts.

§. 7. EVERY one of these Seasons (except the Friday-Fast only) will come in turn to be spoken to hereafter, and therefore I shall wave saying any thing further to them here; and shall only observe of Friday in particular, that it was always observ'd by the Primitive Christians as a Day of Fasting, who thought it very proper to humble themselves on the same Day weekly, on which the Blessed Jesus humbled himself once, even to the Death of the Cross, for us miserable Sinners.

Friday, why observ'd as a Fast.

## VII. Of the Collects, Epistles, and Gospels in general.

ALL the Days above-mention'd, as well Fasts as Festivals, the Church of England still requires us to observe, in such manner as may answer the End for which they were appointed. To this end she always enlarges her ordinary Devotions, adding particular Lessons on most of them, proper Psalms on some, and the Communion-Office on

How the Church of England observes these Days.

(k) 12 Rich. 2. c. 11.

(l) See the first Part of the Sermon of Fasting.



**Chap. V.** **all** The proper Lessons and Psalms I shall take notice of when I come to treat of the particular Days on which they are appointed: But because there are a Collect, Epistle, and Gospel appointed for every Sunday and Holy-Day throughout the Year, it is requisite I should first speak of them in general, and show their Antiquity as well as their Suitableness to the Days they belong to. And first for their Antiquity. **§. 2.** **THAT** most of our Collects are very ancient, appears by their Conformity to the Epistles and Gospels, which are thought to have been selected by St. Jerom, and put into the Lectionary by him; for which reason many believe that the Collects also were first framed by him. It is certain that Gelsinus, who was Bishop of Rome, A.D. 492, arranged the Collects, which were then us'd, into Order, and added some new ones of his own (m): which Office was again corrected by Pope Gregory the Great, in the Year 600, whose Sacramentary contains most of the Collects we now use. But our Reformers, observing that some of these Collects were afterwards corrupted by superstitious Alterations and Additions, and that others were quite left out of the Roman Missals, and entire new ones, relating to their present Innovations, added in their room; they therefore examined every Collect strictly, and where they found any of them corrupted, there they corrected them; where any new ones had been inserted, they restored the old ones; and, lastly, at the Reformation, every Collect was again review'd, when whatsoever was deficient was supply'd, and all that was but incongruously express'd, rectify'd. The several Alterations both then and at the Reformation shall be noted hereafter in their proper Places. In the mean while I shall proceed to give the like general Account of the Epistles and Gospels.

The Antiquity  
of the Epistles  
and Gospels.

**§. 3.** I HAVE already hinted, that they are thought to have been at first selected by St. Jerom, and put into the Lectionary by him. It is certain that they were very anciently appropriated to the Days whereon we now read them, since they are not only of general Use throughout the whole Western Church, but are also commented upon in the Homilies of several ancient Fathers, which are said to have been preach'd upon those very Days, to which these Portions of Scripture are now affix'd. So that they have most

(m) See Dr. Comber's History of Liturgies, Part 2. §. 14. p. 68.



of them belong'd to the same Sundays and Holy-Days, we now use them on, for above twelve hundred Years; as I might easily shew also from several Authorities (n).

Introduct.

§. 4. THE Variations that have been made in them, at and since the Reformation, shall be taken notice of as I go along. I shall only observe further, in relation to them in general, in what admirable Order and Method they are appointed, and what special Relation they bear to the several Days whereon they are read.

Their Order and Method.

THE whole Year is distinguish'd into two Parts: The Design of the first being to commemorate Christ's living amongst us; The other to instruct us to live after his Example. The former takes in the whole time, from Advent to Trinity-Sunday; for the latter are all the Sundays from Trinity to Advent. The first part being conversant about the Life of our Saviour, and the Mysteries of his Divine Dispensation; therefore beginning at Advent, we first celebrate his Incarnation in general, and after that in their Order the several Particulars of it: Such as were his Nativity, Circumcision, and Manifestation to the Gentiles; his Doctrine and Miracles; his Baptism, Fasting, and Temptation; his Agony and bloody Sweat; his Cross and Passion; his precious Death and Burial; his glorious Resurrection and Ascension; and his sending the Holy Ghost to comfort us. During all this time the chief End and Design of the Epistles and Gospels is to make us remember with thankful Hearts what unspeakable Benefits we receive from the Father, first by his Son, and then by his Holy Spirit; for which we very aptly end this part of the Year, with giving Praise and Glory to the whole Blessed Trinity.

THE second part of the Year, (which comprehends all the Sundays from Trinity to Advent) I observ'd, is to instruct us to lead our Lives after our Lord's Example. For having in the first part of the Year learned the Mysteries of our Religion, we are in the second to practise what is agreeable to the same: For it concerns us not only to know that we have no other Foundation of our Religion, than Christ Jesus our Lord; but further also to build upon this Foundation such a Life as he requires of us. And therefore as the first part ends with Pentecost, whereon we commemorate a new Law given us in our Hearts; so the second is to begin

(n) Vid. Liturg. S. Jacob. S. Clem. S. Basil. Walefrid. Strab. de Reb. Eccl. c. 22.





The Collect,  
Epistle, and  
Gospel for the  
Sunday, to  
serve for the  
Week after-  
wards.

with the Practice of that Law: For which reason such Epistles and Gospels are appointed, as may most plainly instruct us in the true Paths of Christianity; that to those who are regenerated by Christ, and initiated in his Faith, may know what Virtues to follow, and what Vices to eschew.

§. 3. A GENERAL Rubrick, in the Order how the rest of the Holy Scripture is appointed to be read, directs, that the Collect, Epistle, and Gospel appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise order'd. The principal Occasion of which Provision, I suppose, was a Rubrick at the end of the Communion-Office, in the first Book of King Edward VI, which order'd, that upon Wednesdays, and Fridays, tho' they were none to communicate with the Priest, yet (after the Litany ended) the Priest should put upon him a plain Alb, or Surplice, with a Cope, and say all things at the Altar (appointed to be said at the Celebration of the Lord's Supper) until after the Offertory. But tho' this Custom be now laid aside, yet the Direction above-mention'd is still of use to us, if either at a Marriage, or at the Churching of a Woman, (at both which times a Communion is prescrib'd by the Rubrick as convenient) or upon any other such like Occasion, the Sacrament be administered. At which times we are order'd by the Rubrick I am speaking of, to use the same Collect, Epistle, and Gospel as were us'd the Sunday before, where it is not otherwise order'd; i. e. (as it was express'd before the last Review) except there fall some Feast that hath his proper, as is the Case of all Holy-Days; upon which Occasions the Sunday Collect, Epistle, and Gospel are to give place to the proper Collect, Epistle, and Gospel for that Day. But here a Query, I think, may be started, whether if there should be any of the above-mention'd Occasions to read the Communion-Office upon either the Thursday, Friday, or Saturday after Ash-Wednesday, it would not be more proper to read the Collect, Epistle, and Gospel for Ash-Wednesday, than those appointed for the Sunday before? and consequently whether the Collect for Ash-Wednesday ought not to be read the remaining part of that Week, in the daily Service, as the Collect for the Day, and the Collect for Quinquagesima-Sunday be then left off? I own indeed, there's no Rubrick for this; but, I think, since there is no Rubrick against it, and since the Collect, &c. for the Day is inserted in its turn, between Quinquagesima-Sunday, and the first Sunday in Lent, the Reason of the thing seems to require it. For up-

A Query in  
relation to  
Ash-Wednes-  
day,



on this Day a new Season begins for more solemn Devotions, Mortification, and Repentance; for which reason it is called *Capit. Jejunii*, the Head of the Fast. And therefore surely the *Ash-Wednesday* Collect, Epistle, and Gospel, must be more proper and suitable to the time, than those appointed for *Quinquagesima* Sunday, which have not so near a Relation to that Subject. And I may add, that the *Scottish Liturgy* is directly on my side, which expressly orders, that from *Ash-Wednesday* to the first Sunday in Lent, the same Collect, Epistle, and Gospel shall be used, which were used upon *Ash-Wednesday*.

*Introitus.*

THE Case is the same in Relation to *Ascension-Day*; the Service for which, I think, is much more proper to be used on the two following Days, than the Service for the Sunday preceding that Festival.

*And Ascension-Day.*

IN the first Common-Prayer Book of King Edward VI. there were two Collects, Epistles, and Gospels appointed for Christmas-Day and Easter-Day; one to be used at the first Communion, the other at the second. For the Churches not affording room enough, upon those high Festivals, for all to communicate at once that were willing to come; therefore the Sacrament was order'd to be repeated, and a different Service appointed for each Solemnity. But in the second Review under that Prince, one of these Services was *hid*: not, I suppose, with intent to forbid a Repetition of the Sacrament, if the Minister should see occasion to administer it twice; but only that, as the Congregation at each time is supposed to be different, therefore the same Service should serve for both.

Two Communion formerly at Christmas and Easter.

### VIII. Of Introits in general.

I SHOULD now proceed to give the Reasons of the Choice of the several Collects, Epistles, and Gospels, and to shew their Suitableness to the Days they belong to. But because to do this it is necessary I should shew what particular Blessings the Church commemorates at those several times, on which they are present'd; I shall descend to Particulars, and first give a short Account of the several Sundays and Holy Days, as they stand in order, and then shew how these Portions of Scripture are to be apply'd to the Day.

BUT first I shall take this Opportunity to observe, that in the first Common-Prayer Book of King Edward VI. before every Collect, Epistle, and Gospel, there is a Psalm printed,

Introits, what they were, and how ancient.



Chap. V.

The Collect  
Psalm, and  
Gospel for the  
Sunday, to  
serve for the  
Week after-  
wards.

Two Commu-  
nions formerly  
in Christmas  
and Easter.

Two Commu-  
nions formerly  
in Christmas  
and Easter.

printed, which contains something propheticall of the Evan-  
gelical History us'd upon each Sunday and Holy-Day, or is  
some way or other proper to the Day. Which from its be-  
ing sung or said, whilst the Priest made his Entrance within  
the Rails of the Altar, was call'd *Introitus* or *Introit*. But in  
the second Edition of King Edward's Book it was laid aside,  
tho' the Reason they had for doing so is not easily assign'd.  
For it is very certain that the use of Introits was not only un-  
exceptionable, but of great Antiquity in the Church: Du-  
rant proving that they were taken into Divine Service before  
the time of St. Jerom (o). And it is plain that they would  
still have been very useful, since the want of them is forc'd  
to be supply'd by the singing of Anthems in Cathedrals,  
and part of a Psalm in Metre in Parish Churches. And  
therefore I cannot but think it would have been much more  
decent for us to have been guided by the Church what  
Psalms to have us'd in that intermediate time, than to stand  
to the Direction of every illiterate Parish-Clark, who too  
often has neither Judgment to choose a Psalm proper to the  
Occasion, nor Skill to sing it so as to assist Devotion.

in the second Review under that Prince, one of these servi-  
ces was forbidden the Minister should see oc-

### Sect. I. Of the Sundays in Advent.

Advent-Sun-  
days.

Why so call'd.

The Antiquity  
of them.

Advent-Ser-  
mons former-  
ly preach'd.

under annual  
ban given yet  
ancient used

FOR the greater Solemnity of the three principal Holy-  
Days, *Christmas-Day*, *Easter-Day*, and *Whitsunday*, the  
Church hath appointed certain Days to attend them; some  
to go before, and others to come after them. Before  
*Christmas* are appointed four *Advent-Sundays*, so call'd, be-  
cause the Design of them is to prepare us for a religious  
Commemoration of the *Advent*, or Coming of Christ in the  
Flesh. The Roman Ritualists would have the Celebration  
of this Holy Season to be Apostolical, and that it was in-  
stituted by St. Peter (p). But the precise time of its Insti-  
tution is not so easily to be determin'd: Tho' it certainly  
had its beginning before the Year 450, because *Maximus Tau-  
rinensis*, who liv'd about that time, writ a Homily upon it.  
And it is to be observ'd, that for the more strict and reli-  
gious Observation of this Season, Courses of Sermons were  
formerly preach'd in several Cathedrals on Wednesdays and

(o) De Rit. Eccl. l. 7. c. 11.

(p) Durand. Rational. lib. 6. cap. 2.  
num. 2. fol. 255.

Fridays,



Fridays, as is now the usual Practice in *Lent* (q). And we find by the *Salisbury Missal*, that before the Reformation there was a Special Epistle and Gospel relating to Christ's Advent, appointed for those Days during all that time.

§. 2. THE Collects for the first and second Sundays in Advent were made new in 1549, being first inserted in the first Book of King Edward VI. That for the third Sunday was added at the Restoration, in the room of a very short one not so suitable to the time. The Collect for the fourth Sunday is the same with what we meet with in most antient Offices, except that in some of them it is appointed for the first Sunday.

THE Epistles and Gospels appointed on these Days, are all very antient and very proper to the Time. They assure us of the Truth of Christ's first Coming (r); and as a proper means to bring our Lives to a Conformity with the End and Design of it, they recommend to us the Considerations of his second Coming, when he will execute Vengeance on all those that obey not his Gospel (s).

§. 3. It is worth observing in this place, that it is the peculiar Computation of the Church, to begin her Year, and to renew the annual Course of her Service, at this time of Advent, therein differing from all other Accounts of Time whatsoever. The Reason of which is, because she does not number her Days, or measure her Seasons, so much by the Motion of the Sun, as by the Course of our Saviour, beginning and counting on her Year with him, who being the true Sun of Righteousness, began now to rise upon the World, and, as the Day-Star on high, to enlighten them that sat in Spiritual Darkness.

## Sect. 2. Of the Ember-Weeks.

THE first Season of the Ember-Days falling after the third Sunday in Advent, I shall take this Opportunity to speak a word or two of them: Which are certain Days set apart for the consecrating to God the four Seasons of the Year, and for the imploring his Blessing by Fasting and

The Original of them.

(q) See Dr. Greenvil's Sermon, preach'd in the Cathedral of Durham, upon the revival of the antient and laudable Practice of that and some other Cathedrals, in having Sermons on Wednesdays and Fri-

days in Advent and Lent, 4to. 1686.

(r) Ep. and Gosp. for Sund. 1. — Ep. Sund. 2. Gosp. Sund. 3. Ep. and Gosp. Sund. 4. (s) Gosp. Sund. 2. — Sand.



Prayer, upon the Ordinations performed in the Church at those times, in conformity to the Practice of the Apostles, who, when they separated Persons for the Work of the Ministry, pray'd and fasted before they laid on their Hands (1). It is true, at the first planting of the Gospel, Orders were confer'd at any time, as there was Occasion, but as soon as the Church was settled, the Ordination of Ministers was affix'd to certain set times, which was the first Original of these four Weeks of Fasting.

THEY are call'd Ember-Weeks (as some think) from a German word, which imports Abstinence, tho' others are of the Opinion that they are so call'd, because it was customary among the Ancients to express their Humiliation at those Seasons of Fasting, by sprinkling Ashes upon their Heads; or sitting on them; and, when they broke their Fasts on such Days, to eat only Cakes bak'd upon Embers, which were therefore call'd Ember-Bread. But the most probable Conjecture is, that of Dr. Marechal, who derives it from a Saxon word, importing a Circuit or Course, for that these Fasts being not occasional, but returning every Year, in certain Courses, may properly be said to be Ember Days, or Fasts in Course (2).

THEY were formerly observ'd in several Churches with some variety, but were at last settled by the Council of Placentia, A. D. 1095, to be the Wednesday, Friday, and Saturday after the first Sunday in Lent, after Whitsunday, after the 14th of September, which was then observ'd as the Feast of Holy Cross, and the 13th of December, which was then also observ'd in remembrance of St. Lucy (3). And at these very times they are all still observ'd, and by the Statute-Law a Penalty of Ten Shillings Fine and Ten Days Imprisonment, with so long Abstinence from Flesh, for the first Offence; and double the Sum and Number of Days of Imprisonment for the second Offence, &c. and so on for the third Offence, &c. is laid on all those that eat Flesh on these Days (4).

THE Reasons why the Ordination of Ministers are fix'd to these set times of Fasting, are these: First, That as all Mens Souls are concern'd in the ordaining a fit Clergy, To all may join in Fasting and Prayer for a Blessing upon it:

Secondly,

Why Ordinations are fix'd to these times.

At what times observ'd.

Insigni...

(1) Acts 13. 3. b. (2) Concil. Tom. 10. col. 502. B. (3) Stat. Edw. VI. An. tertio, c. 19. (4) In his Observations upon the Gospels, pag. 525.



Secondly, That both Bishops and Candidates, knowing the time, may prepare themselves for this great Work: Thirdly, That no Vacancy may remain long unsupply'd: Lastly, That the People, knowing the Times, may, if they please, be present, either to approve the Choice made by the Bishop, or to object against those whom they know to be unworthy; which Primitive Privilege is still reserv'd to the People in this well-constituted Church.

Sect. 3.

Sect. 3. Of Christmas-Day.

**THO** we have no certain Evidence of the exact time when this Festival was first observ'd, yet we are sure that it was very early receiv'd all over the West; and the immemorial Observation of it is an Argument of its Primitive Institution. St. Augustine and St. Chrysostom both call it a Primitive Custom; and tell us, that it was celebrated upon the 25th of December, even from the very first Ages (y). Tho' if the Day were mistaken, yet the matter of the Mistake being of no greater moment than the false Calculation of a Day; it will certainly be very pardonable in those who perform the Business of the Festival, with as much Piety and Devotion, as they could do if they certainly knew the time.

How early observ'd in the Church.

**§ 2. AND** that no one may want an Opportunity to celebrate so great a Festival with a Solemnity suitable to the Occasion, the Church both excites and assists our Devotion, by an admirable Frame of Office fitted to the Day. In the First Lessons (x) she reads to us the clearest Prophecies of Christ's Coming in the Flesh; and in the Second Lessons (a), Epistle, and Gospel, shews us the Completion of those Prophecies, by giving us the intire History of it. In the Collect she teaches us to pray, that we may be Partakers of the Benefit of his Birth, and in the proper Psalms she sets us to our Duty of praising and glorifying God for this incomprehensible Mystery.

The Service for the Day.

**THE** Epistle and Gospel are the same that were us'd in the most ancient Liturgies; but the Collect was made new in

The Collect, Epistle, and Gospel.

(y) Aug. Ep. 55. Tom. 3. col. 128. B. (x) Isa. 9. to ver. 8. chap. 7. ver. 10. Enarr. in Psalm. 132. Tom. 4. col. 1490. to ver. 17. A. Chrys. in Nat. Dom. Orat. 72. (a) Luke 2. to ver. 15. — Tit. 3. ver. 4. to ver. 9.



Chap. V.

1549. In the first Book of King Edward VI. they are appointed for the Second Communion, which I suppose was the principal one; Since the first was probably more early in the Morning for the Benefit of Servants, and others who could not attend at the usual Time. The Collect for the first Communion was different from what we now use, as were also the Epistle and Gospel; the Epistle beginning Tit. 2. ver. 11. to the end; the Gospel, Luke 2. to ver. 19. the last of which we now read for the second Lesson in the Morning.

The Psalms.

§. 3. THE Psalms for the Morning are Psalms 19, 45, 85. The 19th was chiefly design'd to give Glory to God for all his Works of Power and Excellence: The beginning of it, viz. *The Heavens declare the Glory of God, &c.* is extraordinary applicable to the Day: For at the Birth of Christ a new Star appear'd, which declar'd his Glory and Deity so plainly, that it fetch'd wise Men from the East to come and worship him. The following Verses all set forth God's Goodness, in giving to excellent a Rule of Life to Men, and in warning us of the great Danger of presumptuous Sins.—The 45th Psalm is thought to be an Epithalamium, or Marriage-Song, upon the Nuptials of Solomon and the King of Egypt's Daughter; But it is mystically, and in a most eminent sense, applicable to the Union between Christ and his Church. The 85th Psalm was principally set for the Birth of Christ, and so the Primitive Christians understood it; and therefore chose it as a part of their Office for the Day, as being proper and pertinent to the matter of the Feast. The Prophet indeed speaks of it as a thing past, but that is no more than what is usual in all Prophecies: For by speaking of things after that manner, they signify'd their Prophecies should as surely come to pass, as if what they had foretold had already happen'd (b).

THE Evening-Psalms are Psalms 89, 90, 132. The 89th is a Commemoration of the Mercies perform'd and promis'd to be continu'd to David and his Posterity to the end of the World. The greatest of which Mercies, viz. the Birth of the Messiah, the Church this Day celebrates; and therefore appoints this Psalm to excite us to Thanksgiving for such an inestimable Mercy, by shewing us how only the bare Promise of it, so many Ages since, wrought

(b) Acts 2. 30, 31.



upon the Saints of those times. The 110th Psalm is a Prophecy of the Exaltation of the Messiah to his Regal and Sacerdotal Office (c); both which are by him exercised at the right Hand of the Father, and settled on him as a Reward of his Humiliation and Passion; Phil. 2. 8, 9. The 132d Psalm seems to have been at first compos'd by Solomon upon the building of the Temple (part of it being us'd in his Prayer at the Dedication of (d) it.) It recounts David's Care of the Ark, and his Desire to build God a Temple, and God's Promises thereupon made to him and his Posterity, of setting his Seed upon the Throne till the Coming of Christ.

Sect. 4.

**Sect. 4. Of the Days of St. Stephen, St. John, and the Innocents.**

**T**HAT the Observation of these Days is antient, we have the Testimonies of several very antient Writers (e), who all assure us that they were celebrated in the Primitive Times.

The Antiquity of them.

§. 2. **C**ONCERNING the placing of them immediately after Christmas-Day, we may make this Observation; That none are thought fitter Attendants on Christ's Nativity, than those Blessed Martyrs, who have not scrupled to lay down their temporal Lives for him, from whose Birth they receiv'd Life eternal. And accordingly we may observe, that as there are three kinds of Martyrdom, the first both in Will and in Deed, which is the highest; the second in Will but not in Deed; the third in Deed but not in Will; so the Church commemorates these Martyrs in the same Order; St. Stephen first, who suffer'd Death both in Will and in Deed; St. John the Evangelist next, who suffer'd Martyrdom in Will but not in Deed (being miraculously deliver'd out of a Cauldron of burning Oil, into which he was put before Port Latin in (f) Rome:.) The holy Innocents last, who suffer'd in Deed but not in Will; For tho they were not sensible upon what account they suffer'd, yet it is certain

Why observ'd immediately after Christmas-Day.

(c) Mat. 22. 44. Acts 2. 34. 1 Cor. 15. 25. Heb. 1. 13.

(d) 2 Chron. 6. 41, 42.

(e) Orig. Hom. 3. in Divers. Part. 2. p. 282. G. Aug. in Natal. Steph. Mar-

tyris, Sermon. 314. Tom. 5. coll. 1263. B. Chrys. in S. Stephanum, Orat. 135, 136.

Tom. 5. pag. 864, &c. & alibi.

(f) Tert. de Præscript. Hæret. c. 36. p. 215. A.



that they suffer'd for the sake of Christ; since it was upon the account of his Birth that their Lives were taken away. And besides, wheresoever their Story shall be told, the Cause also of their Deaths will be declar'd and made known: For which reason they can't be deny'd, even in the most proper sense, to be true Martyrs or Witnesses of Christ.

Mr. *L'Estrange* (in his *Alliance of Divine Offices*) imagines another Reason for the Order of these Days. He supposes St. Stephen is commemorated first, as being the first Martyr for Christianity: That St. John has the second place, as being the Disciple which Jesus lov'd: And that the Innocents are commemorated next, because their Slaughter was the first considerable Consequence of our Saviour's Birth. To this he adds another Conjecture, viz. "That Martyrdom, Love, and Innocence are first to be magnify'd, as wherein Christ is most honour'd."

These Collects, Epistles, and Gospels.

§. 3. THE Collects, Epistles, and Gospels for all these Days are the same that we meet with in the oldest Offices; excepting that at the Restoration the Collects were express'd more full and clear, and the Epistle for St. John was first inserted at the Reformation, instead of a Lesson out of the 25th of Ecclesiasticks.

THE Reasons of their Choice are very plain. On St. Stephen's Day the Epistle gives us an account of his Martyrdom, and the Gospel assures us, that his Blood, and the Blood of all those that have suffer'd for the name of Christ, shall be requir'd at the hands of those that shed it. On St. John's Day both the Epistle and the Gospel are taken out of his own Writings, and very aptly answer to one another; the Epistle contains St. John's Testimony of Christ, and the Gospel Christ's Testimony of St. John; the Gospel seems applicable to the Day, as it commemorates this Evangelist, but the Epistle seems to be chosen upon account of its being an Attendant upon the preceding more solemn Festival. On the Innocents Day the Gospel contains the History of the bloody Massacre committed by Herod; and instead of the Epistle, is read part of the 14th Chapter of the Revelation, shewing the glorious State of those and the like Innocents in Heaven.



Sect. 5. Of the Sunday after Christmas-Day.

IT was a Custom among the Primitive Christians to observe the Octave or eighth Day after their principal Feasts with great Solemnity (the Reasons whereof shall be given in speaking of the particular Prefaces in the Communion-Office hereafter) and upon every Day besides the Feast and the Octave, as also upon the Octave it self, they us'd to repeat some part of that Service which was perform'd upon the Feast it self: In imitation of which religious Custom, this Day always falling within the Octave of Christmas-Day, the Collect then us'd is repeated now; and the Epistle and Gospel still set forth the Myſteries of our Redemption by the Birth of Christ. Before the Reformation, instead of the present Gospel, was read Luke 21. ver. 33, to ver. 41. But then the first of St. Matthew was appointed, which is still retain'd; excepting that the first seventeen Verses, relating to our Saviour's Genealogy, were left out at the Restoration.

Octaves formerly observ'd.

Epistles and Gospels.

Sect. 6. Of the Circumcision.

THIS Feast is celebrated by the Church, (to commemorate the active Obedience of Jesus Christ in fulfilling all Righteousness, which is one Branch of the meritorious Cause of our Redemption; and by that means abrogating the severe Injunctions of the Mosaical Establishment, and putting us under the easier Terms of the Gospel.)

§. 2. THE Observation of this Feast is not of very great Antiquity: The first mention of it under this Title is in *Abbot Carnotensis*, who liv'd about the Year 1090, a little before St. Bernard, which latter has also a Sermon upon it. In *Isidore*, and other more early Writers, it is mention'd under the name of the Octave of Christmas. The Reason why it was not then observ'd as the Feast of the Circumcision, was probably because it fell upon the Calends of January, which was celebrated among the Heathens with so much Disorder and Revellings, and other Tokens of Idolatry, that St. Chrysostom calls it *εορτήν διαβολικὴν*, the Devil's Festival. For which reason the sixth General Council absolutely forbade the Observation of it among Christians (h).

The Design of this Feast.

(h) Concil. Trull. Can. 62.



Chap. V.  
The Lesson,  
Epistle, and  
Gospel.

§. 3. THE proper Services are all very suitable to the Day: the First Lesson for the Morning gives an Account of the Institution of Circumcision; and the Gospel of the Circumcision of Christ: The First Lesson at Evening, and the Second Lesson and Epistle, all tend to the same End, viz. that since the Circumcision of the Flesh is now abrogated, God hath no respect of Persons, nor requires any more of us than the Circumcision of the Heart. The Collect, Epistle, and Gospel for the Day were all first inserted in 1549.

Office here  
before used

### Sect. 7. Of the Epiphany.

Epiphany,  
what it signi-  
fies.

THE word Epiphany in Greek signifies *Manifestation*, and was at first us'd both for Christmas-Day, when Christ was manifested in the Flesh, and for this Day (to which it is now more properly appropriated) when he was manifested by a Star to the Gentiles: From which Identity of the Word, some have concluded that the Feasts of Christmas-Day and the Epiphany were one and the same: But that they were two different Feasts observ'd upon two several Days, is plain from many of the Fathers (i).

BUT besides this common and more usual Name, we find two other Titles given to it by the Antients, viz. τὰ ἅγια φῶτα (k), *The Day of the Holy Lights*; and τὰ θεοφάνια, *The Theophany*, or *Manifestation of God* (l). The first Name was given it, as being the Day whereon they commemorated the Baptism of Christ, who from that time became a Light to those that sat in Darkness: Upon which account this Day was as solemn for baptizing the Catechumens among the Latins, as Easter and Whitsuntide among the Greeks. And for the greater Solemnity of so high a Festival, it was the Custom to adorn the publick Churches with a great Number of Lights and Tapers, when they came to perform the Service of the Day. The Reason of the other Name is very plain, the Feast being instituted in Commemoration of the first Manifestations of our Saviour's Divinity.

The Feast of it  
to what end  
instituted.

§. 2. THE principal Design of the Church's celebrating this Feast, is to shew our Gratitude to God, in manifesting

(i) Aug. Serm. 102. Tom. 5. col. 914.  
F. Greg. Naz. in S. Lum. Orat. 39.  
Tom. 1. p. 624, &c. & in alijs.

(k) Greg. Naz. Orat. in Sanct. Lum.  
(l) Epiph. Orat. in Ascens. Domini.



the Gospel to the Gentile World, and vouchsafing to them equal Privileges with the Jews, who had been all along his peculiar People; the first Instance of which Divine Favour, was in declaring the Birth of Christ to the Wise Men of the East.

§. 3. BUT, in all, there are three great Manifestations of our Saviour commemorated on this Day; all which, St. Chrysostom tells us, happen'd on the same Day, tho' not in the same Year: The first of which was what I just now mention'd, viz. his Manifestation by a Star, which conducted the Wise Men to come and worship him, which we commemorate in the Collect and Gospel.

The Lessons, Collect, Epistle, and Gospel.

The second Manifestation was that of the Glorious Trinity at his Baptism, mention'd in the Second Lesson at Morning-Prayer. The Second Lesson at Evening-Service contains the third, which was the Manifestation of the Glory and Divinity of Christ, by his miraculous turning Water into Wine. The First Lessons contain Prophecies of the Increase of the Church by the abundant access of the Gentiles, of which the Epistle contains the Completion, giving an Account of the Mystry of the Gospel's being reveal'd to them. The Collect and Gospel for this Day are the same that were us'd in the antient Offices; but the Epistle was inserted at the first compiling of our Liturgy, instead of a Lesson out of the 60th of Isaiah.

## Sect. 8. Of the Sundays after the Epiphany.

FROM Christmas to Epiphany, the Church's Design, in all her proper Services, is to set forth the Humanity of our Saviour, and to manifest him in the Flesh: But from the Epiphany to Septuagesima-Sunday (especially in the four following Sundays) she endeavours to manifest his Divinity, by recounting to us in the Gospels some of his first Miracles and Manifestations of his Deity. The Design of the Epistles is to excite us to imitate Christ, as far as we can, and to manifest our selves his Disciples, by a constant Practice of all Christian Virtues.

The Design of the Epistles and Gospels.

§. 2. THE Collects, Epistles, and Gospels for the five first Sundays after the Epiphany, are all the same as in the Sacramentary of St. Gregory, except that the Collect for the fourth Sunday was a little amended at the Restoration, and that before the Reformation the Epistle for that Day was the same

The Collects, Epistles, and Gospels.



Of the Sundays and Holy-Days,

with the Epistle for the first Sunday in Advent. The Collect, Epistle, and Gospel for the sixth Sunday were all added at the last Review; till when, if there happen'd to be six Sundays after Epiphany, the Collect, Epistle, and Gospel for the fifth Sunday were repeated: Tho' in the *Salisbury Missal*, the Service of the third Sunday is order'd to be us'd upon such an Occasion.

Sect. 9. Of Septuagesima, Sexagesima, and Quinquagesima Sundays.

**A**MONG the several Reasons given for the Names of these Sundays, the most probable seems to be this: The first Sunday in Lent, being forty Days before Easter, was for that reason call'd *Quadragesima-Sunday*, which in Latin signifies Forty; and Fifty being the next round Number above Forty, as Sixty is to Fifty, and Seventy to Sixty; therefore the Sunday immediately preceeding *Quadragesima-Sunday*, being further from Easter than that was, was call'd *Quinquagesima* (or Fifty) Sunday, which is also fifty Days inclusive before Easter: and the two foregoing Sundays, being still further distant, were for the same reason call'd *Sexagesima* and *Septuagesima* (Sixty and Seventy) Sundays.

The Design of them.

§. 2. THE Observation of these Days and the Weeks following, are doubtless as antient as the Times of *Gregory the Great*. The Design of them is to call us back from our Christmas Feasting and Joy, in order to prepare our selves for Fasting and Humiliation, in the approaching time of Lent; from thinking of the Manner of Christ's Coming into the World to reflect upon the Cause of it, viz. our own Sins and Miseries; that so being convinc'd of the Reasonableness of punishing and mortifying our selves for our Sins, we may the more strictly and religiously apply our selves to those Duties when the proper Time for them comes. Some of the more devout Christians observ'd the whole Time, from the first of these Sundays to Easter, as a Season of Humiliation and Fasting; tho' the Generality of the People did not begin their Fasts till Ash-Wednesday.

The Collects, Epistles, and Gospels.

§. 3. THE Collects, Epistles, and Gospels for these Days are all the same as in the antient Liturgies, excepting only the Collect for *Quinquagesima-Sunday*, which was made new,



A.D. 1599. They are all of them plainly suitable to the Times. The *Epistles* are all three taken out of St. Paul's *Epistles to the Corinthians*: The two first persuade us to Acts of Mortification and Penance, by proposing to us St. Paul's Example: But because all bodily Exercises without Charity profit us nothing; therefore the Church, in the *Epistle for Quinquagesima-Sunday*, recommends Charity to us, as a necessary Foundation for all our other Acts of Religion.

THE Design of the *Gospels* is much the same with that of the *Epistles*: That for *Septuagesima-Sunday* tells us, by way of Parable, that all that expect to be rewarded hereafter, must perform these religious Duties now; and to all those who have been so idle as to neglect their Duties all their Life-time hitherto, it affords Comfort, by assuring them, they may still entitle themselves to a Reward, if they will now set about them with Diligence and Sincerity. The *Gospel for Sexagesima-Sunday*, in another Parable, admonishes us to be careful and circumspect in the performance of our Duty, since there is scarce one in four who profess Religion, that brings forth Fruit to Perfection. And lastly, the *Gospel for Quinquagesima-Sunday* shews us how we are to perform these Duties; advising us by the Example of the blind Beggar to add Faith to our Charity, and to continue incessant in our Prayers, and not to despair of the Acceptance of them, because we are not immediately heard, but to cry so much the more, *Jesus, thou Son of David, have mercy on us.*

§ 4. THE Tuesday after Quinquagesima-Sunday is generally call'd *Shrove-Tuesday*; a Name given it from the old Saxon words *Shring*, & *Shrift*, or *Shrove*, which in that Language signifies to confess; it being a constant Custom amongst the Roman-Catholics to confess their Sins on that Day, in order to receive the Blessed Sacrament, and thereby qualify themselves for a more religious Observation of the holy time of Lent immediately ensuing. But this in process of time was turn'd into a Custom of Invitations, and taking their leave of Flesh and other Dainties; and afterwards, by degrees, into Sports and Merriments, which still in that Church make up the whole Business of the Carnival.

Shrove-Tuesday, why so call'd.



Chap. V.

Sect. 10. Of the Forty Days in Lent.

The Necessity of  
some set time  
for Humilia-  
tion.

**T**H O it ought to be the constant Endeavour of a Christian to observe his Duty at all times, and to have always a great regard to what God requires of him; yet, considering the great Corruption of the World, and the Frailty of our Nature, and how often we transgress the Bounds of our Duty, and how backward we are to cross our fleshly Appetites, 'tis very expedient we should have some solemn Season appointed for the examining our Lives, and the Exercise of Repentance.

The Antiquity  
of it.

**A**N D accordingly we find that from the very first Ages of Christianity, it was customary for the Christians to set apart some time for Mortification and Self-denial, to prepare themselves for the Feast of Easter. Irenaeus, who lived but ninety Years from the Death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John, has happen'd to let us know, tho' incidentally, that as it was observ'd in his time, so it was in that of his (m) Predecessors.

its Original.

**A**S to its Original, the present Lord Bishop of Bath and Wells, in his learned Discourse concerning Lent, has shew'd, by very probable Arguments, that the Christian Lent took its Rise from the Jewish Preparation to their yearly Expiation: He likewise proves out of their own Writers, that the Jews began their solemn Humiliation forty Days before the Expiation. Wherefore the Primitive Christians, following their Example, set up this Fast, at the beginning of Christianity, as a proper Preparative for the Commemoration of the great Expiation of the Sins of the whole World.

Various ob-  
serv'd at first.

**I**T is true indeed, as to the Length of it, the Christian Lent was observ'd with great variety at first: Some fasting so many Days, others so many Weeks, and others again so many Days in each Week (n): But 'tis most probably thought that this Fast was first call'd *triduum*, or *Quadragesima*, not because it continu'd forty Days, but forty Hours, beginning about twelve on Friday (the time of our Saviour's falling under the power of Death) and continuing

(m) Euseb. Hist. Eccl. l. 5. c. 24. p. | (n) Ibid.



till Sunday Morning, the time of his rising again from the Dead. But afterwards it was enlarged to a longer time, drawn out into more Days, and then Weeks, till it was at last fix'd to Forty Days, which Number seems very antiently to have been appropriated to Repentance and Humiliation. For not to reckon up the forty Days in which God drown'd the World, Gen. 7. 4. or the forty Years in which the Children of Israel did Penance in the Wilderness, Numb. 14. 34. or the forty Stripes by which Malefactors were to be corrected, Deut. 25. 1. 2. Whoever considers that Moses did, not once only, fast this number of Days, Deut. 9. 9, 18, 25. that Elias also fasted in the Wilderness the same space of time, 1 Kings 19. 8. that the Ninivites had precisely as many Days allow'd for their Repentance, Jonah 3. 4. and that our blessed Saviour himself, when he was pleas'd to fast, observ'd the same length of time, Mat. 4. 2. Whoever, I say, considers these things, cannot but think that this Number of Days is very suitable to extraordinary Humiliation.

Sect. 10.

Why limited to Forty Days.

§. 5. IT receives its Name from the time of the Year wherein 'tis observ'd; Lent, in the old Saxon Language signifying Spring, being now us'd to signify this Spring-Fast, which always begins so that it may end at Easter; partly to remind us of our Saviour's Sufferings, which ended at his Resurrection, and partly to prepare us for a worthy receiving the Lord's Supper; it having been always a strict Order of the Church, that all Christians whatsoever should receive the Holy Sacrament at the great Festival of Easter.

Why call'd Lent.

Why so end at Easter.

§. 6. DURING this whole season the Primitive Christians us'd to give the most publick Testimonies of Sorrow and Repentance, and to shew the greatest Signs of Humiliation that can be imagin'd: No Marriages were allow'd of, nor any thing that might give the least occasion to Mirth or Cheerfulness (o); in so much that they would not celebrate the Memories of the Apostles or Martyrs, that happen'd within this time, upon the ordinary Week-Days, but transferr'd the Commemoration of them to the Saturdays or Sundays (p). For the Eastern Christians, as I have already observ'd (pag. 91.) celebrated Saturday as well as Sunday as a Day of Festival Devotions. But except on those two Days, even the Holy Eucharist was not consecrated during the

How observ'd by the Primitive Christians.

(o) Concil. Laod. Can. 32. Tom. I. col. 1505. C.

(p) Ibid. Can. 51.



whole time of Lent; that being an Act, as those Fathers thought, more suitable and proper for a Festival than a Fast (q). On those Days indeed they consecrated enough to supply the Communions of each Day, till either Saturday or Sunday return'd again. For tho' the Sacrament was not consecrated on the ordinary Week-Days, yet it was customary to receive it every Day; and therefore to those that came to communicate upon any of those Days, they administered out of what the Greeks call'd the *προσφαισμένη*, the Latins *Præsanctificata*, both which words signify the same thing, viz. the Bread and Wine that were ready consecrated.

NOR was the Demeanour of the Primitive Christians at Home less strict and austere than their Discipline at Church; they lay in Sackcloth and Ashes, and took no care of their Garb or Dress; they us'd no other Food but what was necessary to preserve Life (r); some abstaining from Flesh and Wine, others, especially the Greeks, forbearing all Fish likewise as well as Flesh: Some contented themselves with Eggs and Fruits; others forbore both, and liv'd upon Bread, Herbs, and Roots: But all agreed in this, viz. that whereas at other Seasons their Fasts continu'd but till three in the Afternoon, they would not on any Day in Lent eat till the Evening (s), and then such Food as was least delicate (t).

### Sect. II. Of Ash-Wednesday, or the First Day of Lent.

Why Lent begins on this Day.

THE First Day of Lent had formerly two Names, one of which was *Caput Jejunii*, the Head of the Fast; the other *Dies Cinerum*, Ash-Wednesday. The first Compellation was given because Lent began on that Day; for since it was never the Custom of the Church to fast on Sundays (whereon we commemorate so great a Blessing as our Saviour's Resurrection) therefore we begin Lent on this Day, to supply the room of those Sundays. For if you deduct out of the six Weeks of Lent the six Sundays, there will re-

(q) Ibid. Can. 49.

(r) Tertull. de Pœnit. passim.

(s) Basil. Hom. 1. de Jejun. & Prudent.

Hymn. ante Cibum.

(t) Epiphani. Expos. Fid. Cathol. c.

22. Tom. 1. p. 1105. B. C.



main but thirty six Fasting-Days, to which these four of this Week being added, make up the exact number of forty.

§. 2. THE Name of *Ash-Wednesday* proceeded from a Custom in the ancient Discipline, which began very early to be exercis'd on this Day; an Account whereof we have in *Gratian* (u), as follows:

ON the first Day of Lent the Penitents were to present themselves before the Bishop cloth'd with Sackcloth, with naked Feet, and Eyes turn'd to the Ground; and this was to be done in the Presence of the Principal of the Clergy of the Diocese, who were to judge of the Sincerity of their Repentance. These introduc'd them into the Church, where the Bishop, all in Tears, and the rest of the Clergy repeated the seven Penitential Psalms. Then rising from Prayers, they threw *Ashes* upon them, and cover'd their Heads with Sackcloth; and then with mournful Sighs declar'd to them, That as *Adam* was thrown out of Paradise, so they must be thrown out of the Church. Then the Bishop commanded the Officers to turn them out of the Church-Doors; and all the Clergy follow'd after, repeating that Curse upon *Adam*, *In the Sweat of thy Brows thou shalt eat thy Bread.* The like Penance was inflict'd upon them the next time the Sacrament was administred, which was the Sunday following. And all this was done to the end that the Penitents, observing how great a Disorder the Church was in by reason of their Crimes, should not lightly esteem of Penance.

§. 3. THO' this Discipline was severe, yet the many good Consequences of it shew'd it worthy the Imitation of all Churches in succeeding Ages: And Ours in particular heartily bewails the want of it: But till she can be so happy as to succeed in discharging those Obligations she lies under to restore it, she supplies that Want, by adding to her ordinary Service a very proper and suitable Office call'd the *Communion*, which shall be treated of hereafter in its turn.

§. 4. IN the ordinary Morning and Evening Service, instead of the *Psalms* for the Day, are appointed six of *David's Penitential Psalms* (the seventh being us'd in the Office of *Communion*;) Concerning which we need only observe, that they are the very Forms wherein that Royal Prophet express'd his Repentance, and were all compos'd by him in times of Affliction, and contain Supplications and Prayers.

(u) 1 Part. Decr. Dist. 50. c. 64. Tom. 1. p. 331.



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The Collect,

Epistle, and  
Gospel.

to be deliver'd from all Temporal and Spiritual Enemies, and have, for this reason, been very much esteem'd of in the Church in all Ages, (m) and were always thought proper to be us'd in times of Humiliation and Repentance.

§. 1. THE Collect for this Day was made new at the compiling of the Liturgy: The Epistle and Gospel were taken out of the old Offices. For the former is read part of Joel, which, together with the latter, cautions us to be very careful, that, whilst we seem to be ready at all external Signs of Sorrow, we be not void of internal Contrition.

§. 2. THERE are no proper Lessons appointed for this Day, which I presume proceeded from an Omission of the Compilers.

## Sect. 12. Of the Sundays in Lent.

The Collects,  
Epistles, and  
Gospels.

THO the Church allows us no interrupt our Fasts on the Sundays in Lent, by reason of the Eminency of those Days; yet left the Pleasantness of those Intervals should entice us to a Discontinuance of our Mortification, and Abstinence in the returning Week-Days, when we ought to renew it with the greater Zeal, she takes care to remind us of the Duties we have undertaken, and therefore in the Epistles (which were continued from the old Missals) sets before us the Obligations we lie under of returning to our Acts of Self-denial and Humiliation. But because all this without Charity is nothing worth; the Gospels (which are of the same Antiquity) are designed to excite us to the exercise of that great Duty in all its Branches, by proposing to us the Example of our great Lord and Master the Blessed Jesus, who not only fasted, and withstood the greatest Temptations of doing Evil in his own Person (x) but went about seeking Opportunities of doing Good to others, healing the Sick (y), feeding the Hungry (z), blessing those that curst him (a), and doing Good to those that despised him (b). In all which Actions, we are at this time especially bound to imitate him. The Collects, as well as the Epistles and Gospels for all these Sundays, are the same.

(m) Greg. Mag. Comment. in Psal. Pen. Tom. 3. col. 369, &c.

(x) Gospel for the first Sunday in Lent.

(y) For the second.

(z) For the fourth.

(a) For the third.

(b) For the fifth.



that we meet with in the old Offices, excepting that the first was made new at the Reformation, and the last is in the Liturgy of St. Ambrose, appointed for Good-Friday.

§. 2. THE Sundays in Lent are by our own Church, as well as the Greek, generally term'd by their Number, being call'd the first, second, and third Sunday, &c. in Lent; but the three last are sometimes distinguish'd by particular Names of their own: The fourth, for instance, is with us generally called *Midlent-Sunday*; the Bishop Sparrow, and some others, term it, *Dominica Refectionis*, The Sunday of Refreshment. The Reason of which, I suppose, is the Gospel for the Day, which treats of our Saviour's miraculously feeding five thousand; or else perhaps the first Lesson in the Morning, which gives us the Story of Joseph's entertaining his Brethren. And the Appointment of these Scriptures upon this Day, might probably give the first Rise to a Custom still retain'd in many Parts of England, and well known by the name of *Midlenting* or *Mothering*.

Sundays in  
Lent, how  
nam'd.

Midlent-Sun-  
day.

The probable  
Rise of Mid-  
lenting or Mo-  
thering.

THE fifth Sunday in Lent is, by the Latins especially, often call'd *Passion-Sunday*; tho' I think that would be a more proper Name for the Sunday following: But the Reason, I suppose, why that Title is thrown back to this, is because the Sunday next before Easter, is generally call'd *Palm-Sunday*, in commemoration of our Saviour's triumphal Entry into Jerusalem, when the Multitude that attended him strew'd Palm-Branches in his way (d).

Passion-Sun-  
day.

Palm-Sunday.

### Sect. 13. Of the Passion-Week.

THE following Week was by some look'd upon as a distinct time of Fasting from the foregoing Lent, and as instituted upon different accounts: That being observ'd in imitation of our Saviour's Fasting, &c. as has been already observ'd; this in Commemoration of his Sufferings and Passion, which he then compleated (e). But by others it was only accounted a Continuation of the same Fast in a stricter degree; it being generally call'd the *Great Week*, not because it had more Hours or Days in it than any other

Passion-Week.

(d) Ibid. Hispal. de Offic. Eccles. lib. 1. fol. 1. 5. c. 13. Tom. 1. p. 316. Edit. Cleric. Antw. 1698. & Matthæus Mo-

(e) Anastasius Antiochenus (qui vixit 655.) in Cotelieri Notis in Const. Apo-

nachus ibid.



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Week, but because in this Week was transacted an Affair of the Greatest Importance to the Happiness of Man, and Actions truly Great were perform'd to secure his Salvation: Death was conquer'd, the Devil's Tyranny was abolish'd, the Partition-Wall betwixt Jew and Gentile was broken down, and God and Man were reconcil'd (f). It was also call'd the *Holy Week*, from those devout Exercises which Christians employ'd themselves in upon this occasion. They apply'd themselves to Prayer both in publick and private, to hearing and reading God's holy Word, and exercising a most solemn Repentance for those Sins which crucify'd the Lord of Life. They observ'd the whole Week with great strictness of Fasting and Humiliation; some fasting three Days together; some four; and others, who could bear it, the whole six; beginning on Monday Morning, and not eating any thing again till Cock-crowing on the Sunday Morning following. And several of the Christian Emperors, to shew what Veneration they had for this holy Season, caus'd all Law-Suits to cease, and Tribunal Doors to be shut, and Prisoners to be set free (g); thereby imitating their great Lord and Master, who by his death at this time deliver'd us from the Prison and Chains of Sin.

How observ'd  
by the Church  
of England.

§. 2. THE Church of *England* uses all the means she can to retain this decent and pious Custom, and hath made sufficient Provision for the exercise of the Devotion of her Members in publick, calling us every Day this Week to meditate upon our Lord's Sufferings, and collecting in the Lessons, Epistles and Gospels, most of those Portions of Scripture that relate to this tragical Subject, to increase our Humiliation by the Consideration of our Saviour's; to the end that with penitent Hearts, and firm Resolution of dying likewise to Sin, we may attend our Saviour thro' the several Stages of his bitter Passion.

The Gospels,

§. 3. OUR Reformers did not much confine themselves to the *Gospels* appointed for this Week by the antient Offices; but thought, as there was time enough to admit of it, it would be most regular and useful to read all the four Evangelists Accounts of our Saviour's Passion, as they stand in order. To this end they have order'd *St. Matthew's* Account on the Sunday, appointing the 26th Chapter for the

(f) Chrys. Hom. 30. in Gen. 11. 1. Tom. 1. p. 235.

(g) Cod. Theod. lib. 9. Tit. 35. de Questione 4. Tom. 3. p. 252.



second Lesson, and the 27th, as far as relates to his Cru- Sect. 14.  
cifixion, for the Gospel. On Monday and Tuesday is read  
the Story, as by St. Mark; on Wednesday and Thursday  
that by St. Luke, and on Good-Friday the 18th of St. John  
is appointed for the second Lesson, and the 19th for the  
Gospel.

THE *Epistles* also that are now appointed, are more Epistles,  
suitable to the Season, than those that were found in older  
Offices.

AS for the *Collect*, the same that is us'd on the Sunday And Collect.  
before, is appointed (as indeed a very proper one) to be  
us'd on the four Days following till Good-Friday: On  
which Day it is also appointed in the Liturgy of St. *Ambrose*,  
tho' in other Offices it is found, as with us, upon the  
Sunday before.

#### Sect. 14. Of the Thursday before Easter.

THIS Day is call'd [*Dies Mandati*] *Mandate* or *Maundy*- Maundy-  
Thursday, why  
so call'd.  
*Thursday*, from the Commandment which our Sa-  
viour gave his Apostles to commemorate the Sacrament of  
his Supper, which he this Day instituted after the Celebra-  
tion of the Passover, and which was, for that reason, ge-  
nerally receiv'd in the Evening of the Day (b): Or, as o-  
thers think, from that new Commandment, which he gave  
them to love one another, after he had washed their Feet, in  
token of the Love he bore to them, as is recorded in the  
second Lesson at Morning-Prayer.

§. 2. THE *Gospel* for this Day is suitable to the time, as The Epistles  
and Gospel.  
treating of our Saviour's Passion: But the *Epistle* is some-  
thing different, containing an Account of the Institution of  
the Lord's Supper, the constant Celebration of which on  
this Day, both in the Morning and in the Evening, after Sup-  
per (i), in commemoration of its being first instituted at  
that time, render'd that Portion of Scripture very suitable  
to the Day.

§. 3. ON this Day the *Penitents* that were put out of The Form of  
reconciling Pe-  
nitents.  
the Church upon Ashwednesday, were receiv'd again into  
the Church, partly that they might be Partakers of the Holy

(b) Concil. Carthag. 3. Can. 29. Co- | dex Can. Eccles. Afric. Can. 41. Concil.  
dex Can. Eccles. Afric. Can. 41. | Trul. Can. 29. Aug. ad Jan. Ep. 118.

(i) Concil. Carthag. 3. Can. 29. Co-



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Communion, and partly in remembrance of our Lord's being on this Day apprehended and bound, in order to work our Deliverance and Freedom (k).

THE Form of reconciling Penitents was this: The Bishop went out to the Doors of the Church, where the Penitents lay prostrate upon the Earth, and thrice, in the name of Christ, call'd them, Come, come, come, ye Children, hearken to me, I will teach you the Fear of the Lord: Then after he had pray'd for them, and admonish'd them, he reconcil'd them and brought them into the Church. The Penitents, (thus receiv'd, trim'd their Heads and Beards, and laying off their penitential Weeds, recloth'd themselves in decent Apparel (l).

The Church-doors always  
ser open on this  
day.

§. 4. IT may not be amiss to observe, that the Church-doors us'd to be all set open on this Day, to signify that penitent Sinners, coming from North or South, or any part of the World, should be receiv'd to Mercy, and the Church's Favour.

## Sect. 15. Of Good-Friday.

Why so call'd.

THIS Day receiv'd its Name from the blessed Effects of our Saviour's Sufferings, which are the ground of all our Joy, (and from those unspeakable good things he hath purchas'd for us by his Death, whereby the blessed Jesus made Expiation for the Sins of the whole World, and by the shedding his own Blood, obtain'd eternal Redemption for us. Among the Saxons it was call'd Long Friday; but for what Reasons (excepting for the long Fastings and Offices they then us'd) does not appear.

Why observ'd  
as a Fast.

§. 2. THE Commemoration of our Saviour's Sufferings hath been kept from the very first Age of Christianity (m), and was always observ'd as a Day of the strictest Fasting and Humiliation; not that the Grief and Affliction they then express'd did arise from the Loss they sustain'd, but from a sense of the Guilt of the Sins of the whole World, which drew upon our blessed Redeemer that painful and shameful Death of the Cross.

(k) Innocent. Epist. ut citat. ab Ivo, Part. 15. cap. 40. & à Barchardo, l. 18. c. 18.

(l) Capit. l. 7. c. 143.

(m) Euseb. Hist. Eccl. lib. 2. cap. 17. p. 57. B. Apost. Const. l. 5. c. 13.



§. 3. THE Gospel for this Day (besides its coming in Sect. 15. course) is properly taken out of St. John rather than any other Evangelist, because he was the only one that was present at the Passion, and stood by the Cross while others fled. And therefore, the Passion being as it were represented before our Eyes, his Testimony is read, who saw it himself, and from whose Example we may learn not to be ashamed or afraid of the Cross of Christ. The Epistle proves from the Insufficiency of the Jewish Sacrifices, that they only typify'd a more sufficient one, which the Son of God did as on this Day offer up, and by one Oblation of himself, then made upon the Cross, compleated all the other Sacrifices (which were only Shadows of this) and made full satisfaction for the Sins of the whole World. In imitation of which Divine and Infinite Love, the Church endeavours to shew her Charity to be boundless and unlimited, by praying in some of the proper Collects, that the Effects of Christ's Death may be as universal as the Design of it, viz. that it may tend to the Salvation of all, Jews, Turks, Infidels, and Hereticks.

The Gospel, why taken out of St. John.

These words were said in the Primitive Church.

The Epistle.

The Collect.

§. 4. HOW suitable the proper Psalms are to the Day, is obvious to any one that reads them with a due Attention: They were all compos'd by David in times of the greatest Calamity and Distress, and do most of them belong mystically to the Crucifixion of our Saviour, especially the twenty second, which is the first for the Morning, which was in several Passages literally fulfill'd by his Sufferings, and, either part of it, or all, recited by him upon the Cross (c).

The Psalms.

These words were said in the Primitive Church.

§. 5. THE first Lesson for the Morning is Gen. 22. containing an Account of Abraham's readiness to offer up his Son, thereby typifying that perfect Oblation which was this Day made by the Son of God: Which was thought so proper a Lesson for this occasion, that the Church us'd it upon this Day in St. Austin's time (p). The second Lesson is St. John 18. which needs no Explanation. The first Lesson for the Evening (Isa. 53.) contains a clear Prophecy of the Passion of Christ, and of the Benefits which the Church thereby receives. The second Lesson is 1 Pet. 2. exhorting us to Patience under Afflictions, from the Example of Christ who suffer'd so much for us.

The Lessons.

The Epistle.

(n) Rupertus de Officiis Divinis, l. 6. c. 8.

(c) See St. Mat. 27. 35, 43, 46.

(p) August. Serm. de Temp. 71.



## Sect. 16. Of Easter-Eve.

How observ'd  
in the Primi-  
tive Church;

**T**HIS Eve was in the ancient Church celebrated with more than ordinary Devotions, with solemn Watchings, with multitudes of lighted Torches both in their Churches and their own private Houses, and with the general Resort and Confluence of all Ranks of People (q). At Constantinople it was observ'd with most magnificent Illuminations, not only within the Church but without. All over the City lighted Torches were set up, or rather Pillars of Wax, which gloriously turn'd the Night into Day (r). All which was design'd as a Forerunner of that great Light, even the Sun of Righteousness, which the next Day arose up on the World.

AS the Day was kept as a strict Fast, so the Vigil continu'd at least till Midnight, the Congregation not being dismiss'd till that time (s); it being a Tradition of the Church, that our Saviour rose a little after Midnight: But in the East the Vigil lasted till Cock-crowing, the time being spent in reading the Law and the Prophets, in expounding the Holy Scriptures, and in baptizing the Catechumens (t).

How observ'd  
by the Church  
of England.

§. 2. SUCH decent Solemnities would in these Days be look'd upon as Popish and Antichristian: For which reason, since they are only indifferent (tho' innocent) Ceremonies, the Church of England hath laid them aside: But for the Exercise of the Devotions of her true Sons, she retains as much of the Primitive Discipline as she can; (advising us to fast in private, and calling us together in publick, to meditate upon our Saviour's Death, Burial, and Descent into Hell: which Article of our Faith the publick Service of the Church this Day confirms, the Gospel treating of Christ's Body lying in the Grave, the Epistle of his Soul's Descent into Hell. 'Tis true, that Text is by some People otherwise interpreted; but the other Parts of the Epistle are notwithstanding very proper for Easter-Eve: The former part of it exciting us to suffer chearfully even tho' for well-doing, after the Example of Christ, who, as at this time, had once

The Epistle  
and Gospel.

(q) Greg. Naz. Orat. 42. Tom. 1. p. 676. D.

(r) Euseb. Vit. Const. lib. 4. cap. 22. p. 536. A. B.

(s) Const. Apost. lib. 5. cap. 18.

(t) Const. Apost. lib. 5. cap. 14, 17.

suffer'd



suffer'd for Sins, the Just for the Unjust; the latter part <sup>sect. 17.</sup> shewing us the End and Efficacy of Baptism, which was always, in the Primitive Church, administer'd to the Catechumens on this Day.

Sect. 17. Of Easter-Day.

**H**AVING now, as it were, with the Apostles and first <sup>Easter-Day</sup> Believers, stood mournfully by the Cross on Good-Friday; and on the Day following been again overwhelm'd with Grief for the Loss of the Bridegroom; the Church this Day, upon the first notice of his Resurrection from the Grave, calls upon us with a becoming and holy Transport, to turn our Heaviness into Joy, to put off our Sackcloth, and gird our selves with Gladness.

§. 2. **T**HAT in and from the Times of the Apostles, <sup>When first observ'd, and why so call'd.</sup> there has been always observ'd an Anniversary Festival in memory of Christ's Resurrection (which from the old Saxon word *Oster*, signifying to rise, we call *Easter-Day*, or the Day of the Resurrection; or, as others think, from one of the Saxon Goddesses call'd *Easter*, which they always worshipp'd at this time of the Year) no Man can doubt, that hath any Insight into the Affairs of the antient Church: In those purer Times, the only Dispute being not about the Thing, but the particular Time when the Festival was to be kept. But of this I have already treated, pag. 37, &c.

§. 3. **A**S for the manner of observing it, we find that it was always accounted the *Queen, or Highest of Festivals*, and celebrated with the greatest Solemnity <sup>(u)</sup>. In the Primitive Times the Christians of all Churches on this Day us'd this Morning-Salutation, *Christ is risen*; to which those who were saluted, answer'd, *Christ is risen indeed*: Or else thus, *And hath appear'd unto Simon*, Luke 24. 34. a Custom still retain'd in the Greek Church <sup>(w)</sup>. And our Church, supposing us as eager of the joyful News as they were, is loth to withhold from us long the pleasure of expressing it; and therefore as soon as the Absolution is pronounc'd, and we be thereby render'd fit for Rejoicing, she begins her Office

*The Anthems instead of the Venite Exultemus, why appointed.*

(u) Greg. Naz. Orat. 42. Tom. I. p. 676. C.

(w) Dr. Smith's Account of the Greek Church, pag. 32.



of Praise with Antiphons proper to the Day, encouraging the Members to call upon one another to keep the Feast, for that Christ our Passover is sacrificed for us, and is also risen from the Dead, and become the first Fruits of them that sleep, &c.

The Psalms.  
in the Prime  
of the Church.

§. 4. THE Psalms for the Morning are Psal. 2, 57, 111.

The first of which was compos'd by David, upon his being triumphantly settled in his Kingdom, after some short Opposition made by his Enemies: But it is also (as the Jews themselves confess) a prophetic Representation of Christ's Inauguration to his Regal and Sacerdotal Offices; who, after he had been violently oppos'd, and even crucify'd by his Adversaries, was rais'd from the Dead, by the power of his Father, and exalted to those great Offices, in the successful Exercise whereof our Salvation consists. The 57th Psalm was occasion'd by David's being deliver'd from Saul, by whom he was pursu'd after he had been so merciful to him in the Cave, when he had it in his power to destroy him; and in a myssical sense contains Christ's Triumph over Death and Hell. The last Psalm for the Morning, is a Thanksgiving to God for all the marvellous Works of our Redemption; of which the Resurrection of Christ is the chief; and therefore tho' this Psalm does not peculiarly belong to this Day, yet it is very suitable to the Business of it.

THE Psalms for Evening Prayer are 113, 114, 118. The 113th was design'd to set forth, in several Particulars, the admirable Providence of God, which being never more discernable than in the great Work of our Redemption, this Psalm can never be more seasonably recited. The 114th Psalm is a Thanksgiving for the Deliverance of Israel out of Egypt; which being a Type of our Deliverance from Death and Hell, makes this Psalm very proper for this Day. The last Psalm for the Day is the 118th, which is suppos'd to have been compos'd at first upon account of the undisturb'd Peace of David's Kingdom, after the Ark was brought into Jerusalem; but it was secondarily intended for our Saviour's Resurrection, to which we find it apply'd both by St. Matthew and St. Luke (x).

The Lessons,  
Collect, Epi-  
stle, and Gos-  
pel.

§. 5. THE first Lessons for the Morning and Evening Service contain an account of the Passover, and of the Israelites Deliverance out of Egypt, both very suitable to the

(x) St. Matt. 21. 42. Acts 4. 11.

Day:



Day: for by their Passover Christ our Passover was prefigured; and the Deliverance of the Israelites out of Egypt, and the drowning of Pharaoh and his Host in the Red Sea, was a Type of our Deliverance from Death and Sin, which is done away by our being baptiz'd with Water into Christ. The Gospel and the second Lesson for the Evening give us the full Evidence of Christ's Resurrection; and the Epistle and the second Lesson for the Morning teach us what use we must make of it.

THE Collect, Epistle, and Gospel are all very old: In the first Book of King Edward they are appointed for the first Communion; for I observ'd (pag. 207.) that upon the great Feasts they had then two Communions, and a distinct Service at each. For the second Communion, they had the same Collect which we now use upon the first Sunday after Easter. The Epistle for that Service was 1 Cor. 5. 6, to ver. 9. the Gospel was Mark 16. to ver. 9.

### Sect. 18. Of the Monday and Tuesday in Easter-Week.

**A**MONG the Primitive Christians this Queen of Feasts, as those Fathers call'd it, was so highly esteem'd, that it was solemniz'd fifty Days together, even from Easter to Whitsuntide (y): During which whole time Baptism was conferr'd, all Fasts were suspended and counted unlawful, they pray'd standing (as they were wont to do every Lord's Day in token of Joy) thereby making every one of those Days in a manner equal to Sunday. As Devotion abated, this Feast was shortned; yet long after Tertullian, even to Gratian's time and downwards, the whole Weeks of Easter and Whitsuntide were reckon'd as Holy-Days (z). And in our Church, tho' she hath appointed Epistles and Gospels for the Monday and Tuesday only of this Week, which contain full Evidences of our Saviour's Resurrection; yet she seems to recommend the observing of the whole Week for Holy-Days, by prescribing the Communion to be celebrated every Day for eight Days together after, as may be gather'd from the proper Preface appointed in the Communion-Of-

*The whole time between Easter and Whitsuntide formerly observ'd.*

(y) Tert. de Jejunis, c. 14. p. 552. B. Can. 20. Tom. 2. col. 37.  
De Idol. c. 14. p. 94. B. De Coron. (z) Gratian, de Consecrat. Dist. 3. c.  
Mil. c. 3. p. 102. A. Concil. Nicen. 1. p. 2421.



Easter-week,  
why so solemn-  
ly observ'd.

## Of the Sundays and Holy-Days;

rice, which is never to be us'd but when the Lord's Supper is administred.

§. 2. THE Occasion of this Week's Solemnity was principally intended for the expressing our Joy for our Lord's Resurrection: But among the Antients there was another peculiar Reason for the more solemn Observation of this Week. For except in Cases of Necessity they administred Baptism at no other times than Easter and Whitsuntide; at Easter, in memory of Christ's Death and Resurrection (correspondent to which are the two Parts of the Christian Life represented in Baptism, *dying unto Sin, and rising again unto Newness of Life*;) and at Whitsuntide in memory of the Apostles being then baptiz'd with the Holy Ghost and with Fire; and of their having themselves at that time baptiz'd three thousand Souls, Acts 2. 41. this Communication of the Holy Ghost to the Apostles being in some measure represented and convey'd by Baptism. After these times they made it part of their Festivity the Week following, to congratulate the access of a new Christian Progeny; the New-Baptiz'd coming each Day to Church in white Garments, with Lights before them, in token that they had now laid aside their Works of Darkness, and were become the Children of Light, and had made a Resolution to lead a new, innocent, and unspotted Life (a). At Church, Thanksgivings and Prayers were made for them, and those that were at years of Discretion (for in those times many such came in from Heathenism) were instructed in the Principles and Ways of Christianity: But afterwards when most of the Baptiz'd were Infants, and so not capable of such Solemnities, this Custom was alter'd, and Baptism administred at all times of the Year, as at the beginning of Christianity.

The Lessons.

§. 3. THE first Lesson for Monday Morning (b) treats about God's sending the Israelites Manna or Bread from Heaven, which was a Type of our blessed Saviour, who was the Bread of Life that came down from Heaven, of which whosoever eateth hath eternal Life. The first Lesson for Monday Evening (c) contains the History of the vanquishing the Amalekites, by the holding up of Moses's Hands; by which Posture he put himself into the Form of a Cross, and exactly typify'd the Victory which the Christians obtain over their

(a) Ambr. de Initiand. c. 7. Tom. 4. col. 348.

(b) Exod. 16.  
(c) Exod. 17.



spiritual Enemies by the Cross of Christ. The smiting also of the Rock, out of which came Water (mentioned in the same Chapter) is another Type of our Saviour: for as the Water flowing from the Rock quenched the Israelites Thirst, so our Saviour, smitten upon the Cross, gave forth that living Water, of which whosoever drinketh, shall never thirst, 1 Cor. 10. 4. The second Lessons (d) contain full Testimonies of our Saviour's Resurrection; that for the Morning giving an historical Account of it, the other for the Evening, containing a Relation of a lame Man being restored to his Feet, thro' Faith in the name of Christ, which was an undeniable Proof that he was then alive.

Sect. 19.

Domine in altis

The Collects for the other Sundays after Easter.

THE first Lesson for Tuesday Morning (e) contains the ten Commandments, which were communicated to the People from God by the Ministry of Moses, wherein he prefigured our Saviour who was to be a Prophet like unto him, Deut. 18. 15. i. e. who was to bring down a new Law from Heaven, and more perfectly to reveal the Divine Will to Man. The first Lesson at Evening (f) represents Moses interceding with God for the Children of Israel, for whom (rather than God should impute to them their Sins) he desired even to die, and be blotted out of the Book of Life; thereby also typifying Christ, who dy'd and was made a Curse for us, Gal. 3. 13. The second Lesson for the Morning (g) is an Evidence of our Saviour's Resurrection; and that for the Evening (h) proves, by his Resurrection, the necessity of ours.

THE Epistles and Gospels for these Days are the same as in old Offices: But the Collect for Tuesday, till the last Review, was what we now use on the Sunday after, being the same that in King Edward's first Common Prayer Book was appointed for the second Communion on Easter-Day.

## Sect. 19. Of the Sundays after Easter.

UPON the Octave or first Sunday after Easter-Day, it was a Custom of the Antients to repeat some part of the Solemnity which was us'd upon Easter-Day: From whence this Sunday took the name of Low-Sunday, being celebrated

Low-Sunday, why so call'd.

(d) Matt. 28. and Acts 3.

(e) Exod. 20.

(f) Exod. 32.

(g) Luke 24. to ver. 13.

(h) 1 Cor. 15.

celebrated



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Why call'd  
Dominica in  
albis.

celebrated as a Feast, tho' of a lower degree than Easter-Day it self. In Latin it is call'd *Dominica in Albis*, or rather *post Albas* (sc. *depositas*) as some Ritualists call it, i. e. the Sunday of putting off the Chrysoms; because those that were baptiz'd on Easter-Eve, on this Day laid aside those white Robes or Chrysoms which were put upon them at their Baptism, and which were now laid up in the Churches, that they might be produc'd as Evidences against them, if they should afterwards violate or deny that Faith which they had profess'd in their Baptism. And we may still observe, that the *Epistle* seems to be the Remains of such a Solemnity, for it contains an Exhortation to new-baptiz'd Persons, that are *born of God*, to labour to overcome the World, which at their Baptism they had resolv'd to do. Both that and the *Gospel* were us'd very antiently upon this Day: But before the last Review the Collect for Easter-Day was order'd to be repeated; the Collect we now use being originally appointed for the second Communion upon that Festival, and upon the Tuesday following.

The Collects,  
Epistles, and  
Gospels for  
the other Sun-  
days after  
Easter.

§. 2. AS for the other *Sundays after Easter*, we have already observ'd, that they were all spent in joyful Commemorations of our Saviour's Resurrection, and the Promise of the Comforter; and accordingly we find that both those grand Occasions of Joy and Exultation are the principal Subjects from Easter to Whitsuntide. But lest our Joy should grow presumptuous and luxuriant (Joy being always apt to exceed) the *Epistles* for the same time exhort us to the Practice of such Duties as are answerable to the Profession of Christians; admonishing us to *believe in Christ*, to *rise from the Death of Sin*, to be *patient, loving, meek, charitable*, &c. having our blessed Lord himself for our Example, and the Promise of his Spirit for our Guide, Strength, and Comfort.

THE Collect for the second Sunday was made new in 1549. and that for the fourth was a little corrected at the last Review: But the other Collects are very old, as are all the *Epistles* and *Gospels*, which are very suitable to the Season; especially the *Gospel* for the fifth Sunday, which seems to be allotted to that Day upon two accounts: 1<sup>st</sup>, Because it foretels our Saviour's Ascension, which the Church commemorates the Thursday following; and, 2<sup>dly</sup>, Because it is applicable to the Rogations, which were perform'd on the three following Days, of which we shall subjoin this short Account.

Sect.



Sect. 20. Of the Rogation-Days.

**A**BOUT the middle of the fifth Century, Mamercus, Bishop of Vienne, upon the Prospect of some particular Calamities that threatned his Diocese, appointed that extraordinary Prayers and Supplications should be offer'd up with Fasting to God, for the averting those impendent Evils, upon the three Days immediately preceeding the Day of our Lord's Ascension (i); from which Supplications (which the Greeks call *Litames*, but the Latins *Rogations*) these Days have ever since been call'd *Rogation-Days*. For some few years after, this Example was follow'd by Sidonius Bishop of Clermont (tho' he indeed hints that Mamercus was rather the Restorer, than the Inventor of the (k) Rogations: ) and in the beginning of the sixth Century the first Council of Orleans appointed that they should be yearly observ'd (l).

Rogation-Days, when first observ'd.

§. 2. IN these Fasts the Church had a regard, not only to prepare our Minds to celebrate our Saviour's Ascension after a devout manner; but also by fervent Prayer and Humiliation to appease God's Wrath, and deprecate his Displeasure, that so he might avert those Judgments which the Sins of a Nation deserv'd; that he might be pleas'd to bless the Fruits with which the Earth is at this time cover'd, and not pour upon us those Scourges of his Wrath, Pestilence and War, which ordinarily begin in this Season.

The Design of their Institution.

§. 3. AT the Reformation, when all Processions were abolish'd by reason of the Abuse of them; yet for retaining the Perambulation of the Circuits of Parishes, 'twas ordain'd, "That the People shall once a Year at the time accusom'd, "with the Curate and substantial Men of the Parish, walk "about the Parishes, as they were accusom'd, and at their "return to Church make their Common Prayers. Pro- "vided that the Curate in the said common Perambula- "tions, us'd heretofore in the Days of Rogations, at cer- "tain convenient Places, shall admonish the People to give

Why continu'd at the Reformation.

(i) Aviti Archiepiscopi Vienn. A. D. 456. Tom. 1. p. 289. A.

490. Homil. in Bibliotheca SS. Patrum, Paris. 1575. Tom. 7. col. 338.

(k) Sidon. Ep. 14.

(l) Concil. Aurel. Can. 27. Tom. 4.

And from him Greg. Turonensis, l. 2. c. col. 1408. D. E.

34. apud Hist. Francor. Scriptores, Pa-



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“ Thanks to God, in the beholding of God's Benefits, for the Increase and Abundance of his Fruits upon the face of the Earth, with the saying of the 103d Psalm, *Benedic Anima mea, &c.* At which time also the same Minister shall inculcate this and such like Sentences, *Cursed be he which translateth the Bounds and Doles of his Neighbour, or* such other Order of Prayer as shall be hereafter appointed (m). No such Prayers indeed have been since published; but there is a Homily appointed, which is divided into four Parts; the three first to be used upon the Monday, Tuesday, and Wednesday, and the fourth upon the Day when the Parish make their Procession.

Sect. 21. Of Ascension-Day.

Ascension-Day.

**F**ORTY Days after his Resurrection, our blessed Saviour ascended with our human Nature into Heaven, and presented it to God, who plac'd it at his own right hand, and by the Reception of those first Fruits sanctify'd the whole Race of Mankind. As a thankful Acknowledgment of which great and mysterious Act of our Redemption, the Church hath from the beginning of Christianity set apart this Day for its Commemoration (n); and for the greater Solemnity of it, our Church in particular hath selected such peculiar Offices as are suitable to the Occasion; as may be seen by a short View of the Particulars.

The Psalms.

§. 2. **I**NSTEAD of the ordinary Psalms for the Morning, are appointed the 8th, 15th, 21st; and for the Afternoon the 24th, 108th. The 8th Psalm was at first designed by David for the magnifying God for his wonderful Creation of the World, and for his Goodness to Mankind, in appointing him to be Lord of so great a Work: But in a prophetic sense, it sets forth his more admirable Mercy to Men, in exalting our human Nature above all Creatures in the World, which was eminently compleated in our Saviour's Assumption of our Flesh, and ascending with it to Heaven, and reigning in it there. The 15th Psalm shews how justly our Saviour ascended the Holy Hill, the highest Heavens, of which Mount Zion was a Type; since he was

(m) Injunction of Queen Elizabeth, 18, 19. in Bishop Sparrow's Collections, p. 73. (n) S. Chrys. in Diem, Orat. 87. Tom. 5. p. 595. Const. Apost. l. 5. c. 18.



the only Person that had all the Qualifications which that Psalm mentions, and which we must endeavour to attain, if ever we desire to follow him to those blessed Mansions. The first, or last Psalm for the Morning, was plainly fulfill'd in our Saviour's Ascension, when he put all his Enemies to flight, and was exalted in his own Strength, when he entered into everlasting Felicity, and had a Crown of pure Gold set upon his Head.

THE first Psalm for the Evening-Service is the 24th, compos'd by David upon the bringing the Ark into the House which he had prepar'd for it in Mount Sion. And as that was a Type of Christ's Ascension into Heaven, so is this Psalm a Prophecy of that Exaltation likewise, and alludes so very plainly to it, that Theodore says it was actually sung at his Ascension by a Choir of Angels that attended him (o). The next is the 47th, which was an Exhortation to the Jews to bless God for his Power and Mercy, in subduing the Heathen Nations about them; but is mystically apply'd to the Christian Church, which it exhorts to rejoice and sing Praise, because God is gone up with a merry Noise, and the Lord with the Sound of the Trump: who, being now very high exalted, defends his Church as with a Shield; subduing its Enemies, and joining the Princes of the People to his Inheritance. In the 108th Psalm, the Prophet awakens himself and his Instruments of Musick to give Thanks to God among the People, for setting himself above the Heavens, and his Glory above all the Earth; which was most literally fulfill'd this Day in his Ascension into Heaven, and sitting down at the right Hand of God.

§. 3. IN the first Lesson for the Morning (p) is recorded Moses's going up to the Mount to receive the Law from God to deliver it to the Jews, which was a Type of our Saviour's Ascension into Heaven, to send down a new Law, the Law of Faith. The first Lesson at Evening (q) contains the History of Elijah's being taken up into Heaven, and of his conferring at that time a double Portion of his Spirit upon Elisha, which exactly prefigur'd our Saviour, who, after he was ascended, sent down the Fulness of his Spirit upon his Apostles and Disciples. The second Lessons (r) are plainly suitable to the Day, as are also the Collect, Epistle, and Gospel.

(o) In Psal. 24.  
(p) Deut. 10.

(q) 2 Kings 2.  
(r) Luke 24. 44. and Eph. 4. 10 v. 17.

and



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and Gospel, which are the same as we meet with in the oldest Offices.

## Sect. 22. Of the Sunday after Ascension-Day.

Expectation-  
Week, why  
so call'd.

The Collect,  
Epistle, and  
Gospel.

**D**URING this Week the Apostles continu'd in earnest Prayer and Expectation of the Comforter, whom our Saviour had promis'd to send them, from whence it is sometimes call'd *Expectation-Week*. The Collect for this Day was a little alter'd at the Reformation, but the *Epistle* and *Gospel* are the same that were us'd of old. The *Gospel* contains the Promise of the Comforter, who is the Spirit of Truth; and the *Epistle* exhorts every one to make such use of those Gifts which the Holy Spirit shall bestow upon them, as becomes good Stewards of the manifold Grace of God.

## Sect. 23. Of Whit-Sunday.

Whit-Sunday  
an ancient  
Festival.

**T**HE Feast of Pentecost was of great Eminency among the Jews, in memory of the Law's being deliver'd on Mount Sinai at that time; and of no less Note among the Christians, for the Holy Ghost's descending the very same Day upon the Apostles and other Christians in the visible appearance of fiery Tongues, and of those miraculous Powers that were then conferr'd upon them. It was observ'd with the same respect to Easter, as the Jewish Pentecost was to their Passover, viz. (as the word imports) just fifty Days afterwards. Some conclude from St. Paul's earnest Desire of being at Jerusalem at this time (Acts 20. 16.) that the Observation of it as a Christian Festival is as old as the Apostles. But whatever St. Paul's Design was, we are assur'd that it hath been universally observ'd from the very first Ages of Christianity (s).

Why so call'd.

§. 2. IT was stil'd *Whit-Sunday*, partly because of those vast Diffusions of Light and Knowledge which were then shed upon the Apostles in order to the enlightning of the World; but principally from the white Garments, which they that were baptiz'd at this time put on, of which we

(s) Vid. Just. Mart. Quæst. & Respons. A. — Orig. adv. Cels. l. 8. Part. 2. p. 522. ad Orthodox. 115. — Tert. de Idol. c. 14. L. in Numer. 31. Hom. 25. Part. 1. p. 94. B. De Coron. Mil. c. 3. (p. 102.) 169. A.



have already given a particular Account (Sect. 18. §. 2. Sect. 23. and Sect. 19. §. 1.) Tho' Mr. Hamon L. Eſtrange conjectures that it is deriv'd from the French word [*Huit*] which ſignifies eight, and then Whit-Sunday will be *Huit-Sunday*, i. e. the *Eighth Sunday*, viz. from Eaſter: And to make his Opinion the more probable, he obſerves, that the Octave of any Feaſt is in the Latin call'd *Uta*, which he derives from the French word *Huitas* (t). In a Latin Letter I have by me of the famous Gerard Langbain, I find another Account of the Original of this word, which he ſays he met with accidentally in a Bodleian Manuscript. He obſerves from thence, that it was a Cuſtom among our Anceſtors upon this Day, to give all the Milk of their Ewes and Kine to the Poor for the Love of God, in order to qualify themſelves to receive the Gift of the Holy Ghoſt: Which Milk being then (as it is ſtill in ſome Counties) call'd *White-Meat*, &c. therefore this Day from that Cuſtom took the name of *Whitſunday*.\*

§. 3. THE proper *Pſalms* for the Morning Service, are, The *Pſalms* *Pſalms* 48, 68. The 48th is an Hymn in honour of *Jeruſalem*, as particularly choſen for the Place of God's Wor-

\* The Letter I have is in Manuscript, but ſeems to be a Tranſcript of a printed Letter of Langbain, dated from Oxford on *Whitſun-Eve*, 1650. and writ in answer to a Friend that had enquir'd of him the Original of the word *Whitſunday*: In which, after he had hinted at ſome other Opinions, he gives the above-mention'd account in the following words: *Sed cum ex variantibus vulgi Sermonibus nihil certi hac in re pronunciari poſſit, neceſſe eſt utrumque, atque adhuc liberum cuiusvis conjectandi relinquatur arbitrium. Licebit ideo quod (dum in Bodleiana noſtra omne genus Manuſcriptos Codices pervolvō) caſu mihi obvenerit, hic ſubjicere. Extat illic MS. hoc Titulo, De Solennitatibus Sanctorum feriandis. Author eſt anonymus, qui, de Feſto Pentecoſtes agens, hac habet: "Judæi quatuor præcipua celebrant Solemnia; Paſcha, Pentecoſten, Scenopegiam, Encania. Nos autem duo de illis celebramus, Paſcha & Pentecoſten, ſed alia ratione. Illi celebrant Pentecoſten, quia tunc Legem perceperunt: nos autem ideo, quia tunc Spiritus Sanctus miſſus eſt Diſcipulis. Illi ſuſceperunt Tabulis lapideis extrinſecus ſcripta, ad deſignandam eorum dūritiē, quoniam uſque ad ſpiritualem intellectum litera non pertingebant: Sed Spiritus Sanctus datus eſt ſexaginta duobus Diſcipulis in corde, digito Dei ſpiritualem intellectum intus dedicante. Ideoque Dies intellectus dicitur Witſonenday, vel item Vitſonenday; quia Prædeceſſores noſtri omne Lac Ovium & Vaccarum ſuarum ſolebant dare pauperibus illo die, pro Dei amore, ut puriores efficerentur ad recipiendum Donum Spiritus Sancti." Quocum, ſere ad verbum, conſentit Manuſcriptus alter hoc Titulo, Doctrina quomodo Curatus poſſit ſanctorum vitas per annum populo denunciare. Et certe quod de Lacte Vaccarum reſert, illud per cognitionem habeo, in agro Hamptonienſi (an & alibi nescio) decimas Lacticianorum venire vulgo ſub hoc nomine, The Whites of Kine; apud Leiceſtrenſes etiam Lacticia, vulgariter dicuntur Whitemeat.*

(t) See his Annotations upon Whitſunday, in his Alliance of Divine Offices.



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Ship, and for that reason defended by his more immediate Care from all Invasions of Enemies. It is also a Form of Thanksgiving to God for his Mercy, in permitting Men to meet in his solemn Service, and so in the mystical Sense is an acknowledgment of his glorious Mercies afforded to the Church of Christians under the Gospel, and consequently very suitable to this Day, whereon we commemorate the greatest Mercy that ever was vouchsafed to any Church in the World, viz. the immediate Inspiration of the Apostles by the Holy Ghost, at which all that saw it marvel'd, and tho' many that were astonish'd were cast down, yet thro' the Assistance of the same Spirit the Church was that very Day augmented by the access of three thousand Souls, Acts 2. 41. The other Psalm for the Morning is the 68th, sung at first in commemoration of the great Deliverance afforded to the Israelites, and of the Judgments inflicted on their Enemies, and contains a prophetic Description of the Ascension of Christ, who went up on high, and led Captivity captive, and receiv'd Gifts for Men, which Benefits he soon after, as on this Day, pour'd upon the Apostles, at which time the Earth shook, and the Heavens dropp'd at the Presence of God, who sent (as it were) a gracious Rain upon his Inheritance, and refresh'd it when it was weary; and when the Lord gave the Word, great was the Company of the Preachers.

THE Psalms for the Evening are Psalms 104, 145. The 104th is an elegant and pious Meditation on the Power and Wisdom of God, in making and preserving all the Creatures of the World. It is us'd on this Day, because some Verses are very applicable to the Subject of it; for we here in celebrate the miraculous Works of the Holy Ghost, who made the Clouds his Chariot, and walk'd upon the Wings of the Wind: The Earth, at first, trembled at the Look of him, but it was afterwards renew'd by his Breath, and fill'd with the Fruits of his Works. The 145th Psalm is a Form of solemn Thanksgiving to God, descending on all his glorious Attributes, very proper for this Day, whereon we declare the Power of the third Person of the glorious Trinity, and talk of his Worship, his Glory, his Praise and wondrous Works; we speak of the Might of his marvellous Acts, and tell of his Greatness.

§. 4. THE first Lesson for the Morning (u) contains the Law of the Jewish Pentecost, or Feast of Weeks, which was a

The Lessons,  
Epistle and  
Gospel.

(u) Dent. 16. to ver. 18.



Type of ours: For as the Law was at this time given to the Jews from Mount Sinai, so also the Christians upon this Day receiv'd the new Evangelical Law from Heaven, by the Administration of the Holy Ghost. The first Lesson for the Evening (w) is a Prophecy of the Conversion of the Gentiles to the Kingdom of Christ, thro' the Inspiration of the Apostles by the Spirit of God; the Completion of which Prophecy is recorded in both the second Lesson (x), but especially in the Portion of Scripture for the Epistle, which contains a particular Description of the first wonderful Descent of the Holy Ghost upon the Apostles, who were assembled together in one Place, in expectation of that blessed Spirit, according to the Promise of our Saviour mention'd in the Gospel, which, together with the Collect and Epistle, were taken from the old Liturgies.

Sect. 24. Of the Monday and Tuesday in Whitfun-Week.

THE Whitfun-Week was not intirely Festival like that of Easter, the Wednesday, Thursday, and Friday being observ'd as Fasts, and Days of Humiliation and Supplication for a Blessing upon the Work of Ordination (which was usually on the next Sunday) in imitation of the Apostolical Practice, mention'd Acts 13. 3. (y) But the Monday and Tuesday were observ'd after the same manner and for the same reasons as in the Easter-Week: So that what hath been said concerning the Observation of them, may suffice for these; wherefore I shall forbear all Repetitions, and proceed immediately to their proper Services.

§. 2. THE Collects, Epistles, and Gospels for both these Days are antient: Both the Epistles are concerning the Baptism of Converts (this being, as we have already noted, one of the more solemn times appointed for Baptism;) and of their receiving of the Holy Ghost by the hands of the Apostles (this being also a time for Confirmation, which was always perform'd by the Imposition of Hands.) The Gospel for Monday seems to have been allotted for the Instruction of the New-baptiz'd, teaching them to believe in Christ, and

Whitfun-Week, both formerly observ'd.

The Collects, Epistle, and Gospels.

(w) Isa. 11.

(x) Acts 10. v. 34. and ch. 19. to v. 21.

(y) Athanas. Apolog. de Fugâ suâ, §. 6.

Tom. 1. p. 323. C. Concil. Gerund. Can. 2. Tom. 4. col. 1568. A.



## Chap. V.

## The Lessons.

to become the Children of Light. The Gospel for Tuesday seems to be appointed, as it is one of the Ember or Ordination Weeks, the Design of it being to put a difference between those who are lawfully appointed and ordained to the Ministry, and those who, without any Commission, arrogate to themselves that sacred Office.

§. 3. THE first Lesson for Monday-Morning (z) is a History of the Confusion of Tongues at Babel, whereby the Church reminds us, that as the Confusion of Tongues spread Idolatry thro' the World, and made Men lose the Knowledge of God and true Religion; so God provided by the Gift of Tongues to repair the Knowledge of himself, and lay the Foundation of a new Religion. In the first Lesson for Monday-Evening (a) is recorded the resting of God's Spirit upon the seventy Elders of Israel, to enable them to ease Moses of part of his Burden in governing that numerous People; which exactly prefigured the Descent of the same Holy Spirit at this time upon the Apostles and others to the same end, viz. that the Care of all the Churches might not lie upon one single Person: And accordingly the second Lessons for this Day (b) instruct us that these spiritual Gifts, of whatever sort they be, are all given to profit withal, and therefore must be all made use of to Edification, as to their true and proper end.

THE first Lesson for Tuesday-Morning (c) contains the Inspiration of Saul and his Messengers by the Spirit of God; and that at Evening (d) is a Prophecy of Moses, how God would in after-times deal with the Jews upon their Repentance. The Morning second Lesson (e) forbids us to quench the Spirit of God, or to despise the Prophecies utter'd by it: But because there are many false Prophets gone into the World, the second Lesson for the Afternoon (f) warns us not to believe all Teachers who boast of the Spirit, but to try them by the Rules of the Catholick Faith.

(z) Gen. 11. to ver. 10.

(a) Numb. 11. ver. 16.

(b) 1 Cor. 12. and ch. 14. 26.

(c) 1 Sam. 19. ver. 18.

(d) Deut. 30.

(e) 1 Thess. ver. 5. 12. to ver. 24.

(f) 1 John 4. to ver. 14.



**Section 25. Of Trinity Sunday.**

**I**N all the ancient Liturgies we find that this Day was looked upon only as an *Octave of Pentecost*; the Observation of it as the Feast of the Trinity being of a later Date: For since the Praises of the Trinity were every Day celebrated in the Doxology, Hymns, and Creeds; therefore the Church thought there was no need to set apart one particular Day for that which was done on each (g). But afterwards when the Arians and such like Hereticks were spread over the World, and had vented their Blasphemies against this Divine Mystery, the Wisdom of the Church thought it convenient, that the blessed Trinity was daily commemorated in its public Offices of Devotion, yet it should be the more solemn Subject of one particular Days Meditation.

**S 2. F O R** which Solemnity they chose this Day as most seasonable. For no sooner had our Lord ascended into Heaven, and the Holy Ghost descended upon the Church, but there ensued the full knowledge of the glorious and incomprehensible Trinity, which before that time was not so clearly known. The Church, therefore having dedicated the foregoing solemn Festivals to the Honour of each several Person by himself, thereby celebrating the *Unity in Trinity*; thinks it highly seasonable to conclude those Solemnities, by adding to them one more Festival to the Honour and Glory of the whole Trinity together, therein celebrating the *Trinity in Unity*. But in the Greek Church the Monday in Whitsun-Week is set apart for this purpose; the Sunday following being with them the Festival of All-Saints (h).

**S 3. T H I S** Mystery was not clearly deliver'd to the Jews, because they, being always surrounded by idolatrous Nations, would have easily mistaken it for a Doctrine of Plurality of Gods: But yet it was not so much hidden in those times, but that any one, with a spiritual eye, might have discern'd the Seeds of that Perfection of Divinity dispers'd thro' the Old Testament. The first Chapter in the Bible seems to set forth three Persons in the Godhead; for

(g) Decretal. Greg. IX. 1. 2. Tit. 9. | (h) Smith's Account of the Greek Church, c. 2. col. 596. Paris. 1601. | pag. 34



**Chap. V.** Besides the Spirit of God which mov'd upon the Waters, ver. 1. (which all but the obstinate Jews understand to be the Holy Ghost) we find the great Creator (at the 26th Verse) consulting with others about the greatest Work of his Creation, the making of Man, of which we may be assur'd the Word or Son of God was one, since all things were made by him, and without him was not any thing made that was made; John 1. 3. So that these two Verses fully pointing out to us the Father, Son, and Holy Ghost, make this a very proper Lesson for the Solemnity of the Day. The reason of the choice of the other first Lesson (i) is as obvious: It records the Appearance of the Great JEHOVAH to Abraham, whom the Patriarch acknowledges to be the Judge of all the Earth, and who therefore, by vouchsafing to appear with two others in his Company, might design to represent to him the Trinity of Persons. But this sacred Mystery is nowhere so plainly manifested as in the second Lesson for the Morning (k), which at one and the same time relates the Baptism of the Son, the Voice of the Father, and the Descent of the Holy Ghost: Which tho' they are (as appears from this Chapter) three distinct Persons in Number, yet the second Lesson at Evening (l) shews they are but one in Essence.

The Epistle  
and Gospel.

§. 4. THE Epistle and Gospel are the same that in ancient Services were assign'd for the Octave of Whitsunday; the Gospel especially seems to be very proper to the Season, as being the last Day of the more solemn time of Baptism; tho' they are neither of them improper to the Day as it is Trinity-Sunday: For in both the Epistle and Gospel are mention'd the three Persons of the blessed Trinity; and that noted Hymn of the Angels in Heaven, mention'd in the Portion of Scripture appointed for the Epistle, *Holy, Holy, Holy, Lord God Almighty*, seems of it self to be a sufficient Manifestation of three Persons, and but one God. The Collect is plainly adapted to this Day, as it is Trinity-Sunday, tho' this too is the same as in the Office of Sarum.

(i) Gen. 18.  
(k) Matt. 3.



(l) 1 John 5.

Sect.



Sect. 16. Of the Sundays from Trinity-Sunday

to Advent.

**I**N the annual Course of the Gospels for Sundays and Holy-Days, the chief Matter and Substance of the four Evangelists is collected in such Order, as the Church thinks most convenient to make the deepest Impression upon the Congregation. The whole time from Advent to Trinity-Sunday is chiefly taken up in commemorating the principal Acts of Providence in the great Work of our Redemption; and therefore such Portions of Scripture are appointed to be read, as are thought most suitable to the several Solemnities, and most likely to enlighten our Understanding, and confirm our Faith in the Mysteries we celebrate. But from Trinity-Sunday to Advent, the Gospels are not chosen as peculiarly proper to this or that Sunday (for that could only be observ'd in the greater Festivals) but such Passages are selected out of the Evangelists as are proper for our Meditation at all times, and may singularly conduce to the making us good Christians; such as are the holy Doctrine, Deeds, and Miracles of the blessed Jesus, who always went about doing Good, and whom the Church always proposes to our Imitation.

§. 2. **THE Epistles** tend to the same end, being frequent Exhortations to an uninterrupted Practice of all Christian Virtues: They are all of them taken out of St. Paul's Epistles, and observe the very Order both of Chapters and Epistles in which they stand in the New Testament, except those for the five first Sundays, that for the 18th, and the last for the 25th. Those for the five first Sundays are all (except that for the fourth) taken out of St. John and St. Peter; for which reason they are plac'd first, that they might not afterwards interrupt the Order of those taken out of St. Paul. For the variation of the Epistle for the 18th Sunday, another reason may be given, which is this: It was an antient Custom in the Ordination or Ember-Weeks, to have proper Services on the Wednesdays and Fridays, but especially on the Saturdays, when after a long Continuance in Prayer and Fasting, they perform'd the Solemnities of the Ordination either late on Saturday Evening (which was always look'd upon as part of the Lord's Day) or else early on the Morning



Chap. V.

ing following: For which reason, and because they might be weary'd with their Prayers and Fasting on the Saturdays, the Sundays following had ~~no~~ publick Services, but were call'd [*Dominica Vacantes*] vacant Sundays. But afterwards when they thought it not convenient to let a Sunday pass without any solemn Service, they dispatch'd the Ordination sooner on Saturdays, and perform'd the solemn Service of the Church as at other times on the Sundays. But these Sundays having no particular Service of their own, for some time borrow'd of some other Days, till they had proper ones fix'd permanent to the Occasion. So that this 18th Sunday after Trinity, often happening to be one of these vacant Sundays, had at the same time a particular Epistle and Gospel allotted to it, in some measure suitable to the Solemnity of the time. For the Epistle hints at the necessity there is of spiritual Teachers, and mentions such Qualifications as are specially requisite to those that are ordain'd, as the being enrich'd with all Utterance and in all Knowledge, and being behind in no good Gift. The Gospel treats of our Saviours silencing the most learned of the Jews by his Questions and Answers, thereby also shewing how his Ministers ought to be qualify'd, viz. able to speak a word in due season, to give a reason of their Faith, and to convince, or at least to confute, all those that are of Heterodox Opinions. The last Sunday, whose Epistle varies from the Order of the rest, is the 25th, for which the Reason is manifest: for this Sunday being look'd upon as a kind of Preparation or Forerunner to Advent, as Advent is to Christmas; an Epistle was chosen not according to the former Method, but such a one as so clearly foretold the Coming of our Saviour, that it was afterwards apply'd to him by the common People, as appears by an Instance mention'd in the Gospel for the same Day; for when they saw the Miracle that Jesus did, they said, *This is of a truth that Prophet that should come into the World.* And it was probably for the sake of this Text, that this Portion of Scripture (which has before been appointed for the Gospel on the fourth Sunday in Lent) is here repeated, viz. because they thought this Inference of the Multitude a fit Preparation for the approaching Season of Advent: For which reason, in the Rubrick following this Gospel, we see it is order'd, that if there are either more or fewer Sundays between Trinity-Sunday and Advent, the Services must be so order'd, that this last Collect, Epistle, and Gospel be always



ways us'd upon the Sunday next, before Advent; which is conformable to an old Rule in *Micrologus*, an antient Ritualist.

Sect. 27.

§. 3. ALL the Collects for these Sundays, together with the Epistles and Gospels, are taken out of the Sacramentary of St. Gregory, excepting that some of the Collects were a little corrected and smooth'd at the last Review.

The Collects.

Sect. 27. Of the Immoveable Feasts in general.

THESE Festivals are all of them fix'd to set Days, and so could not conveniently be plac'd among those we have already treated of, because (they having all of them, except those from Christmas Day to Epiphany, a Dependence upon *Easter*, which varies every Year) they happen sometimes sooner, and sometimes later. So that if the Moveable and Immoveable had been plac'd together, it must of necessity have caus'd a Confusion of the Order which they ought to be plac'd in; for prevention of which, the Fix'd Holy-Days are plac'd by themselves, in the same Order they stand in the Calendar.

Why plac'd by themselves in the Common Prayer Book.

§. 2. THEY are most of them set apart in commemoration of the *Apostles* and first *Martyrs*; concerning the Reason and Manner of which Solemnity, I have already spoke in general (pag. 193, 194.) which may suffice without descending to Particulars: So that now I shall only make a few Observations on some of them, which may not seem wholly impertinent.

Sect. 28. Particular Observations on some of the Immoveable Feasts.

CONCERNING St. Andrew, we may observe, that as he was the first that found the Messiah (John i. 38.) and the first that brought others to him (ver. 42.) to the Church, for his greater Honour, commemorates him first in her anniversary Course of Holy-Days, and places his Festival at the beginning of Advent, as the most proper to bring the News of our Saviour's Coming.

St. Andrew's day, why observ'd first.

§. 2. ST. THOMAS's Day seems to be plac'd next, not because he was the second that believ'd Jesus to be the Messiah, but the last that believ'd his Resurrection; of which

St. Thomas, why commemorated next.



tho he was at first the most doubtful, yet he had afterwards the greatest Evidence of its Truth, which the Church recommends to our Meditation at this Season, as a fit Preparative to our Lord's Nativity: For unless we believe with St. Thomas, that the same Jesus, whose Birth we immediately afterwards commemorate, is the very Christ, our Lord and our God; neither his Birth, Death, nor Resurrection will avail us any thing.

St. Paul, why commemorated by his Conversion.

§. 3. ST. PAUL is not commemorated, as the other Apostles are, by his Death or Martyrdom, but by his Conversion: because as it was wonderful in it self, so it was highly beneficial to the Church of Christ: For while other Apostles had their particular Provinces, he had the Care of all the Churches, and by his indefatigable Labours contributed very much to the Propagation of the Gospel throughout the World.

The Purification and Annunciation.

§. 4. WHEREAS some Churches keep four Holy-Days in memory of the blessed Virgin, viz. the Nativity, the Annunciation, the Purification, and the Assumption, our Church keeps only two, viz. the Annunciation and Purification: which, tho' they may have some relation to the blessed Virgin, do yet more peculiarly belong to our Saviour: The Annunciation hath a peculiar respect to his Incarnation, who being the eternal Word of the Father, was at this time made Flesh; the Purification is principally observed in memory of our Lord's being made manifest in the Flesh, when he was presented in the Temple.

Candlemas-day, whence so call'd.

ON the Purification the antient Christians us'd abundance of Lights both in their Churches and Processions in remembrance (as it is suppos'd) of our blessed Saviour's being this Day declar'd by old Simeon, to be a Light to lighten the Gentiles, &c. which Portion of Scripture is for that reason appointed for the Gospel for the Day. And in the Church of Rome they still continue to consecrate all the Tapers and Candles which they use in their Churches all the Year afterwards: From which Custom, I suppose, the Day first took the name of Candlemas-Day.

The true time of keeping St. Matthias's day.

§. 5. IN the Common-Prayer Book of Queen Elizabeth, there was a Rubrick inserted, which directed that every Leap-Year, the Intercalary or Additional Day, should be added between the 23d and 24th Days of February, and that the Psalms and Lessons, which were read for the said Day, should be read again the Day following. So that

whilst



whilst that Rubrick was in force, St. Matthias's Day, which, in common Years, was always observ'd upon the 24th of February, was in Leap-Years necessarily observ'd on the 25th; because the intercalary Day in those Leap-Years was not so properly to be reckon'd the 24th Day, as the second 23d Day. But in the Review of our Liturgy, after the Restoration, that Rubrick was left out, and a 29th Day added to February, which has Lessons of its own appointed, and till which Day the Sunday or Dominical Letter is not chang'd: But whereas F us'd to be doubled at the 24th and 25th Days, C, which is the Dominical Letter for the 28th Day, is now repeated on the 29th. So that now there being no other variation of the Days, than that a Day is added at the end of the Month, St. Matthias's Day must consequently be always observ'd on the 24th Day, i. e. as well in Leap-Years as others. But notwithstanding the Case is so clear in it self, yet some Almanack-makers, still following the old Custom of placing St. Matthias's Day in Leap-Years on the 25th, and not on the 24th, of February, are the occasion of that Day's being still variously observ'd in such Years. For which reason I shall observe further, that on February 5. A. D. 1683. Archbishop Sancroft, who was himself one of the Reviewers of the Liturgy, published an Injunction or Order, requiring all Parsons, Vicars, and Curates to take notice, that the Feast of St. Matthias is to be celebrated not upon the 25th of February (as the common Almanacks boldly and erroneously set it) but upon the 24th of February for ever, whether it be Leap-Year or not, as the Calendar in the Liturgy, confirm'd by Act of Uniformity, appoints and enjoins.

§. 6. UPON the Day of St. Philip and St. James, till the last Review, the Church read the 8th Chapter of the Acts for the Morning second Lesson, therein commemorating St. Philip the Deacon: But now in the room of that the appoints part of the first Chapter of St. John, and commemorates only St. Philip the Apostle, and St. James the Brother of our Lord, the first Bishop of Jerusalem, who wrote the Epistle that bears that Name, part of which is appointed for the Epistle for the Day. The other St. James, the Son of Zebedee, for distinction-sake firnam'd the Great (either by reason of his Age or Stature) hath another Day peculiar to himself in July.

St. Philip and  
St. James.



## Chap. V.

St. John the  
Baptist's Nati-  
vity, why ce-  
lebrated.

§ 7. ST. JOHN BAPTIST's Nativity is celebrated by reason of the wonderful Circumstances of it, and on account of the great Joy it brought to all those who expected the Messiah. There was formerly another Day (viz. August 29.) set apart in commemoration of his beheading, but now the Church celebrates both his Nativity and Death on one and the same Day; whereon the mysterious Birth is principally solemniz'd, yet the Passages of his Life and Death are severally recorded in the Portions of Scripture appointed for the Day.

St. Michael  
and All-An-  
gels.

§ 8. ONE Day in the Year the Church sets apart to express her Thankfulness to God for the many Benefits hath receiv'd by the Ministry of holy Angels. And because St. Michael is recorded in Scripture as an Angel of Power and Dignity, and as presiding and watching over the Church of God, with a particular Vigilance and application (b), and triumphing over the Devil (c), it therefore bears his Name.

All-Saints day.

§ 9. THE Feast of All-Saints is not of very great antiquity in the Church. About the Year of our Lord 601 the Pantheon, or Temple dedicated to all the Gods, at the desire of Boniface XIV. Bishop of Rome, was taken from the Heathens by Phocas the Emperor, and dedicated to the Honour of All-Martyrs. Hence came the Original of All-Saints, which was then celebrated upon the 1st of May. Afterwards, by an Order of Gregory IV. it was removed to the 1st of November, A.D. 834. where it hath stood ever since. And our Reformers having laid aside the Celebration of a great many Martyrs Days, which had grown too numerous and cumbersome to the Church, thought fit to retain this Day, whereon the Church, by a general Commemoration, returns her Thanks to God for them all.

The Lessons,  
Collects, Epi-  
stles, and Gos-  
pels.

§ 10. THE Lessons, Collects, Epistles, and Gospels for these and the other Holy-Days, are either such as bear particular relation to the Subject of the Festival, or are at least suitable to the Season, as containing excellent Instructions for holy and exemplary Lives, it being (as I have ready noted, pag. 123.) the Design of the Church, to excite us to emulate those blessed Saints, by setting their examples so often before us. They are most of them taken

(b) Dan. 10. 13

(c) Jude 9. Rev. 12. 7.



from antient Liturgies, but some were (for good reasons) alter'd and chang'd at the Reformation. Sect. 28.

IT would not have been foreign to the Design of these Sheets, to have added in this place a short Account of the Lives of the *Apostles* and other Saints commemorated by our Church: But considering that this is done in several other Books already publish'd, I shall wave the doing it in this, being not willing to swell the Bulk of it with any thing that is better supply'd by other hands. If the Reader be as yet destitute of any thing of this nature, he cannot better provide himself than with the late learned and most excellent Mr. Nelson's *Companion for the Festivals and Fasts*: in which he may not only satisfy his Curiosity as to the Remains we have in History concerning those blessed Saints, whose Virtues we commemorate; but he will also be supply'd with proper Meditations and Devotions for each Day: A Book which, next to the Bible and Common-Prayer, I would heartily recommend, as the most useful one I know, to all sincere Members of the Church of *England*.

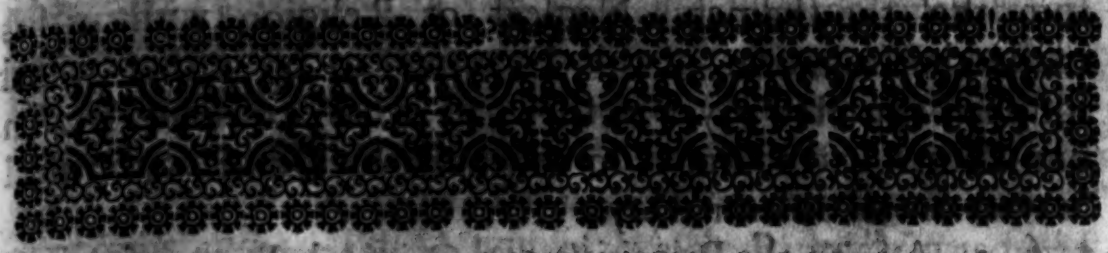




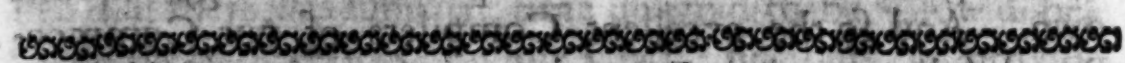
from ancient Liturgies, but some were (for good reasons) altered and changed at the Reformation. I would not have been loath to the Design of these Collects, to have added in this place a short Account of the Rise of the Epistles and other Saints commemorated by our Church: But considering that this is done in several other Books already published, I shall waive the doing it in this being not willing to swell the Bulk of it with any thing that is better supplied by other hands. If the Reader be as yet desirous of any thing of this nature, he cannot but find it provide himself with the late learned and most excellent Mr. Nelson's Commentaries for the Festivals and Fasts: in which he may not only find his Curiosity as to the Reasons we have in History concerning those blessed Saints whose Virtues we commemorate; but he will also be supplied with proper Meditations and Devotions for each Day: A Book which, next to the Bible and Common-Prayer, I would heartily recommend, as the most useful one I know, to all sincere Members of the Church of England.







CHAP. VI.  
OF THE  
Order for the Administration  
OF THE  
LORD'S SUPPER.



The Introduction.



**W**HATEVER Benefits we now enjoy, or hope hereafter to receive from Almighty God; they are all purchas'd by the Death, and must be obtain'd thro' the Intercession, of the Holy JESUS. We are therefore not only taught to mention his Name continually in our Prayers; but are also commanded, by visible Signs, to represent and set forth to His Heavenly Father His all-sufficient and meritorious Death and Sacrifice, as a more powerful way of interceeding, and obtaining the Divine Acceptance. So that what we more compendiously express in that general Conclusion of our Prayers [*thro' Jesus Christ our Lord;*] we more fully and forcibly represent in the Celebration of the Holy Eucharist: Wherein we interceed on Earth, in conjunction with the great Intercession of our High Priest in Heaven, and plead in the Virtue and Merits of the same Sacrifice here, which He is continually urging for us there. And because of this near Alliance between Praying and Communicating, we find the Eucharist was always, in the purest Ages of the Church,

Introduction.  
The Virtue of  
the Eucharist.



Chap. VI.

Church, a daily part of the Common-Prayer. And therefore, the the shameful Neglect of Religion with us, must be the Imputation of that Example to be rather than to be expected; yet it serves in what excellent manner, to direct us to what of this Office we should observe on all solemn Days.

The Primitive  
Forms of Ad-  
ministration  
different and  
various.

§. 2. AS to the Primitive and Original Form of Administration, since it does not appear that our Saviour prescribed any particular Method; most Churches took the Liberty to compose Liturgies for themselves: Which perhaps being only the Forms used by the Founders of each Church a little alter'd and enlarg'd, were, in honour of those Founders, *called by their Names*. For thus the Liturgies of Jerusalem, Alexandria, and Rome, have been always called St. James's, St. Mark's, and St. Clement's. But however none of these being receiv'd as of Divine Institution; therefore St. Basil and St. Chrysostom, St. Ambrose and St. Gregory, in After-Ages, each of them composed a Liturgy of their own. And so the excellent Compilers of our Common-Prayer following their Example, no otherwise confin'd themselves to the Liturgies that were before them, than out of them all to extract an Office for themselves: And which indeed they perform'd with so exact a Judgment and happy Success, that it is hard to determine whether they more deavour'd the Advancement of Devotion, or the Imitation of pure Antiquity.

BUT Bucer being call'd in (as I have observ'd elsewhere) to give his Opinion of it, this momentous principal Office of our Liturgy had the Misfortune to suffer very great Alterations. Some Amendment in the Method it might possibly have borne: But the Practice of foreign Churches, and not Primitive Liturgies, being always with him the Standard of Reformation, the most antient Forms and Primitive Rites were forc'd to give way to modern Fancies. It is true, some of these were again restor'd at the last Review: But it is still much lamented by learned Men, that some other Additions were not made at that time, that so every thing might have been restor'd which was proper or decent, as well as every thing left out that was superstitious or offensive.

§. 3. WHAT these Particulars are, shall be shewn hereafter in their proper Places. In the mean time I shall here observe



observe, that the Office originally was design'd to be distinct, and consequently to be us'd at a different time from Morning-Prayer: For in all Common-Prayer Books before the last, so many as intended to be Partakers of the Holy Communion, were to signify their Names to the Curate over Night, or else in the Morning, before the beginning of Morning-Prayer, or immediately after. The Design of which Rubrick was partly that the Minister (by this means knowing the Number of his Communicants) might the better judge how to provide the Elements of Bread and Wine sufficient for the occasion; but chiefly (as appears from the following Rubricks) that he might have time to inform himself of the Parties who intended to receive, that so if there were any among them not duly qualify'd, he might persuade them to abstain of their own accords; or if they obstinately offer'd themselves, absolutely reject them. Now the Rubrick supposing that this might be done immediately after Morning-Prayer, as well as before it began, we must necessarily infer, that there was sufficient time design'd to be allow'd between the two Services, for the Curate not only to provide the Elements, but also to confer with, and advise his Communicants. I know indeed that Bucer, and other Latin Translators, apply the word *After* to the beginning of Morning-Prayer, translating the Rubrick (tho' without either Reason or Authority) after this manner: *Quotquot cupiunt participes fieri sacrae Communionis, indicabunt nomina sua Pastori pridie, aut mane, priusquam inchoentur Matutinae, vel immediate post Principiam.* But how is it possible that the Curate could either take their Names, or confer with those that came, whilst he was otherwise imploy'd in reading Morning-Prayers? The words *immediately after* therefore must plainly refer to the ending of Morning-Prayers; after which, those who had not offer'd themselves before, were requir'd to come and signify their Names, that so the Curate might know what sort of Persons he should have to communicate with him, before he proceeded to the Communion-Office. This Rubrick indeed was alter'd at the last Review; so that now all that intend to communicate, are requir'd to signify their Names at least sometime the Day before. But then the Design of this Alteration was not that both Offices should be united in one, but that the Curate might have a more competent time to enquire of, and consult with, those that offer'd themselves to communicate. The Offices are still as distinct as

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ferent Time  
from Morn-  
ing-Prayer.



Chap. VII. ever, and ought still to be read at different Times. A Custom which Bishop Overall says was observ'd in his time in York and Chichester (a), and the same Practice Mr. John Jan tells us prevail'd at Canterbury long since the Restoration, as it did very lately, if it does not still, at the Cathedral of Worcester (b). It is certain that the Communion-Office still every where retains the old Name of the Second Service; and Bishop Overall, just now mention'd, imputes it to the Negligence of Ministers, and Carelessness of People, that they are ever huddled together into one Office.

### SECT. I. Of the Rubricks before the Communion-Office.

Rubrick 1.  
The Ministers  
to be Judges of  
the Fitness of  
their Commu-  
nicants.

FROM what has been said just now above, the Design of the First Rubrick sufficiently appears, viz. That the Curate, by knowing, at least some time the Day before, the Names of all that intend to be Partakers of the Holy Communion, may judge what Quantity of Bread and Wine will be sufficient, and also may have time enough to learn, whether those that offer themselves to the Communion are fit to receive.

Rubrick 2, 3.  
And have  
Power to re-  
pel scandalous  
Offenders.

§. 2. FOR if any of those be an open or notorious evil Liver, or have done any Wrong to his Neighbour by Word or Deed, so that the Congregation be thereby offended; the Curate, having knowledge thereof, is to call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declar'd himself to have truly repented, and amended his former naughty Life, that the Congregation may thereby be satisfy'd, which before were offended; and that he hath recompens'd the Parties to whom he hath done wrong, or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

THE same Order is the Curate to use with those between whom he perceiveth Malice and Hatred to reign; not suffering them to be Partakers of the Lord's Table, until he know them to be reconcil'd. And if one of the Parties, so at variance, be content to

(a) See Dr. Nichols's additional Notes, |  
pag. 36.

(b) Clergyman's Vade Mecum, p. 12.



forgive, from the bottom of his Heart, all that the other hath trespass'd against him, and to make amends for that he himself hath offended; and the other Party will not be persuaded to a Godly Unity, but remain still in his Forwardness and Malice, the Minister in that Case ought to admit the penitent Person to the Holy Communion, and not him that is obstinate.

NOW here we must distinguish between absolutely repelling and shutting out any one from the Communion, as by a judicial Act, and only suspending him for a time, till the Minister has Opportunity to send his Case to the Ordinary. The first of these is what the Rubrick can't be understood to imply; for by the Laws of the Land, both Ecclesiastical and Civil, none are to be shut out from this Sacrament, but such as are notorious Delinquents; and none are notorious, but such as the Sentence of the Law hath, either upon their own Confession, or full Conviction, declar'd so to be. And this is conformable both to the Imperial Edict, and the Practice of the Church, as long ago as St. Austin. The first hath this establish'd Law; We prohibit all, both Bishops and Presbyters, from shutting out any one from the Communion, before some just Cause be shewn for which the Holy Canons require it to be done (c). And as to the ancient Usage, St. Austin speaks very plain; We cannot, saith he, repel any Man from the Communion, unless he has freely confess'd his Offence, or hath been accus'd and convicted in some Ecclesiastical Consistory, or Secular Court.

BUT now all this plainly refers to the Power of excluding from the Communion judicially and with Authority; whereas the Design of this Rubrick is only to enable the Curate to refuse to administer to any of his Congregation (of whose ill Life and Behaviour he has receiv'd sudden notice) till he can have Opportunity of laying his Case before the Ordinary. For by a Clause, added at the last Review, it is provided, That every Minister, so repelling any, shall be oblig'd to give an Account of the same to the Ordinary, within fourteen Days after at the furthest, and the Ordinary is to proceed against the offending Person according to the Canon. The 109th Canon, I suppose, is meant; which requires the Ordinary to punish all such notorious Offenders by the Severity of the Laws, and not to admit them to the Communion till they be reform'd.

(c) Novel. 123. c. 11. Collat. 9. Tit. 15. c. 11.



BUT here I know it may be objected, that the Persons whom the Curate is by this Rubrick empower'd to repel, are declar'd to be such as are notorious evil Livers, and that I have already allow'd that none are notorious, but such as the Sentence of the Law has declar'd so to be. But to this I answer, that Notoriety in this Place is taken in a lower Degree, the Rubrick using the words open and notorious for the same thing, and explaining those to be notorious by whom the Congregation is offended. That it can't mean those whom the Law has declar'd to be notorious, is plain, because such are suppos'd to be already shut out from the Communion, and consequently the Curate must himself have receiv'd Notice from his Ordinary not to admit them: Whereas the Persons whom the Rubrick provides against, are such as the Ordinary is suppos'd not yet to have heard of, whom therefore it requires the Curate to send him notice of, in order that he may proceed against them according to Law; and who, in the mean while, the Curate is empower'd by this Rubrick (which is it self a Law, being establish'd by the Act of Uniformity) to refuse the Communion, if, after due Admonition to keep away, he obstinately offers himself to receive: insomuch that no Damage from any prior Law can accrue to him from a conscientious Execution of a latter. And that this is no novel or unnecessary Power, is plain from the Practice of the antient Church, in which, tho' all open Offenders, as soon as known, were put under Censure, yet if before Censure they offer'd themselves at the Communion, they were repell'd. This is evident from St. Chrysostom (d), who does not more earnestly press the Duty, than he does plainly assert the Authority of the Sacerdotal Power to effect it. Let no Judas, saith he, no Lover of Money be present at this Table; he that is not Christ's Disciple, let him depart from it. Let no inhuman, no cruel Person, no uncompassionate Man, or unchaste, come hither. I speak this to You that administer, as well as to those that partake; for it is necessary I speak these things to you, that you may take great Care, and use your utmost Diligence to distribute these Offerings aright. For no small Punishment hangeth over your heads, if knowing any Man to be wicked, you suffer him to be Partaker of this Table, for his Blood shall be requir'd at your hands. Wherefore if he be a General, or a Provincial Governor, or the Emperor

(d) Chrysost. Hom. 83. in Mat. 26.



himself that cometh unworthily, forbid him and keep him off; thy Power is greater than his: If any such get to the Table, reject him without Fear. If thou darest not remove him, tell it me, I will not suffer it, I will yield my Life rather than the Lord's Body to any unworthy Person; and suffer my own Blood to be shed, before I will grant that sacred Blood to any but to him that is worthy.

BUT here, I know, it has been objected, That "all Persons, before they are admitted into any Office, are oblig'd by our Laws to receive the Sacrament as a Qualification, and consequently that the Minister is oblig'd by the same Laws to admit any Person, that offers himself upon this Occasion, to the Holy Communion, however unfit he may have render'd himself by his Life and Actions." But in answer to this, it must be consider'd, that the Power which Christ himself invested his Church with, of admitting Persons into her Communion, and excluding them from it, is what no human Laws can deprive her of. And therefore when the Laws require Men to receive this Holy Sacrament to qualify themselves for Offices, they always suppose that they must first qualify themselves according to the holy Laws of the Church, which are founded on those of the Gospel. So that it would be a very great Injury to our Legislators (as being a very uncharitable Opinion of them) to imagine, that if an Unbaptiz'd, or Excommunicate Person, a Deist or Notorious Sinner, should happen to obtain an Office, that they intend to oblige the Church to admit Persons, under these bad Dispositions, to be Partakers of the blessed Eucharist.

THE Primitive Church was so cautious in this Respect, that even Persons in the highest Stations were rejected, if they offer'd themselves unworthily. Of which we have a remarkable Instance in the Case of the Emperor Theodosius, whom St. Ambrose boldly and openly refus'd, upon the commission of a barbarous Crime. The Story being worth the Reader's Notice, I shall therefore give it him in few words: There being a Sedition among the People of Thessalonica, the Emperor order'd the Guard to fall on them in Heat, who in that Hurry and Confusion destroy'd several Thousands of those poor Wretches. Soon after which he coming to Milan, was going to offer himself at St. Ambrose's Church to receive the Communion. But the good Bishop (when he heard of it) met him courageously at the Church-Doors, and oblig'd him to return, and first repent himself of his Crime. With



Chap. VI.

what Eyes (saith he) can you behold the Temple of Him who is the common Lord of all? With what Feet can you tread this Holy Place? How can you put out those Hands to receive the blessed Elements, which are yet reeking with innocent Blood? How can you take the precious Blood into that Mouth, which gave out such barbarous and bloody Orders? Depart therefore, and take heed that you do not increase your first Crime by a second. Submit your self to the Bond which the Lord of the World has been pleas'd to bind you with, which is only medicinal, and intended to work your Cure (e). This Repulse the Emperour acquiesc'd in, and offer'd himself no more to those Holy Rites, till he had in Tears repented of the sad Effects of his hasty Anger. I have chosen to give this Instance, because it is what the Church of England has thought fit to record in her Homilies, and to mention with Marks of Approbation and Applause (f).

Other Persons  
disqualify'd  
from Commu-  
nicating; are,

Schismatics,

Persons not  
confirm'd,

And Strangers  
from other  
Parishes.

Rubrick 4.  
Concerning  
the Situation  
of the Com-  
munion-Table.

**BUT** besides Persons excommunicated, and those above mention'd, there are other Persons, by the Laws of our Church, disabled from communicating: Such as are of course all Schismatics, to whom no Ministry when he celebrateth the Communion, is wittingly to administer the same, under pain of Suspension (g). But of these too, unless they have been legally convicted, the Minister who repels them, is oblig'd upon Complaint, or being requir'd by the Ordinary, to signify the Cause thereof unto him, and therein to obey his Order and Direction (h). And further, by a Rubrick at the end of the Order of Confirmation, None are to be admitted to the Holy Communion, until such time as he be confirm'd; or be ready and desirous to be confirm'd. The like Provision is made by our Provincial Constitutions, which allow none to communicate (unless at the point of Death) but such as are confirm'd; or at least have a reasonable Impediment for not being confirm'd (i). And the Glossary allows no Impediment to be reasonable, but the want of a Bishop near the Place. And, lastly, all Strangers from other Parishes, the Minister is by the Canons (k) requir'd to forbid, and to permit such none to their own Parish Churches and Ministers, there to receive the Communion with the rest of their Neighbours. And of this the Order of the Church is to be observed. **THE** last Rubrick concerning the Covering and Situation of the Communion-Table, was first added in Queen

(e) Theod. Hist. Eccl. lib. 3. c. 25. (f) Ibid. (g) Ibid. (h) Ibid. (i) Ibid. (k) Ibid. (l) Ibid. (m) Ibid. (n) Ibid. (o) Ibid. (p) Ibid. (q) Ibid. (r) Ibid. (s) Ibid. (t) Ibid. (u) Ibid. (v) Ibid. (w) Ibid. (x) Ibid. (y) Ibid. (z) Ibid. (aa) Ibid. (ab) Ibid. (ac) Ibid. (ad) Ibid. (ae) Ibid. (af) Ibid. (ag) Ibid. (ah) Ibid. (ai) Ibid. (aj) Ibid. (ak) Ibid. (al) Ibid. (am) Ibid. (an) Ibid. (ao) Ibid. (ap) Ibid. (aq) Ibid. (ar) Ibid. (as) Ibid. (at) Ibid. (au) Ibid. (av) Ibid. (aw) Ibid. (ax) Ibid. (ay) Ibid. (az) Ibid. (ba) Ibid. (bb) Ibid. (bc) Ibid. (bd) Ibid. (be) Ibid. (bf) Ibid. (bg) Ibid. (bh) Ibid. (bi) Ibid. (bj) Ibid. (bk) Ibid. (bl) Ibid. (bm) Ibid. (bn) Ibid. (bo) Ibid. (bp) Ibid. (bq) Ibid. (br) Ibid. (bs) Ibid. (bt) Ibid. (bu) Ibid. (bv) Ibid. (bw) Ibid. (bx) Ibid. (by) Ibid. (bz) Ibid. (ca) Ibid. (cb) Ibid. (cc) Ibid. (cd) Ibid. (ce) Ibid. (cf) Ibid. (cg) Ibid. (ch) Ibid. (ci) Ibid. (cj) Ibid. (ck) Ibid. (cl) Ibid. (cm) Ibid. (cn) Ibid. (co) Ibid. (cp) Ibid. (cq) Ibid. 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Elizabeth's



*Elizabeth's Common Prayer.* There being no other Rubrick in the first Book of King Edward, than this, *The Priest, standing humbly afore the middes of the Altar, shall saie the Lord's Prayer, &c.* For *Altar* was the Name by which, the Holy Board was constantly distinguish'd, for the first three hundred years after Christ; during all which time it does not appear that it was above once call'd *Table*, and that was in a Letter of *Dionysius of Alexandria* to *Xystus of Rome*. And when in the fourth Century *Athanasius* call'd it a *Table*, he thought himself oblig'd to explain the Word, and to let the Reader know that by *Table* he meant *Altar*, that being then the constant and familiar Name (1). Afterwards indeed both Names came to be promiscuously us'd; the one having Respect to the Oblation of the Eucharist, the other to the Participation: but it was always plac'd Altar-wise in the most sacred part of the Church, and fenc'd in with Rails to secure it from Irreverence and Disrespect.

BUT at the beginning of the Reformation, an unhappy Dispute arose, viz. Whether those Tables of the Altar-Fashion, which had been us'd in the Popish Times, and on which Masses had been celebrated, should still be continu'd? This Point was first started by Bishop Hooper, who in a Sermon before the King, in the third year of his Reign, declar'd, That it would do well, if it might please the Magistrate, to have Altars turn'd into Tables; to take away the false Persuasion of the People, which they have of Sacrifice, to be done upon Altars: Because as long (says he) as Altars remain, both the ignorant People and Priests will dream of Sacrifice. This occasion'd not only a Couple of Letters from the King and Council, one of which was sent to all the Bishops, and the other to Ridley Bishop of London (in both which they were requir'd to pull down the Altars;) but also that, when the Liturgy was review'd in 1551, the abovesaid Rubrick was alter'd, and in the room of it the Priest was directed to stand on the Northside of the Table. But this did not put an end to the Controversy. Another Dispute arising, viz. Whether the Table plac'd in the room of the Altar, ought to stand Altar-wise; i.e. in the same Place and Situation as the Altar formerly stood? This was the Occasion that in some Churches the Tables were plac'd in the middle of the Chancels, in others

(1) See all this prov'd in Mr. Johnson's *Unbloody Sacrifice, &c.* Chap. 2, Sect. 3. Vol. 1. pag. 300, &c.



## Of the Order for the Administration

at the East part thereof next to the Wall. Bishop Ridley endeavour'd to compromise this Matter, and therefore, in St. Paul's Cathedral, suffer'd the Table to stand in the place of the old Altar; but beating down the Wainscot Partition behind, laid all the Choir open to the East, leaving the Table then to stand in the middle of the Chancel. Under this Diversity of Usage, Things went on till the Death of King Edward; when Queen Mary coming to the Throne, Altars were again restor'd wherever they had been demolish'd: But her Reign proving short, and Queen Elizabeth succeeding her, the People (just got free again from the Tyranny of Popery) thro' a mistaken Zeal, fell in a tumultuous manner to the pulling down of Altars; tho' indeed this happen'd for the generality only in private Churches, they not being meddled with in any of the Queen's Palaces, and in but very few of the Cathedrals. And as soon as the Queen was sensible of what had happen'd in other Places, she put out an Injunction (m), to restrain the Fury of the People, declaring it to be no matter of great moment, whether there were Altars or Tables, so that the Sacrament was duly and reverently administer'd; but ordering, that where Altars were taken down, Holy Tables should be decently made, and set in the place where the Altars stood, and so to stand, saving when the Communion of the Sacrament was to be distributed; at which time the same was to be so plac'd in good sort within the Chancel, as thereby the Minister might be more conveniently heard of the Communicants in his Prayer and Ministration, and the Communicants also more conveniently and in more number communicate with the said Minister. And after the Communion done, from time to time the same Holy Table was to be plac'd where it stood before. Pursuant hereunto, this part of the present Rubrick was added to the Liturgy, in the first year of her Reign, viz. That the Table, at the Communion-Time, having a fair white Linen Cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said: which, as I have shew'd, pag. 112. was in those Times generally in the Choir. But then it is plain from the afore-said Injunction, as well as from the eighty second Canon of the Church (which is almost verbatim the same) that there is no Obligation arising from this Rubrick to move the Table at the time of the Communion, unless the People cannot

(m) See the Injunction in Bishop Sparrow's Collection, pag. 84.



otherwise conveniently hear and communicate. The Injunction declares, that the Holy Tables are to be set in the same Place where the Altars stood, which every one knows was at the East-end of the Chancel. And when both the Injunction and Canon speak of its being mov'd at the time of the Communion, it supposes that the Minister could not otherwise be heard. The Interposition of a Belfry between the Chancel and Body of the Church (as I have already observ'd, pag. 114.) hindring the Minister in some Churches from being heard by the People, if he continu'd in the Church. And with the same View seems this Rubrick to have been added, and which therefore lays us under no Obligation to move the Table, unless Necessity requires. But whenever the Churches are built so as the Minister can be heard, and conveniently administer the Sacrament at the Place where the Table usually stands, he is rather oblig'd to administer in the Chancel (that being the Sanctum Sanctorum, or most Holy Place of the Church) as appears from the Rubrick before the Commandments, as also from that before the Absolution, by both which Rubricks the Priest is directed to turn himself to the People. From whence I argue, that if the Table be in the middle of the Church, and the People consequently round about the Minister, the Minister cannot turn himself to the People any more at one time than another. Whereas if the Table be close to the East-Wall, the Minister stands on the Northside, and looks Southward, and consequently by looking Westward, turns himself to the People.

Section  
The Priest why  
to stand at the  
Northside of  
the Table.

Chancel

The Priest why  
to stand at the  
Northside of  
the Table.

The Priest why  
to stand at the  
Northside of  
the Table.

§. 4. WHEREVER it stands, the Priest is oblig'd to stand at the Northside, or End thereof (as the Scotch Liturgy expresses it; which also orders, that it shall stand at the uppermost part of the Chancel or Church;) the Design of which is, that the Priest may be the better seen and heard: Which, as our Altars are now plac'd, he cannot be but at the North or South side. And therefore the Northside, being the right hand or upper side of the Altar, is certainly the most proper for the Officiating Priest, that so the assisting Minister (if there be one) may not be oblig'd to stand above him. And Bishop Beveridge has shewn that wherever, in the antient Liturgies, the Minister is directed to stand before the Altar, the Northside of it is always meant (a).

(a) Bev. Pandect. Vol. 2. pag. 76. §. 15.



## Chapter VI.

The Table to  
be cover'd  
with a Linen  
Cloth.

THE Covering of the Altar with a fair white Linen Cloth, at the time of the Celebration of the Lord's Supper, was a Primitive Practice (b), enjoined at first, and retain'd ever since for its Decency. In the Sacramentary of St. Gregory (c); this Covering is call'd *Palla Altaris*, the Pall of the Altar, to distinguish it, I suppose, from the *Corporis Palla*, or the Cloth that was thrown over the consecrated Elements. And the Scotch Liturgy orders, that the Holy Table at the Communion, *Domus Dei* should have a Covering of a fair white Linen Cloth upon it, with other decent Furniture, meet for the high Mysteries there to be celebrated. And by our own Canons (d), at all those times, when Divine Service is perform'd, it is to be cover'd with a Carpet of Silk, or other decent Stuff, thought meet by the Ordinary of the Place, if any Question be made of it.

## Sect. 2. Of the Lord's Prayer.

Why us'd at  
the beginning  
of the Office.

THERE can be no fitter Beginning for this sacred Ordinance, which so peculiarly challengeth Christ for its Author, than that Divine Prayer which owes its Original to the same Person, and which St. Jerom tells us (e), Christ taught his Apostles, on purpose that they should use it at the Holy Communion. To which the Primitive Fathers thought it so peculiarly adapted, that they generally expounded that Petition [*Give us this Day our daily Bread*] of the Body of Christ, the Bread of Life, which in those times they daily receiv'd for the Nourishment of their Souls (f).

## Sect. 3. Of the Collect for Purity.

Why us'd be-  
fore the Com-  
mandments.

As the People were to be purify'd before the first Publication of the Law, Exod. 19. 14. so must we have clean Hearts before we be fit to hear it; lest, if our Minds be impure, Sin take occasion by the Commandment to stir up Concupiscence; Rom. 7. 8. For prevention of which, the old Western Church us'd this very Form in their Commu-

(b) Optat. Milev. l. 6. p. 113. Hieron. in Ep. ad Nepotianum.

(c) In Ord. Diac.

(d) Can. 82.

(e) Hieron. adv. Pelag. l. 3. c. 5. Tom. 2. p. 596. C.

(f) Tert. de Orat. Dom. c. 6. p. 131. D. 132. A. Cyprian. in Orat. Dom. p. 146, 147.



Sec. 4.  
How aptly  
plac'd here.

mon-Office, and the Eastern Church, before they receiv'd the Sacrament, pray'd to God to purify their Souls and Bodies from all Pollutions both of Flesh and Spirit. (g)

Sec. 4. Of the Ten Commandments.

**T**Hese Divine Precepts of the Moral Law as much oblige Christians as they did the Jews. We vow'd to keep them at our Baptism, and we renew that Vow at every Communion. And therefore it is very fit we should hear them often, and especially at those times when we are going to make fresh Engagements to observe them. Upon which account, since we are to confess all our Sins before we come to this Blessed Sacrament of Pardon, the Church prudently directs the Minister, now standing in the most Holy Part of the Church, to turn himself to the People, and forth thence, like another Moses from Mount Sinai, to convey God's Laws to them, by rehearsing distinctly all the Ten Commandments, by which, as in a Glass, they may discover all their Offences, and, still kneeling, may, after every Commandment, ask God Mercy for their Transgression thereof. (i.e. as the Scotch Liturgy expresses it, of every Duty therein, either according to the Letter, or to the mystical Importance of the said Commandment) for the time past, and Grace to keep the same for the time to come.

How aptly  
plac'd here.

Sec. 4.

When first  
added.

I DON'T find that these Commandments were ever us'd in this manner in any Liturgy before the second Common Prayer of King Edward VI. in which they were first added, as I have already observ'd, page 28.

Sec. 5. Of the two Collects for the King.

**S**T. PAUL seems to command that we should pray for Kings in all our Prayers, 1 Tim. 2. 1, 2. And in the Primitive Church they always supplicated for their Princes at the time of the Celebration of the Holy Eucharist (h); where, by virtue of the Sacrifice of Christ's Death commemorated, those great Requests might be likely to prevail.

The Collects  
for the King.

(g) Eucholog. pag. 71. 701208. | Vide Euseb. de vita Constant. l. 4. c. 45.  
(h) Liturg. S. Jacob. S. Chryf. S. Bas. pag. 549.



Chap. VI.  
Why plac'd  
next after the  
Command-  
ments.

§. 2. IN our Liturgy these Prayers do not (as in the Ro-  
man Missal) disturb the Prayer of Consecration, but are more  
conveniently plac'd here: The King is *Castor universae Ta-  
bulae*, Defender of both Tables of the Law, and therefore  
we properly pray for him just after the Commandments.  
Nor do our Prayers for him less aptly precede the Daily  
Collect: Since when we have pray'd for outward Prosperity  
to the Church, the consequent of the King's Welfare; we  
may very seasonably in the Collect pray for inward Grace, to  
make it compleatly happy. For variety, here are two  
Prayers, but they both tend to the same end, and only differ  
a little in the Form.

often with  
served to sing

### Sect. 6. Of the Collect, Epistle, and Gospel.

Of the Col-  
lect, &c.

IT is evident, that long before the dividing the Bible in-  
to Chapters and Verses, it was the Custom both of the  
Greek and Latin Churches to read some select Portions of  
the plainest and most practical Parts of the New Testament,  
first for the *Epistle*, and then for the *Gospel*, at the Celebration  
of the Holy Eucharist (i), in imitation perhaps of the Jewish  
Mode of reading the History of the Passover before the  
eating of the *Paschal Lamb* (k).

Why the Epi-  
stle is read  
first.

§. 2. AS for the *Antiquity, Matter, and Suitableness* of  
the several Collects, Epistles, and Gospels, we have already  
spoken at large (Chap. 5.) We shall only make this one  
Remark more, that as our Saviour's Disciples went before his  
Face to every City and Place, whither he himself would come; Luke  
10. 1. so here the *Epistle*, as the Word of the Servant, is  
read first, that it may be as a Harbinger to the *Gospel*, to  
which the last Place and greatest Honour is reserv'd, as be-  
ing the Word of their Great Master.

The Custom of  
saying, Glory  
be to thee, O  
Lord, &c. of  
what Anti-  
quity.

§. 3. THE Custom of saying, *Glory be to thee, O Lord*,  
when the Minister was about to read the Holy Gospel, and  
of singing *Hallelujah*, or saying, *Thanks be to God for his Ho-  
ly Gospel*, when he had concluded it, is as old as St. Chry-  
sostom (l), but we have no Authority for it in our present  
Liturgy. The first indeed was enjoin'd by King Edward's  
first Common-Prayer Book, and so the Custom has con-

(i) Just. Mart. Ap. 1. Clem. Const. A. 1  
post. lib. 2. c. 56, 57.

(k) Buxtorf. Lex. Chald.  
(l) Liturg. S. Chryf.



tinu'd ever since; and I don't find how it came to be left out of the Rubrick afterwards. It certainly could have nothing objected against it, and therefore it is restor'd in the Scotch Liturgy; which also ordereth, that, when the Presbyter shall say, *So endeth the Holy Gospel*, the People shall answer, *Thanks be to thee, O Lord*. In our own Common-Prayer Book the Priest has no Direction to say *the Gospel is ended*; the Reason of which some imagine to be, because it is still continu'd in the Creed that followeth.

§. 4. IN St. Augustine's time the People always stood when the Lessons were read, to shew their Reverence to God's Holy Word (m): But afterwards, when this was thought too great a Burden, they were allow'd to sit down at the Lessons, and were only oblig'd to stand (as our Rubrick now enjoins us) at the reading of the Gospel (n), which always contains something that our Lord did, spake, or suffer'd in his own Person. By which Gesture they shew'd they had a greater respect to the Son of God himself, than they had to any other inspir'd Person, tho' speaking the Word of God, and by his own Authority.

Sect. 7.

Standing up at the Gospel why commanded.

## Sect. 7. Of the Nicene Creed.

AS the Apostles Creed is plac'd immediately after the daily Lessons, so is this after the Epistle and Gospel; both of them being founded upon the Doctrine of Christ and his Apostles. As therefore in the foregoing Portions of Scripture we believe with our Heart to Righteousness, so in the Creed that follows, we confess with our Mouth to Salvation.

Why plac'd after the Epistle and Gospel.

§. 2. THIS is commonly call'd the Nicene Creed, tho' it ought more properly to be call'd the Constantinopolitan, being in reality a Paraphrase of that Creed, which was made at the first General Council at Nice; and drawn up into this Form by the second General Council at Constantinople, A. D. 381. It more largely condemns all Heresies than that of the Apostles; for which Reason it was enjoin'd, by the third Council of Toledo, to be recited by all the People before the Sacrament, to shew that they are all free from Heresy, and in the strictest League of Union with the Catholick Church (o).

An Account of it.

(m) Augustin. Serm. 300. in Append. 1. 9. c. 18. Isid. Pelus. 1. 1. Ep. 136. ad Tom. 5. col. 504. B.

Soz. 1. 7. c. 19.

(n) Const. Ap. 1. 2. c. 56. Niceph. (o) Can. 2. Tom. 5. col. 1009. E.



Chap. VI.

And since in this Sacrament we are to renew our Baptismal Vow (one Branch of which was, that we would believe all the Articles of the Christian Faith) it is very requisite that, before we be admitted, we should declare that we stand firm in the Belief of those Articles.

## Sect. 8. Of the Rubrick after the Nicene Creed.

The Rubrick  
of Directions.

**A**FTER the Creed follows a Rubrick of Directions, instructing the Priest what he is to publish, or make known to the People. I don't find any such Rubrick in the first Common-Prayer Book of King Edward VI. and in all the rest quite down to the Restoration, a Declaration of the Holy-Days only was order'd to be made after the Sermon or Homily was ended.

Why the Cu-  
rate is to bid  
Holy-Days.

§. 2. **T**HIS is the first thing our Rubrick mentions now, viz. that the Curate shall declare unto the People what Holy-Days or Fasting-Days are in the Week following to be observ'd. The first Reason of which was, lest the People should observe any such Days as had been formerly kept, but were laid aside at the Reformation: And therefore the Bishops enquir'd in their Visitations, whether any of their Curates bid any other Days than were appointed by the New Calendar (p). This Danger is now pretty well over; there being no great Fear of the People's observing superstitious Holy-Days. But there is still as much Reason for keeping up the Rubrick, since now they are run into a contrary Extreme, and instead of observing too many Holy-Days, regard none; which makes it fit that the Curate should discharge his Duty, by telling them beforehand what Holy-Days will happen, and then leaving it upon his People to answer for the Neglect, if they are pass'd over without due Regard.

When to give  
notice of the  
Communion.

§. 3. **A**nd then also (if Occasion be) shall notice be given of the Communion: Tho by another Rubrick, just before the first Exhortation, this is suppos'd to be done after Sermon. For there it is order'd, that when the Minister giveth Warning for the Celebration of the Holy Communion (which he shall always do upon the Sunday, or some Holy-Day immediately preceding) after the Sermon or Homily ended, he shall read the Exhortation following. The occasion of this Difference was the placing of this

(p) Archbishop Grindall, Art. 8. 1576. for the whole Province.



Rubrick of Directions, at the last Review, before the Rubrick concerning the Sermon or Homily. For by the old Common-Prayer-Books immediately after the Nicene Creed, the Sermon was order'd; and then after that the Curate was to declare unto the People, whether there were any Holy-Days or Fasting-Days in the Week following, and earnestly to exhort them to remember the Poor, by reading one or more of the Sentences, as he thought most convenient by his Discretion. This was the whole of that Rubrick then. All the remaining part was added at the Restoration, as was also the Rubrick above-cited just before the Exhortation. Now it is plain by that Rubrick, that the Warning to the Communion was intended to be given after the Sermon, and therefore I imagine that there was no Design to change the Places of the two Rubricks here, but only to add some other Directions concerning the proclaiming or publishing things in the Church, and that consequently the placing of them in the Order they now stand, was owing to the Printer's, or some other, Mistake. However, they may still be both comply'd with, viz. by giving warning in this place, that there will be a Communion on such a Day, and then reading the Exhortation after Sermon.

Sect. 9.

What things to be publish'd, and what not.

§. 4. AT this time also Bans of Matrimony are to be publish'd, and Briefs, Citations, and Excommunications are to be read, but nothing is to be proclaim'd or publish'd in the Church, during the time of Divine Service, but by the Minister: Nor by him any thing but what is prescrib'd in the Rules of the Common-Prayer Book, or enjoin'd by the King, or by the Ordinary of the Place. All this was undoubtedly added, to prevent the Custom that still too much prevails in some Country Churches, of publishing the most frivolous, unbefitting, and even ridiculous things in the face of the Congregation.

What things to be publish'd, and what not.

## Sect. 9. Of the Sermon.

SERMONS have been appointed from the beginning of Christianity (q), to be us'd upon all Sundays and Holy-Days, but especially when the Lord's Supper was to be administered: For by a pious and practical Discourse suited to the Holy Communion, the Minds of the Hearers are put

The Antiquity and Design of it.

(q) Const. Ap. lib. 8. cap. 5. Augustin. de Civ. Dei, l. 22. c. 8. Concil. V. Can. 9. Tom. 3. Col. 1459. A. Concil. 6. Constant. Can. 19. Tom. 6. Col. 1151. C. into



Chap. VI. into a devout Frame, and made much fitter for the succeeding Mysteries.

Formerly performed by Bishops.

§. 2. THIS Province indeed, in antient times, was generally undertaken by the Bishops, who, at first voluntarily, and afterwards by Injunction, preach'd every Sunday, unless hindered by Sicknesse (r). But however, in the Absence of the Bishop, this Duty was perform'd by Presbyters, and by his Permission in their Presence (s).

Why order'd here.

§. 3. THE Reason of its being order'd here, is because the first Design of them was to explain some part of the foregoing Epistle and Gospel (t), in imitation of that Practice of the Jews, mention'd in Nehem. 8. 8. For which Reason they were formerly call'd *Postills* (*quasi post illa, sc. Evangelia*) because they follow'd the Gospel.

Of the Homilies.

§. 4. THE Homilies, mention'd in this Rubrick, are two Books of plain Sermons (for so the word signifies) set out by publick Authority, one whereof is to be read upon any Sunday or Holy-Day, when there is no Sermon. The first Volume of them was set out in the beginning of Edward VI's Reign, having been compos'd (as it is thought) by Archbishop Cranmer, Bishop Ridley and Latimer, at the beginning of the Reformation, when a competent Number of Ministers, of sufficient Abilities to preach in a publick Congregation, was not to be found. The second Volume was set out in Queen Elizabeth's time by order of Convocation, A. D. 1563. And that this is not at all contrary to the Practice of the antient Church, is evident from the Testimony of Sixtus Sinenfis, who, in the fourth Book of his Library, saith, "That our Countryman *Alcuinus* collected and reduced into Order, by the Command of Charles the Great, the Homilies of the most famous Doctors of the Church upon the Gospels, which were read in Churches all the Year round." He says, they were all in Number 209: But where that Work lies hid, is not known.

Bidding of Prayers enjoined by the Church.

§. 5. I DESIGN'D in this place to have added a Paragraph concerning the Form of Bidding of Prayers, which the Church enjoins, by the LVth Canon, to be us'd by every Minister before his Sermon, Lecture, or Homily: And from thence to have taken occasion to have hinted at the Irregularity and ill Consequences of the Petitionary Form, which is

(r) Can. 19. Trull. Mogun. cap. 25.

(s) Possid. in vit. August.

(t) Vid. August. Sermones de Temp.



now the general Practice. But finding it necessary to be more particular than I at first foresaw, if I propos'd to give any tolerable Satisfaction, the Design immediately swell'd into too large a Compass to be inserted in a Work of so general a Nature. For this Reason I have chosen to publish it in a little Treatise by it self: By which means too I hope it will be more known, than if it had only been treated of in a few Pages here. For the sake of those who may be desirous to look into the Question, I have inserted the Title in the bottom of the Page (a), not without hopes that my sincere Endeavours may contribute a little to put a stop to the Custom of Praying in the Pulpit, which the Reader will there see has once been attended with fatal Consequences, and which has been discountenanced and prohibited almost in every Reign, since the Reformation, by our Governors and Superiors both in Church and State.

**Sect. 10. Of the Offertory, or Sentences, and the Rubricks that follow.**

**A**FTER the Confession of our in Faith the Nicene Creed, or else after the Improvement of it in the Sermon or Homily, follows the Exercise of our Charity, without which our Faith would be dead, James 2. 17. The first way of expressing which, is by dedicating some part of what God has given us to his Use and Service, which is frequently and strictly commanded in the Gospel, hath the best Examples for it, and the largest Rewards promis'd to it; being instead of all the vast Oblations and costly Sacrifices which the Jews did always join with their Prayers, and the only chargeable Duty to which Christians are obliged. It is, in a word, so necessary to recommend our Prayers, that St. Paul prescribes (b), and the antient Church, in Justin Martyr's time, us'd to have, Collections every Sunday (c).

(a) Bidding of Prayers before Sermon, no Mark of Disaffection to the Present Government: Or an Historical Vindication of the 55th Canon. Shewing that the Form of Bidding-Prayers has been prescrib'd and enjoin'd ever since the Reformation, and constantly practis'd by the Greatest Divines of our Church; and that it has been lately enforc'd both by His Present Majesty, and

our Right Reverend Diocesan the Lord Bishop of London. By Charles Wheatly, M. A. Lecturer of St. Mildred's in the Poultry. London, Printed for A. Bettesworth in Pater-noster-Row, H. Clements and C. Rivington in St. Paul's Church-yard. 1718. Price 1 s.

(b) 1 Cor. 16. 1, 2.

(c) Just. Martyr. Apol. 1. c. 88. p. 132.



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Especially at  
the Sacrament.

HOWEVER, when we receive the Sacrament, it is by no means to be omitted. When the Jews came before the Lord at their solemn Feasts, they were not allowed to appear empty; but every Man was required to give as he was able, according to the Blessing of the Lord which he had given him: Deut. 16. 16, 17. And our Saviour (with respect no doubt to the Holy Table, as Mr. Mede excellently (d) proves) supposes that we should never come to the Altar without a Gift (e), but always imitate his Practice, whose Custom of giving Alms at the Passover made his Disciples mistake his Words to him that bare the Bag (f). And it is very probable that at the time of receiving the Sacrament were all those large Donations of Houses, Lands, and Money made, Acts 2. 44, 45, 46. For when those first Converts were all united to Christ, and one another in this Feast of Love, their very Souls were mingled; they cheerfully renounced their Propriety, and easily distributed their Goods among those to whom they had given their Hearts before. None (of Ability) were allow'd to receive without giving something (g); and to reject any Man's Oblation, was to deny him a Share in the Benefit of those comfortable Mysteries (h).

The Design of  
the Sentences.Alms and o-  
ther Devotions  
how distin-  
guish'd.

§. 2. WHEREFORE to stir us up more effectually to imitate their pious Example, the Church hath here selected such Sentences of Scripture, as contain Instructions, Injunctions, and Exhortations to this great Duty; setting before us the Necessity of performing it, and the Manner of doing it. Some of them, (viz. those from the sixth to the tenth inclusively) respect the Clergy. And it was with an eye, I suppose, to this Difference, that in the last Review there was a Distinction made in the Rubrick that follows these Sentences, between the Alms for the Poor, and the other Devotions of the People. In the old Common-Prayer there was only mention made of the latter of these, viz. the Devotion of the People, by which Alms for the Poor were then meant, as appears from its being order'd to be put into the Poor Mens Box. But then the Clergy were included in other words, which order'd, that upon the Offering-Days appointed, every Man and Wo-

(d) Mr. Mede, Of the Altar or Holy Table, Sect. 2. p. 390.

(e) Mat. 5. 23, 24.

(f) John 13. 29.

(g) Cyprian. de Oper. &amp; Eleemos. p. 203, &amp;c.

(h) Concil. Elib. Can. 28. Tom. I. Col. 973. E. Concil. Carthag. 4. Can. 93, 94. Tom. 2. Col. 1207. B.



man should pay to the Curate the due and accustom'd Offerings. But of this I shall have Occasion to say more, when I come to treat of the Rubricks at the end of this Office. I shall only observe further here, that the words *Alms for the Poor* being added at the last Review, by which undoubtedly must be understood all that is given for their Relief; it is plain, that by the other Devotions of the People is now intended something distinct from the said Alms. And if so, then the Offerings for the Clergy, or their Share in the Collections, must certainly be meant, as is plain from the Design of the abovemention'd Sentences, which have a direct and immediate regard to them. It is well known that, in the Primitive Times, the Clergy had a liberal Maintenance out of what the People offer'd upon these Occasions (i). Now indeed, whilst they have a stated and legal Income, the Money collected at these Times is generally appropriated to the Poor: Not but that where the stated Income of a Parish is not sufficient to maintain the Clergy belonging to the Church, they have still a Right to claim their Share in these Offerings.

§. 3. *WHILST* these Sentences are in reading, the Deacons, Church-Wardens, or other fit Persons, are to receive the Alms for the Poor, and other Devotions of the People, in a decent Bason, to be provided by the Parish for that purpose (k). The Deacons are the most proper Persons for this Business, it being the very Office for which their Order was instituted, Acts 6. And for this Reason the Scotch Liturgy does not allow the Church-Wardens to do it, but at such times when there are no Deacons present.

IT is now indeed grown a Custom with us for the Church-Wardens to perform this Office, who do it generally by going to the several Seats and Pews of the Congregation: Tho' in some Places they collect at the Entrance into the Chancel, where the People make their Offerings as they draw towards the Altar. This last way seems the most conformable to the Practice of the Primitive Church, which, in pursuance of that Text deliver'd by our Saviour, Mat. 5. 23. order'd that the People should come up to the Rails of the Altar, and there make their Offerings to the Priest (l).

(i) Cypr. Ep. 34, 36.

(k) Rubrick after the Sentences.

(l) Greg. Naz. in Laud. Basilii, Orat. 20. Tom. 1. Theodoret. de Theodosio.



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AND with an eye, I suppose, to this Practice, the Deacons, or Church-Wardens, or whoever they be, shall collect the Alms, and other Devotions of the People, are order'd by the Rubrick to bring it reverently to the Priest (as in their Name) who is humbly to present it [before the Lord, *facit* the Scotch Liturgy] and to place it upon the Holy Table; in conformity to the Practice of the ancient Jews, who when they brought their Gifts and Sacrifices to the Temple, offered them to God by the Hands of the Priest.

The Bread and Wine when and by whom to be plac'd on the Table.

§. 4. AND if there be a Communion, the Priest is then to place upon the Table so much Bread and Wine as he shall think sufficient. Which Rubrick being added at the same time with the word OBLATIONS, in the Prayer following (i. e. at the last Review) it is clearly evident, that by that Word are to be understood the Elements of Bread and Wine, which the Priest is to offer solemnly to God, as an Acknowledgment of his Sovereignty over his Creatures, and that from thenceforth they might become properly and peculiarly His. For in all the Jewish Sacrifices, of which the People were Partakers, the Viands or Materials of the Feast were first made God's by a solemn Oblation, and then afterwards eaten by the Communicants, not as Man's, but as God's Provision; Who, by thus entertaining them at His own Table, declar'd Himself reconcil'd and again in Covenant with them. And therefore our blessed Saviour, when he instituted the new Sacrifice of his own Body and Blood, first gave Thanks and blessed the Elements, i. e. offered them up to God as Lord of the Creatures, as the most ancient Fathers expound that Passage: Who, for that Reason, whenever they celebrated the Holy Eucharist, always offered the Bread and Wine for the Communion to God, upon the Altar, by this, or some such short Ejaculation, *Lord, we offer thee thy own, out of what thou hast bountifully given us (m).* After which they received them, as it were, from him again, in order to convert them into the sacred Banquet of the Body and Blood of his dear Son (n). Consonant to this, in the first Common-Prayer of King Edward VI. the Priest was order'd in this Place to set forth the Bread and Wine upon the Altar: But at the second Review, this and several other such ancient Usages were thrown out, I suppose, at the Instance of Bu-

(m) See St. Chrysostom's and other Liturgies.

(n) See this prov'd in Mr. Mede's Christian Sacrifice, c. 8. pag. 372, &c.



ter and Martyr. After which the Scotch Liturgy was the first wherein we find it restor'd: But there the Presbyter is directed to offer up and place the Bread and Wine prepar'd for the Sacrament upon the Lord's Table. And Mr. Mede having observ'd our own Liturgy to be defective in this Particular (o), was probably the Occasion that, in the Review of it after the Restoration, this Primitive Practice was restor'd, and the Bread and Wine order'd by the Rubrick to be set solemnly upon the Table by the Priest himself. From whence it appears, that the placing the Elements upon the Lord's Table, before the beginning of Morning-Prayer, by the hands of a Clerk or Sexton (as is now the general Practice) is a profane and shameful Breach of the aforesaid Rubrick; and consequently that it is the Duty of every Minister to prevent it for the future, and reverently to place the Bread and Wine himself upon the Table, immediately after he has plac'd on the Alms.

§. 5. IN the first Common-Prayer of King Edward the Sixth, the Minister, when he put the Wine into the Chalice, was directed by the Rubrick to put thereto a little pure and clean Water. This was order'd in conformity to a very antient and primitive Practice, and with an Eye perhaps to our Saviour's Institution. For the Wine among the Jews being very strong, it was generally their Custom, as at their ordinary Meals, so also at the Passover, to qualify it with Water (p): And therefore since the Cup which our Saviour blessed was probably one of those which were prepared for that Feast (q), some have concluded that, at the time of the Institution, he made use of Wine in which Water had been mix'd. But of this they can produce no Certainty or Proof: For tho' it is allowed that the Jews often mingled their Wine, yet it does not appear that they always did so, or thought it necessary. For Dr. Lightfoot observes, that he that drinks pure Wine perform'd his Duty (r); and Buxtorf adds further, that it is indifferent whether it is mixed or not, and that they drink it sometimes one way, and sometimes the other (s): So that we must not affirm that our Saviour's Cup was certainly mix'd, before we are assured whether the Wine which he had pre-

Mixing Water with the Wine a Primitive Practice, but not essential to the Sacrament.

(o) Mr. Mede as above, pag. 375, 376.

(p) R. Ob. de Bartenora, & Maimonides in Mishnam, de Benedict. cap. 7. Sect. 5.

(q) Dr. Lightfoot's Temple-Service, Vol. I. pag. 966. and Bishop Hooper of Lent, Part 2. chap. 3.

(r) Lightfoot, ut supra, pag. 961. & Hor. Heb. in Mat. 26. 27. Vol. 2. pag. 260.

(s) De Primæ Cœnæ Ritibus & Forma, Sect. 20. as cited by Mr. Drake in his late Latin Sermon.



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par'd for his last Passover was so. Our Saviour indeed intimates, that what he had delivered to his Apostles, was the *Fruit of the Vine* (t); and Dr. Lightfoot observes, from the *Babylonish Talmud*, that this was a Term which the Jews us'd in their Blessing for Wine mix'd with Water, to distinguish it from pure Wine, which they called the *Fruit of the Tree* (u). But now not to insist upon the Absurdity of calling it the *Fruit of the Vine*, from its being mix'd with Water, which makes it less the Fruit of the Vine than it was in its Purity; it is plain that this Expression, wherever we meet with it in other Places of Scripture, is used to denote the pure Product of the Tree (x). From whence we may be assur'd, that in the time of our Saviour, no such Distinction as this had obtained: Nor indeed does the *Mishna* itself allow of it: For the Determination of the wise Men is, that Wine is to be called the *Fruit of the Vine*, as well before the Mixture as after it (y). And the Reason why they give it a particular Blessing, calling it the *Fruit of the Vine*, instead of the *Fruit of the Tree*, is not upon the account of its being mix'd with Water, but because the *Vine* is more excellent than any Tree besides (z). And if this Distinction fail, I don't know that there is so much as a Hint given in Scripture, from whence we may judge whether the Wine us'd by our Saviour was mix'd or not; which yet we might reasonably expect to have found, if our Lord had design'd the Mixture as essential. Tho' were it ever so clear, that the Cup was mix'd; yet if it does not also appear that it was mix'd with Design, our Saviour's Practice would no more oblige us to mix it now, than it would that we should consecrate unleaven'd Bread. For 'tis certain that our Saviour, at the time of Institution, us'd unleaven'd Bread (a): And yet since the Reason of his doing so, was, because there was no other at that time in the House; our Church thinks it sufficient, in her present Rubrick, to prescribe *such Bread as is usual to be eaten*. Consequently since he made use of Wine that was mix'd, only because he found it ready prepar'd, or at most because the Strength of the Wine us'd in that Country requir'd it; therefore our Church thinks it not necessary to mix it with us, because we ordinarily drink it pure. But I say this upon supposition that it could be clearly prov'd, that the

(t) Mat. 26. 29.

(u) Hor. Hebr. ut supra.

(x) Isa. 32. 12. Hab. 3. 17. Zech. 8. 12. secundum LXX. Mark 12. 2. Luke 20. 10.

(y) Tract. de Benedict. Cap. 7. Sect. 5.

Vid. &amp; R. Ob. de Bartenora, ac Maimon. in locum.

(z) Ibid. cap. 6. Vide &amp; Surenhus. &amp;

R. Ob. de Bart. in locum.

(a) Exod. 12. 15, 19. Mat. 26. 17.

Mark 14. 12. Luke 22. 7.



Cup which our Saviour us'd was mix'd; whereas I have shewn that there is no Intimation in Scripture about it. Nor do any of the first Fathers assert or mention it. Origen (who is the first that speaks either one way or the other) says, that our Saviour administer'd in Wine unmix'd (b), which he would not sure have done, had there been any certain Tradition, or so much as a general Opinion to the contrary. We don't indeed deny, but that, before his Time, the Mixture was the general Practice of the Church (c): But then it is no where said, that this was done in conformity to our Saviour's Institution: But since the same Wine perhaps, that was prepar'd for the Communion, serv'd also for the Love-Fests, (which, in the first Ages of the Church, were always held at the same (d) time) Water might be mix'd with it, for what we know, to prevent those Disorders which, even in the Apostles Time, were apt to arise from their drinking of it to Excess (e): or possibly it might be instituted as an Emblem of the indissoluble Union between Christ and his Church, as St. Cyprian explains it (f); or, Lastly, (as is asserted by some other of the Antients) to be more expressive and significant of that Blood and Water which flow'd from our Saviour's Side, when he was pierc'd upon the Cross (g). St. Cyprian indeed pleads strenuously for the Mixture, and urges it from the Practice and Example of our Lord (h): But then it is to be observ'd, that he is arguing against those who us'd Water alone (for fear the Heathens should discover them by the Smell of the Wine) and therefore might insist upon the Mixture as necessary, because otherwise the Wine was the Part that was wanting; which he plainly enough allows to be the only Essential in the Cup, when he asserts that Wine alone would be better than pure Water (i). (For if both of them were essential, neither of them could be said to be better than the other.) And for the same Reason it is, that some other Fathers and Councils enjoin the Mixture so strictly, viz. because the *Encratites* and others, who look'd upon Wine and Flesh to be forbidden, would administer the Cup, in the Sacrament of the Eucharist, with pure Water alone (k). Tho' 'tis true the *Armenians*,

(b) Hom. 12. in Hieremiam.

(c) Just. Mart. Apol. 1. cap. 85. pag. 125, 128. Irenæ. 1. 4. cap. 57. p. 357. & 1. 5. cap. 2. pag. 397. Clem. Alex. Pædag. 1. 2. cap. 2.

(d) 1 Cor. 11. Jude 12. Ignat. ad Smyrn. 5. 8. pag. 5. Clem. Alex. Pædag. 1. 2. cap. 1. Tertul. Apol. cap. 39. Const. App. 1. 2. cap. 28.

(e) 1 Cor. 11.

(f) Ad Cæcil. Ep. 63. p. 148, &c.

(g) Ambrose. de Sacr. 1. 5. cap. 1.

Gennad. de Eccles. Dogm. c. 75. Theophylact. in Johan. 19. 34. Martin. Bracar. Collect. Canon. cap. 55.

(h) Cypr. ut supra.

(i) Sacramentum rei illius admonere & instruere nos debet, ut in Sacrificiis Dominicis Vinum POTIUS offeramus. ibid.

(k) Epiphan. Hær. 46. Tom. 1. p. 392. Aug. de Hæres. cap. 64. Theodoret. de Fabulis Hæreticor. 1. 1. c. 20.

Tom. 4. pag. 208.



who administer'd in pure Wine alone, are equally condemn'd by the Council in Trullo (l), who produce the Authority of St. James's and St. Basil's Liturgies against them: To which may be added, the Liturgies under the Name of St. Mark and St. Chrysostom, and that which is contain'd in the eighth Book of the *Constitutions* (m). And indeed it must be confess'd, that the Mixture has, in all Ages, been the general Practice, and for that Reason was enjoin'd, as has been noted above, to be continu'd in our own Church by the first Reformers. And tho' in the next Review the Order for it was omitted, yet the Practice of it was continu'd in the King's Chappel-Royal, all the time that Bishop Andrews was Dean of it (n). How it came to be neglected in that Review, I have not yet been able to discover. I am apt to suspect that it was thrown out upon some Objection of Calvin or Bucer, who were no Friends to any Practice for its being Antient and Catholick, if it did not happen to suit with their Fancy or Humour. But, whatever may have been the Cause of laying it aside, since there is no Reason to believe it essential; and since every Church has liberty to determine for her self in things not essential; it must be an Argument sure of a very indiscreet and over-hasty Zeal to urge the Omission of it, as a Ground for Separation.

### Sect. II. Of the Prayer for the whole State of Christ's Church, &c.

Now properly  
used here.

THE Alms, and Devotions, and Oblations of the People being now presented to God, and plac'd before Him upon the Holy Table, it is a proper time to proceed to the Exercise of another Branch of our Charity; I mean that of *Intercession*. Our Alms perhaps are confin'd to a few indigent Neighbours; but our Prayers may extend to all Mankind, by recommending them all to the Mercys of God, who is able to supply and relieve them all. Nor can we at any time hope to interceed more effectually for the whole Church of God, than just when we are about to represent and shew forth to the Divine Majesty that meritorious Sacrifice, by virtue whereof our Great High Priest did once redeem us, and for ever continues to interceed for us in Heaven. For which Reason we find that the antient and

(l) Can. 32. Tom. 6. col. 1156, 1157.

(m) Cap. 12.

(n) See the *Primitive Rule of Reforma-*

tion, according to the first Liturgy of King Edward VI. pag. 20. printed in Quarto, 1688.



primitive Christians, whenever they celebrated these Holy Mysteries, us'd a Form of Intercession for the whole Catholick Church (o). But there is this Difference between our Practice and theirs, that whereas we use it immediately after placing the Elements upon the Table, it is in all the antient Liturgies, except in St. Mark's and the *Æthiopian*, defer'd till after the Consecration.

§. 2. IN the Primitive Church too their Prayers were more extensive, and took in the Dead as well as the Living: Not that they had any Notion of the Romish Purgatory, or so much as imagin'd that those whom they pray'd for were rack'd or tormented with any temporary Pain. There were some of the Antients, it is true, who believ'd (and it seems to have been the current Opinion from *Origen* downwards) that the Trial we shall undergo at the last Great Day will be a State of Purgation; which they imagin'd to consist of a probational Fire, thro' which all must pass (even the Prophets and Apostles, and the Virgin *Mary* herself not excepted) and which shall differently affect us, as we shall be differently prepar'd (p): And upon this perhaps some of them might found the Prayers they used for the departed Saints. Others again believ'd, that Christ should reign a thousand Years upon Earth, before the final Day of Judgment; and also suppos'd that the Saints should rise to enjoy and partake of this happy State, before the general Resurrection of the Dead: And therefore they pray'd for the Souls of the Deceas'd, that they might not only rest in Peace for the present, but also obtain part in the first Resurrection (q). However, they all agreed in this, that the Interval between Death and the End of the World, is a State of Expectation and imperfect Bliss, in which the Souls of the Righteous wait for the Completion and Perfection of their Happiness at the Consummation of all things: And therefore whilst they were praying for the

Prayers for  
the Dead an  
Antient and  
Catholick  
Practice.

(o) Chrys. Liturg. & Hom. 52. in Eu-  
stath. & Hom. 26. in Mat. & Hom. 37  
in Act. & de Sacerdot. l. 6. c. 4. Cyril.  
Catech. Mystag. §. n. 6. Const. Apost.  
l. 8. c. 12.

(p) Origen. in Exod. 15. Hom. 6. &  
in Psal. 36. Hom. 3. Lactant. Institut.  
l. 7. c. 21. p. 653. Basil. in Isa. 4. 4.  
Tom. 1. p. 932. Greg. Nyss. de Mor-  
tuis Orat. Tom. 3. p. 638. Greg. Naz.  
Orat. 39. Tom. 1. p. 636. Ambros.  
Enarrat. in Psal. 36. §. 26. Tom. 1. col.  
789, 790. & in Psal. 118. Sermon. 3. §. 14  
—17. Tom. 1. col. 997, 998. & Sermon.

20. col. 1225, 1226. Edit. Benedict. Pa-  
ris. 1686. Hieron. in Mal. 3. Tom. 3.  
col. 1825. & l. 1. adv. Pelag. Tom. 4.  
col. 502. Edit. Benedict. Paris. 1704.  
August. Respons. ad Quæst. 1. Dulcit.  
Tom. 6. col. 121, 126, 128. & Enchirid.  
de Fide, Spe, & Charitate, cap. 67, 68,  
69. in Tom. eod. col. 221, 222. & de  
Civ. Dei, l. 20. c. 25. Tom. 7. col. 609.  
Edit. Benedict. Paris. 1685. Consule  
etiam Estium in 1 Cor. 3. 13.

(q) Tertul. de Monogam. c. 10. Am-  
bros. de Obitu Valentin. ad finem, & in  
Psal. 1.



Catholick Church, they thought it not improper to add a Petition in behalf of that larger and better part of it which had gone before them, that they might altogether attain a blessed and glorious Resurrection, and be brought at last to a perfect Fruition of Happiness in Heaven (r). By this means they testify'd their Love and Respect to the Dead, declar'd their Belief in the Communion of Saints, and kept up in themselves a lively Sense of the Soul's Immortality. And with this Intent a Petition for the Deceas'd was continu'd by our Reformers, in this very Prayer of which we are now discoursing, in the first Common-Prayer Book of King Edward VI. But this with a larger Thanksgiving for the Examples of the Saints \*, than what we now use, was left out of the second Book, upon the Exceptions of Buter (s); and the words [*Militant here on Earth*] were added to the Exhortation, *Let us pray for the whole State of Christ's Church*, in order to limit the Prayer to the Living only. The Substance of the Thanksgiving indeed was added again afterwards, first to the Scotch Liturgy, and then to our own at the last Review; Tho' that in the Scotch Liturgy keeps closest to the words in the first Book of King Edward. And tho' the direct Petition for the Faithful departed is still discontinu'd, yet, were it not for the Restriction of the words, *Militant here on Earth*, they might be suppos'd to be imply'd in our present Form, when we beg of God, that *We WITH THEM* may be Partakers of his Heavenly Kingdom.

\* The whole Paragraph, as it stood then, ran thus: And here we do give unto thee most high Praise and hearty Thanks, for the wonderful Grace and Virtue declar'd in all thy Saints, from the beginning of the World, and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesus Christ our Lord and God, and in the Holy Patriarchs, Prophets, Apostles, and Martyrs, whose Examples (O Lord) and Stedfastness in thy Faith, and keeping thy Holy Commandments, grant us to follow. We commend unto thy Mercy, O Lord, all other thy Servants, which are departed hence from us with the Sign of Faith, and now do rest in the Sleep of Peace. Grant unto them, we beseech thee, thy Mercy and everlasting Peace, and that at the Day of the general Resurrection, we and all they, which be of the mystical Body of thy Son, may all together be set on his right Hand, and hear that his most joyful Voice, Come unto me, O ye that be blessed of my Father, and possess the Kingdom which is prepar'd for you from the beginning of the World. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

(r) Tertul. ut supra, & de Coron. Mil. c. 3, 4. & Exhortat. ad Castitat. c. 11. Cypr. Ep. 1. & 55. Euseb. in vit. Constant. l. 4 c. 71. Arnob. adv. Gent. sub fine, l. 4. Cyril. Catech. Mystag. 5. Ambros. ut supra. Epiphani. Hær. 75. Aerian. n. 7. Chrysost. de Sacer-

dot. lib. 6. cap. 4. & in Moral. Hom. 4. in Ep. ad Philip. & Hom. 41. in 1 Cor. Aug. de Curâ pro Mortuis gerendâ, c. 4. & Confess. l. 9. c. 13. & Conft. Apost. l. 8. c. 41, 42, 43. (s) Script. Anglican. pag. 467, 468.



**Sect. 12. Of the Exhortations on the Sunday or Holy-Day before the Communion.**

**G**REAT Mysteries ought to be usher'd in with the Solemnities of a great Preparation: God gave the Israelites three Days warning of his Design to publish the Law (c), and order'd their Festivals to be proclaim'd by the Sound of a Trumpet some time before (d). The Paschal Lamb (the Type of Christ in this Sacrament) was to be chosen and kept by them four Days, to put them in mind of preparing for the Celebration of the Passover (e). And Christians having more and higher Duties to do in order to this Holy Feast, ought not to have less Time or shorter Warning. Wherefore as good *Hezekiah* publish'd, by particular Expresses, his intended Passover long before (f); so hath our Church prudently order'd this timely Notice to be given, that none might pretend to stay away out of Ignorance of the Time, or Unfitness for the Duty, but that all might come, and with due Preparation.

§. 2. THE antient Church indeed had no such Exhortations: For their Daily, or at least Weekly, Communions made it known that there was then no solemn Assembly of Christians without it; and every one (not under Censure) was expected to communicate. But now when the Time is somewhat uncertain, and our long Omissions have made some of us ignorant, and others forgetful of this Duty; most of us unwilling, and all of us more or less indispos'd for it; it was thought both prudent and necessary to provide these large Warnings and Exhortations.

§. 3. AS to the Compositures themselves, they are so extraordinary suitable, that if every Communicant would duly weigh and consider them, they would be no small help towards a due Preparation. The first contains proper Exhortations and Instructions how to prepare our selves: The latter is more urgent, and applicable to those who generally turn their Backs upon those Holy Mysteries, and shews the Danger of those vain and frivolous Excuses which Men frequently make for their staying away. For which Reason it is

*Due Preparation necessary to the receiving the Sacrament.*

*Why there were no Exhortations in the Primitive Church.*

*The Usefulness of those Compositures.*

(c) Exod. 19. 15.  
(d) Lev. 25. 9. Numb. 10. 2.

(e) Exod. 12. 3, 6.  
(f) 2 Chron. 30.



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appointed by the Rubrick to be used instead of the former, whenever the Minister shall observe that the People are negligent to come.

*How this Rubrick is to be reconcil'd with that after the Nicene Creed,*

§. 4. HOW the Rubrick that orders these Exhortations to be read after the Sermon or Homily is ended, may be reconcil'd to the Rubrick that orders the Minister to give notice of the Communion before Sermon, I have already shew'd upon that Place.

THE Reason why it is not to be us'd till after Sermon, is, because at first it was only design'd to be us'd when the People were not exhorted in the Sermon or Homily it self to the worthy receiving of the Holy Sacrament (g).

### Sect. 13. Of the Exhortation at the Communion.

*The Design of it.*

THE former Exhortations are design'd to increase the Numbers of the Communicants, and this to rectify their Dispositions; that so they may be not only Many but Good. In the ancient Greek Church, besides all other preparatory Matters, when the Congregation were all plac'd in order to receive the Sacrament; the Priest, even then standing on the Steps to be seen of all, stretched out his Hand, and lifted up his Voice in the midst of that profound Silence, inviting the Worthy, and warning the Unworthy to forbear (h). Which if it were necessary in those blessed Days, how much more requisite is it in our looser Age; wherein Men have learnt to trample upon Church-Discipline, and to come out of fashion at Set-times, whether they be prepar'd or not? Every one hopes to pass in the Crowd; but knowing the Terror of the Lord, tho' the People have been exhorted before, and tho' they are now come with a purpose of communicating, and are even conveniently plac'd for the receiving of the Holy Sacrament, yet the Priest again exhorts them in the words of St. Paul, diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup, &c.

*The Communicants when and how to be conveniently plac'd.*

§. 2. The ordering that the Communicants shall be conveniently plac'd for the receiving of the Holy Sacrament, before the Minister reads the Exhortation, seems to have an eye to an old Custom still retain'd in some Country Churches, where the

(g) See the first Common-Prayer of King Edward.

(h) Chrysost. Hom. 17. in 9. ad Hebr. Tom. 4. p. 524, 525.



Communicants kneel down in Rows one behind another, and there continue till the Minister comes to them. In the first Common-Prayer of King Edward, it is thus order'd, just after the Offertory or Sentences; Then so many as shall be Partakers of the Holy Communion, shall tarry still in the Choir, the Men on the one side, and the Women on the other side: where it may be remark'd, that the separating the Men from the Women, and allotting to each Sex a distinct Place, was what was very strictly observ'd in the Primitive Church (i).

#### Sect. 14. Of the Invitation.

THE Feast being now ready, and the Guests prepar'd with due Instruction, the Priest (who is the Steward of those Mysteries) invites them to draw near; thereby putting them in mind, that they are now invited into Christ's more special Presence, to sit down with him at his own Table: (and therefore I think it would be more proper if all the Communicants were, at these words, to come from the more remote Parts of the Church as near to the Lord's Table as they could.) But then he adviseth them, in the words of the Primitive Liturgies (k), to draw near with Faith, without which all their bodily Approaches will avail them nothing; it being only by Faith that they can really draw near to Christ, and take this Holy Sacrament to their Comfort. But seeing they can't exercise their Faith, as they ought, until they have heartily confess'd and repented of their Sins, therefore he further calls upon them to make their humble Confession to Almighty God, meekly kneeling upon their Knees.

#### Sect. 15. Of the Confession.

BESIDES the private Confession of the Closet, and that made to the Priest in Cases of great Doubt, there was antiently a general Prayer for Forgiveness and Mercy in the publick Service of the Church, us'd by all the Communicants when they were come to the Altar (l). And since Christ's Sufferings are here commemorated, it is very reason-

(i) Const. Apost. 1. 2. c. 57.

(k) Μετὰ φόβου καὶ πίστεως προσέλθετε. Li-  
turg. S. Chrys. and S. Jacob.

(l) Chrys. Hom. 18. in 2 Cor. 8. Tom.  
3. p. 647. lin. 12. &c.



*Chap. VI.* nable we should confess our Sins which were the Causes of them! And since we hope to have our Pardon seal'd, we ought first with Shame and Sorrow to own our Transgressions, for his Honour who so freely forgives them: Which the Congregation here does in words so apposite and pathetic, that, if their Repentance be answerable to the Form, it is impossible it should ever be more hearty and sincere.

*By whom to be said.*

§ 2. IN the old Common-Prayer it was allow'd to be said by one of the People in the name of the whole Congregation: But at the last Review, upon the Exception of the Presbyterians, it was order'd to be said by one of the Ministers, all the People kneeling humbly upon their Knees, and saying it with him.

### Sect. 16. Of the Absolution.

*The Necessity of it before the Sacrament.*

WHEN the Discipline of the antient Church was in force, no notorious Offender could escape the Censures that his Sin deserv'd, nor was he admitted to the Sacrament without a publick and solemn Absolution upon his Repentance. But this Godly Discipline being (now every where laid aside to the great Detriment of the Church) it is so much the more necessary to supply it by a general Confession and Absolution: Of which see more upon the Morning and Evening Service.

*Why us'd in this Place.*

§. 2. AS to this particular Form, it shall suffice to note, that it is in imitation of that antient Form of Blessing recorded Numb. 6. 24, &c. And since it is certain that there is such a Power vested in the Ministers of the Gospel, as to support the Spirit of a dejected Penitent, by assuring him of a Pardon in the Name of God; there can be no fitter Opportunity to exercise it than now, viz. when so many humbled Sinners are kneeling before Him, and begging Forgiveness at His Hands: which therefore thus coming accordingly from a Person commissioned by Christ for this end, ought to be received with Faith and Gratitude, since it is the only way to quiet Peoples Consciences, now Revelations are ceas'd.

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Sect. 17. *Of the Sentences of Scripture.*

**I**T is so necessary for every one that would receive Comfort and Benefit by this Blessed Sacrament, to have a lively Faith, and a Mind freed from unreasonable Fears; that the Church, lest any should doubt of the Validity of the foregoing Absolution, hath subjoin'd these Sentences; which are the very Promises on which it is grounded, and so overflowing with sweet and powerful Comforts, that if duly consider'd, they will satisfy the most fearful Souls, heal the most broken Hearts, and utterly banish all Clouds of Sorrow and Despair.

**Sect. 18. Of the Lauds and Anthem.**

AFTER we have exercis'd our Charity, Repentance, and Faith, the next Part of the Office is *Thanksgiving*, which (is so considerable a part of our present Duty, that it hath given Name to the whole, and caus'd it to be call'd the *Eucharist* or *Sacrifice of Praise*. And here we begin with the *Lauds* and *Antiphon*, which, together with most of the remaining Part of the Office, are purely Primitive, near as old as Christianity it self, being to be found almost verbatim amongst the ancient Writers (4). Having therefore exercis'd our Faith upon the foregoing Sentences, and so got above this World, we are now ready to go into the other, and to join with the glorify'd Saints and Angels, in praising and adoring that God who hath done so great things for us. In order to this, the Minister calls upon us to *Lift up our Hearts*, viz. by a most quick and lively Faith in the most High God, the Supreme Governor of the whole World: which being ready to do, we immediately answer, *We lift them up unto the Lord*, and so casting off all Thoughts of the World, turn our Minds to God alone.

**Pr. Lift up  
your Hearts:**

*Ans.* Wedge them up, &c.

*Pr.* Let us give  
Thanks, &c.

§. 2. **AND** our Hearts being now all Elevated together, and in a right Posture to celebrate the Praises of God, the Minister invites us all to join with him in doing it, saying,

1. Conf. Apost. d. 8, 12. Liturg. S. Jacob, S. Chrysost. S. Basil. — Cyril, Ca-  
tech. Mystag. 5.

**D d d d**

*Let*



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Answ. It is meet and right, &amp;c.

Pr. It is very meet, &amp;c.

Let us give Thanks unto our Lord God: which the People having consented to and approv'd of, by saying, *It is meet and right so to do*; he turns himself to the Lord's Table, and acknowledgeth to the Divine Majesty there specially present, that, *It is very meet, right, and our bounden Duty, that we should at all Times, and in all Places give Thanks, &c.*

## Sect. 19. Of the Trisagium.

Therefore with Angels and Arch-Angels.

**T**HE Minister now looking upon himself and the rest of the Communicants as Members of the Church-Triumphant; and all of us apprehending our selves, by Faith, as in the midst of that Blessed Society; we join with them in singing forth the Praises of the most High God, Father, Son, and Holy Ghost, saying, *Therefore with Angels, and Arch-Angels, and with all the Company of Heaven, &c.*

Angelsthought to be present at the Performance of Divine Mysteries.

§. 2. **T**HAT the Angels were present at the Performance of Divine Mysteries, hath been the Opinion of both Heathens and Christians (b); and that they are specially present at the Lord's Supper is generally receiv'd (c). For since Jesus by his Death hath united Heaven and Earth, it is fit that, in this Commemoration of his Passion, we should begin to unite our Voices with the Heavenly Choir, with whom we hope to praise him to all Eternity. For which end the Christians of the very first Ages took this Hymn into their Office for the Sacrament (d), being of Divine Original (e), and from the word [*Holy*] thrice repeated in it, call'd by the Greeks [*Τρισάγιον*] the *Trisagium*, or *Thrice-Holy*.

## Sect. 20. Of the proper Prefaces.

Why to be repeated Eight Days together.

**O**N the greater Festivals there are proper Prefaces appointed, which are also to be repeated, in case there be a Communion, for seven Days after the Festivals themselves; (excepting that for *Whitsunday*, which is to be repeated only six Days after, because *Trinity-Sunday*, which is the seventh, hath a Preface peculiar to it self) to the end

(b) *Δαίμονες Ἐρισσόντες Δόξαν ἱερῶν, καὶ μυστηρίων Ὁρθοδοξίας, esse dicit Plutarch. lib. de Orac. Angelo Orationis adhuc adstante. Tertul. de Orat. c. 12. p. 134. B.*

(c) Chryst. in Ephes. 1. Hom. 3. Tom. 3. p. 778. lin. 30, 31.

(d) Vid. ut in not. (a) in pag. præced.

(e) Isa. 6. 3.

that



that the Mercies may be the better remembered by often Repetition, and also that all the People (who in most Places cannot communicate all in one Day) may have other Opportunities, within those eight Days, to join in praising God for such great Blessings.

§. 2. THE Reason of the Church's lengthening out these high Feasts for several Days, is plain: The Subject-Matter of them is of so high a Nature, and so nearly concerns our Salvation, that one Day would be too little to meditate upon them, and praise God for them as we ought. A Bodily Deliverance may justly require One Day of Thanksgiving and Joy: But the Deliverance of the Soul, by the Blessings commemorated on those Times, deserves a much longer time of Praise and Acknowledgment. Since therefore it would be injurious to Christians to have their Joy and Thankfulness for such Mercies confin'd to One Day; the Church, upon the Times when these unspeakable Blessings were wrought for us, invites us, by her most seasonable Commands and Counsels, to fill our Hearts with Joy and Thankfulness, and let them overflow Eight Days together.

§. 3. THE Reason of their being fix'd to Eight Days, is taken from the Practice of the Jews, who by God's Appointment observ'd their greater Festivals, some of them for seven; and one, viz. the Feast of Tabernacles, for eight Days, Lev. 23. 36. And therefore the Primitive Church, thinking that the Observation of Christian Festivals (of which the Jewish Feasts were only Types and Shadows) ought not to come short of them, lengthen'd out their higher Feasts to Eight Days.

THO' others give a quite different and mystical Reason, viz. that as the Octave or Eighth Day signifies Eternity (our whole Lives being but the Repetition or Revolution of seven Days;) so the Church, by commanding us to observe these great Feasts for eight Days (upon the last of which especially, great part of the Solemnity is repeated which was us'd upon the first;) seems to hint to us, that if we continue the seven Days of this mortal Life in a due and constant Service and Worship of God; we shall, upon the Eighth Day of Eternity, return to the first happy State we were created in.

§. 4. BUT whatever the Rise of this Custom was, we are assur'd that the whole Eight Days were very solemnly observ'd; on which they had always some proper Preface relating

See 29.

Christian Festivals why lengthen'd out for several Days.

Why fix'd to Eight Days.

The Design of the Prefaces.



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relating to the peculiar Mercy of the Feast they celebrated, to the end that all, who receiv'd at any of these Times, should besides the general Prayers offer'd for all God's Mercies, make a special Memorial proper to the Festival.

The Subjects of

§. 5. IN the Roman Church they had Ten of them, but our Reformers have only retain'd Five of the most ancient; all which (except that for Trinity-Sunday, retain'd by reason of the great Mystery it celebrates) are concerning the principal Acts of our Redemption, viz. the Nativity, Resurrection, and Ascension of our Saviour, and of his sending the Holy Ghost to comfort us.

Therefore with  
Angels and  
Arch-Angels

### Sect. 21. Of the Address.

The Propriety  
of it in this  
Place.

THE nearer we approach to these Holy Mysteries, the greater Reverence we ought to express. For since it is out of God's mere Grace and Goodness, that we have the Honour to approach his Table; it is at least our Duty to acknowledge it to be a free and undeserv'd Favour, agreeing rather to the Mercy of the Giver, than to the Deserts of the Receivers. And therefore lest our Exultations should savour of too much Confidence, we now allay them with this Act of Humility, which the Priest offers up in the name of all them that receive the Communion; therein excusing his own and the Peoples Unworthiness, in words taken from the most ancient Liturgies.

The Order of  
the Commu-  
nion-Office in  
the Scotch Li-  
turgy.

§. 2. IN the Scotch Common-Prayer this Address is order'd to be said just before the Minister receives, and in the same place it stands in the first Liturgy of King Edward. Tho' the whole Communion-Office in King Edward's first Book is so very different, as to the Order of it from what it is now, that there can be no shewing how it stood then; except one was to give a Detail of it at length. I think our own is in a much better Method, tho' I can't help preferring the Order that is observ'd in the Scotch Liturgy. Where, after the Prayer of Consecration, follows immediately a Prayer of Oblation, (which is the same with the first Prayer that follows the Lord's Prayer in our Post-Communion, beginning, O Lord and Heavenly Father, &c. but introduc'd with a proper Introduction, which shall be given by and by.) After this Prayer of Oblation, follows the Lord's Prayer; then comes this Address; and then the Priest receives and administers.

to be said by  
the Priest

giving

†

†

After



After, all have communicated, is said the Prayer Almighty and Everlasting God, &c. and so on as in our Book of the former is still implied, and consequently by these the

## SECT. 22. Of the Prayer of Consecration.

**T**HE ancient Greeks and Romans would not taste of their ordinary Meat and Drink till they had hallowed it by giving the first Parts of it to their Gods (a). The Jews would not eat of their Sacrifice till Samuel gave no blessing (b). And the Primitive Christians always began their common Meals with a solemn Prayer for a Blessing (c). A Custom so universal, that it is certainly a Part of Natural Religion. How much more then ought we to expect the Prayers of the Priest over this mysterious Food of our Souls before we eat of it, especially since our Saviour himself did not deliver this Bread and Wine until he had consecrated them, by blessing them, and giving Thanks (d). So that this Prayer is the most ancient and essential Part of the whole Communion Office, and there are some who believe that the Apostles themselves, after a suitable Introduction, used the latter part of it, from those words [Who in the same Night &c.] and it is certain that no Liturgy in the World hath altered that Particular.

**S. 2. B. 1. T.** besides this, there was always inserted in the Primitive Rites a particular Petition for the Descent of the Holy Ghost upon the Sacramental Elements, which was also continued in the first Liturgy of King Edward VI. in very express and open Terms. *Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and Word vouchsafe to bless and sanctify these thy Gifts and Creatures of Bread and Wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ, who in the same Night, &c.* This, upon the Scruples of Bacer, (whom I am sorry I have so often occasion to name) was left out at the Review in the 5th of King Edward; and the following Sentence, which he was pleas'd to allow of, inserted in its stead, viz. *Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of his Death and*

Antiquity of the Eucharist

A Prayer of Consecration

A Prayer for the Descent of the Holy Ghost always us'd by the Primitive Church.

(a). Alex. ab Alex. Gen. Diet. l. 3. c. 21.  
(b). 1 Sam. 9. 13.  
(c). Tert. Apol. c. 39. p. 32. B.

(d). Mar. 26. 26. 1 Cor. 11. 24.  
(e). Aicuin. de Divin. Offic. c. 29.



**Chap. VI.** *Passion* may be Partakers of his most blessed Body and Blood, who in the same Night, &c. In these Words, it is true, the Sense of the former is still imply'd, and consequently by these the Elements are now consecrated and changed into the Body and Blood of our Saviour Christ.

*The Subject to which they attributed the Consecration of the Elements.*

*The Property of it in this Place.*

*A Prayer for the Defect of the Holy Ghost always with the Primitive Church.*

IN the Rubrick indeed, after the Form of Administration, the Church seems to suppose that the Consecration is made by the Words of Institution. For there it says, that if the consecrated Bread and Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed, beginning at [Our Saviour Christ in the same Night, &c.] for the Blessing of the Bread, and at [likewise after Supper, &c.] for the Blessing of the Cup. This Rubrick was added in the last Review, but to what end, unless to save the Minister some time, does not appear. But what is very remarkable is, that it was taken from the Scotch Liturgy, which expressly calls the words of Institution the words of Consecration; tho' the Compilers of it had restor'd the Sentence that had been thrown out of King Edward's second Common-Prayer, imagining, one would think, that the Elements were not consecrated without them. For tho' all Churches in the World have, thro' all Ages, us'd the words of Institution at the time of Consecration, yea none, I believe, except the Church of Rome, ever before attributed the Consecration to the bare pronouncing of those Words only. But the Change of the Elements into the Body and Blood of Christ was always attributed, by the most ancient Fathers, to the Prayer of the Church (f). Those who added this Rubrick seem to be of a different Opinion; but yet I humbly presume that if the Minister should, at the Consecration of fresh Elements after the others are spent, repeat again the whole Form of Consecration, or at least from those words, *Hear us, O merciful Father, &c.* he would answer the end of the Rubrick, which seems only to require that the latter Part of the Form from those Words [Who in the same Night, &c.] be always us'd at such Consecration.

AND this is certainly a very essential Part of the Consecration: For during the Repetition of these words, the Priest

(f) Τὴν δὲ Ἐκκλησίαν—ἐνχαριστοῦσαν τὸ φῶς. Iust. Mart. Apol. i. c. 86. p. 129. Πρεσβυτέρους ἀγίους ἐδικαίωσεν ὁμοῦ λαοῦς διὰ τὴν ἑνότητα. Orig. contra Cels. lib. 8. See also Constit. Apost. 1. 8. c. 12. Cyril.

Hieros. Catech. Mystag. 3. p. 289. Op. tat. adv. Parmen. lib. 6. Basil. de Spir. Sanct. c. 27. Chrysost. Homil. in Commeterii Appellationem. August. de Trinitat. 1. 3. c. 4.



performs to God the Representative Sacrifice of the Death and Passion of his Son. By taking the Bread into his Hands, and breaking it, he makes a Memorial to him of our Saviour's Body broken upon the Cross; and by exhibiting the Wine, he reminds him of his Blood there shed for the Sins of the World; and by laying his Hands upon each of them at the same time that he repeats those words [Take, eat, This is my Body, &c. and Drink ye all of this, &c.] he signifies and acknowledges that this Commemoration of Christ's Sacrifice so made to God, is a Means instituted by Christ himself to convey to the Communicants the Benefits of his Death and Passion, viz. the Pardon of our Sins, and God's Grace and Favour for the time to come.

§ 3. UPON the Exceptions of Bucer, these manual Representations shar'd the same Fate with the above-mention'd Petition for the Descent of the Holy Ghost, being left out of King Edward's second Common-Prayer Book, and not restor'd again till after the Restoration. Except in the Scotch Common-Prayer, where the same Order is renew'd, in which also is inserted the Prayer of Oblation, which by the first Liturgy of King Edward is order'd to be said immediately after the Prayer of Consecration (g). Great Part of this Prayer indeed we have still in our Liturgy, tho' thrown I think into an improper Place, being enjoin'd to be said, by our present Rubrick, in that part of the Office which is to be us'd after the People have communicated. Whereas it was always the Practice of the Primitive Christians to use it as soon as the Elements were consecrated. For the Holy Eucharist was, from the very first Institution, esteem'd and receiv'd as a proper Sacrifice, and solemnly offer'd to God upon the Altar before it was receiv'd and partaken of by the Communicants (h). In conformity whereunto, it was Bishop Overall's Practice to use the first Prayer in the Post-

A Prayer of Oblation proper to be added after the Prayer of Consecration.

(g) Wherefore, O Lord and Heavenly Father, according to the Institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble Servants do celebrate and make here before thy Divine Majesty, with these thy Holy Gifts, the Memorial which thy Son hath willed us to make, having in remembrance his blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto thee most hearty Thanks for the innumerable Benefits procur'd unto us by the same: Entirely desiring thy Fatherly Goodness, &c. as the first Prayer goes on in our Post-Communion; only towards the end, after the words, Our bounden Duty and Service, it follows thus: And command these our Prayers and Supplications by the Ministry of thy Holy Angels, to be brought up into thy Holy Tabernacle, before the Sight of thy Divine Majesty, not weighing our Merits, &c.

(h) The Reader may see this Subject exhaust'd, to the utmost Satisfaction, by the Learned and Reverend Mr. Johnson, in his Treatise on the Unbloody Sacrifice and Altar.

Communion.



## Chap. VI

A various  
Reading in  
this Prayer.

To show they  
are not the  
Consecration  
of the E.  
S.

To show A  
Prayer of  
the Minister  
is not the  
Prayer  
and in the  
Post-Communion-Office.

Consecration Office between the Consecration and the Administration (i) even when it was otherwise ordered by the publick Liturgy or Memorial Book. In the beginning of this Prayer, instead of those words [one Oblation of himself once offered] which were now printed in most Common-Prayer Books, I have seen some that read [own Oblation of himself once offered] and so, among others, does Dr. Nichol, in his Edition of it, which he says he corrected from a sealed Book. However the words, as they are, are not a Tautology (as some object) but very copious and elegant, and alluding to that Portion of Scripture in Heb. 10. where the One Oblation of Christ is oppos'd to the many Kinds of Sacrifices under the Law, and the Once offered to the Repetition of those Sacrifices. Dr. NICHOLS, in his Note upon this Prayer, has deliver'd his Opinion, that it ought to be said by the Minister upon his Knees, and the Reason he gives for it is because it is a Prayer. But that Reason I would hold for Kneeling at several other Prayers both in this and in other Offices, which yet the Rubrick directs shall be said Standing. As to this Prayer indeed, the Rubrick does not mention any Posture that the Minister shall be in at the saying it. For as to those words, *Standing before the Table*, I am of Opinion, that they only relate to the Posture of the Minister, whilst he is ordering the Elements: Tho' in the old Common-Prayer Book, it is very plain, that they refer'd to the Posture in which the Minister was to say the Prayer; the Rubrick then being no more than this, *Then the Minister, standing up, shall say as followeth.* But as the Rubrick is now enlarg'd, the Construction shews that the word *Standing* must refer to another thing. However since the Rubrick, before the Additions to it, was so very express for the Minister's standing at the Consecration; I think it is very probable, that if they who made those Additions had intended any Alteration of the Posture, they would certainly have express'd it. For Ministers that had been always us'd to stand when they consecrated, could never imagine that the new Rubrick directed them to kneel, when there was not one word of kneeling, but an express Direction for standing, at the ordering of the Elements, without any following Prescription

(i) See Dr. Nichols's Additional Notes, pag. 49. col. 24.



for kneeling at this Prayer, even in this new Rubrick. And I take it for granted, that whenever the Church does not direct the Minister to kneel, it supposes him to stand: Tho' Dr. Nichols will not allow of this, because, he says, there is not one Rubrick which obliges the Minister to kneel in all the Post-Communion Service; and yet he does not know any one that has contended for the Posture of standing in the Performance of that part of the Service. What the Doctor has known I cannot tell, but I can affirm the direct contrary, that I never knew one that contended for the Posture of kneeling in the performance of that Part of the Service. But if any have done so, I am apt to think that they act contrary to the Intention of the Church: For that she supposes the Minister to stand during that part of the Service, I think is plain from her not ordering him to stand up whilst he gives the Blessing, which she certainly would have done, if she had suppos'd him to have been kneeling before. Besides, the whole Post-Communion Service is an Act of Thanksgiving, and therefore very proper to be said by the Minister standing, that so the lifting up of his Body may express the Elevation of his Soul. And indeed in most part of the whole Communion-Office the Priest is directed to Stand: In the beginning of the Office, he is order'd to say the Lord's Prayer, with the Collect following, standing; and so he is to continue whilst he repeats the Commandments: Then follows one of the two Collects for the King, the Priest standing as before. Whilst he says the Prayer for the whole State of Christ's Church, there is no Posture mention'd; but since both the Sentences before it, and the Exhortation (at the time of Communion) after it, are without doubt to be said standing, and yet no mention made that there shall be any Change of Posture during all that time; it seems very evident that the Church design'd that Prayer to be said standing. At the General Confession indeed it is very fit that the Minister should kneel, and therefore he is there directed to do so. And tho' any one knows in Reason that he should stand at the Absolution, yet that too is particularly mention'd in the Rubrick. From thence again to the Address, before the Prayer of Consecration, that being all an Act of Praise, he is to stand; but there again he is directed to kneel: But then at the end of it he is order'd to stand up, and after the ordering of the Bread and Wine, to say the Prayer of Consecration, without any Direction to kneel. Nor indeed would



that be a proper Posture for him whilst he is performing an Act of Authority, as the consecrating the Elements must be allow'd to be. Nor is he from hence to the end of the Office to kneel any more, except just during the time of his own receiving. So that thro' the whole Office he is order'd to kneel but three times, viz. at the General Confession, the Prayer of Address, and at his receiving the Elements: which being three Places where there least wants a Rubrick to direct him to kneel (since, if there was no such Rubrick, a Minister would of his own accord kneel down at those times) and yet there being an express Direction at each of those Places for him to kneel; it is very evident, that where the Rubrick gives no such Direction, the Minister is always to Stand.

Whether the  
Priest be to say  
this Prayer  
standing be-  
fore the Altar.

§. 6. IF it be ask'd, whether the Priest is to say this Prayer standing before the Table, or at the North-end of it; I answer, at the North-end of it: For according to the Rules of Grammar, the Participle standing must refer to the Verb order'd, and not to the Verb say. So that whilst the Priest is ordering the Bread and Wine, he is to stand before the Table: But when he says the Prayer, he is to stand so as that he may with the more Readiness and Decency break the Bread before the People, which must be on the North-side. For if he stood before the Table, his Body would hinder the People from seeing: So that he must not stand there, and consequently he must stand on the North-side; there being, in our present Rubrick, no other Place mention'd for performing any part of this Office. In the Romish Church indeed they always stand before the Altar during the time of Consecration, in order to prevent the People from being Eye-witnesses of their Operation in working their pretended Miracle: And in the Greek Church they shut the Chancel-Door, or at least draw a Veil or Curtain before it (I suppose) upon the same account (k). For were the People to look on and see what is done at such time, they would be apt to have less Esteem of it: And therefore they think it the best way to skreen it from their Eyes by the Intervention of the Priest's Body. But our Church enjoins the direct contrary, and that for a direct contrary Reason.

(k) Smith's Account of the Greek Church, p. 135.



Sect. 23. Of the Form of Administration.

**T**HE Holy Symbols being thus consecrated, the Communicants must not rudely take every one his own part; because God, who is the Master of the Feast, hath provided Stewards to divide to every one their Portion. Some Persons indeed have disliked the Minister's delivering the Holy Elements to each Communicant; pretending that it is contrary to the Practice of our Saviour, who bid the Apostles take the Cup and divide it among themselves, Luke 22. 17. But one would think that any one that reads the Context would perceive, that this Passage does not relate to the Eucharist, but to the Paschal Supper; since it appears so evidently from the 19th and 20th Verses of the same Chapter, that the Sacrament of the Lord's Supper was not instituted till after that Cup was drank. But as to the Manner of his delivering the Sacrament, the Scriptures are wholly silent; and consequently we have no other means to judge what it was, but by the Practice of the first Christians, who doubtless, as far as was convenient and requisite, imitated our Saviour in this as well as they did in other things: and therefore since it was the general Practice among them for the Minister to deliver the Elements to each Communicant, we have as much Authority and Reason as can be desired to continue that Practice still.

*The Holy Elements to be delivered by the Minister to each Communicant;*

§. 2. THE Minister therefore is first to receive the Communion in both Kinds himself; then to proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (i. e. in both kinds) if any be present, (that they may help the chief Minister, as the old Common Prayer has it, or him that celebrateth, as it is in the Scotch Liturgy) and after that to the People also in Order. And this is consonant to the Practice of the Primitive Church, in which it was always the Custom for the Clergy to communicate within the Rails of the Altar, and before the Sacrament was delivered to the People (1).

*First to the Clergy,*

*And then to the People,*

§. 3. THE Rubrick further directs, that the Communion must be delivered both to the Clergy and Laity into their Hands; which was the most primitive and antient way

*Into their Hands.*

(1) Const. Apost. l. 8. c. 13. Concil. Laod. Can. 19. Concil. Tolet. IV. Can. 17.



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of receiving (m). In St. Cyril's time they receiv'd it into the hollow of their Right Hand, holding their Left Hand under their Right in the Form of a Cross (n); And in some few Ages afterwards, some indiscreet Persons, pretending greater Reverence to the Elements, as if they were defil'd with their Hands, put themselves to the Charges of providing little Saucers or Plates of Gold to receive the Bread, until they were forbidden by the sixth General Council (o). Another Abuse the Church of Rome brought in, where the Priest puts it into the Peoples Mouths, lest a Crumb should fall aside; which Custom was also retain'd in the first Book of King Edward VI. tho' a different Reason was there alledg'd, viz. because when it was given into their Hands, they many times convey'd the same secretly away, kept it with them, and diversly abus'd it to Superstition and Wickedness (p). But however Bucer censuring it, as favouring too much of an unlawful Honour done to the Elements (q), it was discontinu'd at the next Review, when the old primitive way of delivering it into the People's Hands was order'd in the room of it.

To be receiv'd kneeling.

The Apostles probably receiv'd in a Posture of Adoration.

§. 4. THE Communicants are enjoin'd, whilst they receive this blessed Sacrament, to be *all meekly kneeling*. What Posture the Apostles receiv'd it in, is uncertain; but we may probably conjecture that they receiv'd it in a Posture of Adoration. For it is plain that our Saviour bless'd and gave Thanks both for the Bread and Wine; and Prayers and Thanksgivings, we all know, were always offer'd up to God in a Posture of Adoration: And therefore we may very safely conclude that our blessed Saviour, who was always remarkable for outward Reverence in Devotion, gave Thanks for the Bread and Wine in an adoring Posture.

NOW 'tis very well known that it was a Rule with the Jews to eat of the Passover to Satiety: And therefore, since they had already satisfy'd Hunger, they cannot be suppos'd to have eaten or drank so much of the Holy Eucharist as that they needed Repose while they did it: And since, as we have already hinted, they rose from their Seats to bless the Bread, it cannot be imagin'd that, without any Reason, they would resolve to sit down again during the moment of

(m) Euseb. Hist. Eccl. l. 6. c. 43. pag. 245. B. Chrys. in Ephes. i. Hom. 3. Tom. 3. p. 778. lin 16.

(n) Cyril. Catech. Mystag. 5. §. 18. p. 300.

(o) Can. 101. Tom. 6. col. 1186. A.

(p) See the last Rubrick at the end of the Communion-Office in King Edward's first Book.

(q) Script. Anglican. p. 462.

eating



eating it; and then, tho' they rose immediately a second time at the Blessing, which was perform'd before the Delivery of the Cup, that they immediately sat down again to taste of the Wine, as if they could neither eat or drink the smallest Quantity without sitting.

THIS indeed does not amount to a Demonstration, but is yet a very probable Conjecture; and shews how groundlessly they argue, who, from the Apostles eating the Passover sitting or leaning upon the left Side (which was the Table-Gesture among those Nations) conclude, that they eat the Eucharist in the same Posture, because it was celebrated at the same time.

BUT besides, we may observe that the Passover it self was, at the first Institution of it, commanded to be eaten standing and in haste (r), to express the haste they were in to be deliver'd out of their Slavery and Bondage: But afterwards when they were settled in the Land of Promise, they eat it in a quite contrary Posture, viz. sitting or lying down to it, as to a Feast, to signify they were then at rest and in possession of the Land. And with this Custom (tho' we do not find any where that it was ever commanded, or so much as warranted by God) did our blessed Saviour comply, and therefore doubtless thought that the Alteration of the Circumstances was a justifiable Reason for changing the Ceremonies. But was it ever so certain that a Table-Gesture was us'd at the Institution of the Eucharist; yet it is very reasonable, since the Circumstances of our Blessed Saviour is now different from what they were at the Institution, that our outward Demeanour should also vary. The Posture which might then be suitable in the Apostles, is not now suitable in us: While he was corporally present with them, and they convers'd with him as Man, without any awful Dread upon them which was due to him as the Lord of Heaven and Earth, no wonder if they did use a Table-Posture: But then their Familiarity ought to be no Precedent for us, who worship him in his Glory, and converse with him in the Sacrament, as he is spiritually present; and who therefore should be very irreverent to approach him in any other Posture than that of Adoration.

AS to the punctual Time when the Posture of kneeling first began, it is hard to determine; but we are assur'd that

Sec. 23.

The Example of the Apostles does not bind us.

When kneeling first began.

(r) Exod. 12. 11.



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it hath obtain'd in the Western Church above 1200 Years; and tho' antiently they stood in the East (y), yet it was with Fear and Trembling, with Silence and down-cast Eyes, bowing themselves in the Posture of Worship and Adoration (z).

How universal  
a Practice.

BUT it is now the Custom of the Greek, Roman, Lutheran, and most Churches in the World to receive kneeling: Nor do any scruple it, but they who study Pretences to palliate the most unjustifiable Separation, or design'd Neglect of this most sacred Ordinance.

The Pope re-  
ceives the Sa-  
crament sit-  
ting.

AND it is worth observing, that they who at other times cry out so much against the Church of England for retaining several Ceremonies, which (tho' indifferent in themselves) they say, become unlawful by being abus'd by Superstition and Popery; can, in this more solemn and material Ceremony, agree even with the Pope himself (who always receives this Sacrament sitting) rather than not differ from the best and purest Church in the World.

Sitting by  
whom intro-  
duc'd.

NOR may I pass by unobserv'd that the Posture of Sitting was first brought into the Church by the Arians; who, stubbornly denying the Divinity of our Saviour, thought it no Robbery to be equal with him, and to sit down with him at his Table: for which Reason it was justly banish'd the Reform'd Church in Poland, by a general Synod, A.D. 1583.—And 'tis the Pope's Opinion of his being St. Peter's Successor, and Christ's Vicegerent, which prompts him to use such Familiarity with his Lord.

The Form of  
Words.

§. 5. AS For the Words of Administration; the first part of them, viz. *The Body, or The Blood of our Lord Jesus Christ*, was the only Form us'd in St. Ambrose's time at the Delivery of the Bread and Wine (u), to which the Receivers answer'd, *Amen*; both to express their Desire that it might be Christ's Body and Blood unto them, and their firm Belief that it was so. The next words, *Preserve thy Body and Soul unto everlasting Life*, were added by St. Gregory (x). The following part, *Take eat, or Drink this, &c.* is a full Paraphrase of Christ's own words at the Institution of it, and the whole Form together is as suitable to the Occasion as can be contriv'd. But see more [pag. 25.]

(y) Euseb. Hist. Eccl. l. 7. c. 9. pag. 255. B.

(z) Cyril. Catech. Mystag. §. 9. 19. p. 301.

(u) Ambr. de Sacr. l. 4. c. 5. Tom. 4. col. 368. G.

(x) Vid. Durant. de Rit. Eccles. Cathol. l. 2. c. 55. num. 16. p. 287.



§ 6. AND here we must observe that our Church does not (with the Roman Church) rob the People of half the Sacrament, but administers to the Laity as well as the Clergy under both Kinds. The Romanists indeed pretend that Christ administer'd under both Kinds only to the Apostles, whom he had made Priests just before, and gave no Command that it should be so receiv'd by the Laity. But we would ask whether the Apostles were not all that were then present? If they were, in what Capacity did they receive it? How did they receive the Bread before the *Hoc Facite* (*Do this?*) As Priests, or as Laymen? It is ridiculous to suppose those Words chang'd their Capacity; tho' if we should allow they did, yet it would only relate to consecrating, and not to receiving: But if Christ only gave it to the Apostles as Priests, it must necessarily follow, that the People are not at all concern'd in one Kind or other; but that each Kind was intended only for Priests: For if the People are concern'd, how came they to be so? Where is there any Command but what refers to the first Institution? So that it had been much more plausible, according to this Answer, to exclude the People wholly, than to admit them to one Kind, and to debar them of the other.

Sec. 23.  
Communion is  
One Kind ex-  
amin'd.

NOT so, say they, because Christ himself administer'd the Sacrament to some of his Disciples under one Kind only; Luke 24. 30. But in answer to this we reply, 1st, That they cannot prove that Christ did then administer the Sacrament; or, 2dly, if he did, that the Cup was not imply'd; since *Breaking of Bread*, when taken for an ordinary Meal in Scripture, does not exclude drinking at it.

WHEN we appeal to the Practice of the Primitive Ages, they leave us; and the most impartial of them will allow that the Custom of communicating under one Kind only, as is now us'd in the Church of Rome, was unknown to the World for a thousand Years after Christ (y). In some Cases ('tis true) they dip't the Bread in the Wine, as in the case of baptiz'd Infants (to whom they administer'd the Eucharist in those Primitive Times) and of very weak, dying Persons, who could not otherwise have swallow'd the Bread; and also that by this means they might keep the Sacrament at home against all emergent Occasions: And this probably

(y) Secundum antiquam Ecclesie Con-  
suetudinem, omnes tam Corpori quam  
Sanguini communicabant: quod etiam

adhuc in quibusdam Ecclesiis servatur.  
Aquin. in Johan. 6.



Chap. VI. might in time make the way easier for introducing the Sacrament under the kind of Bread only.

### Sect. 24. Of the Lord's Prayer.

Of the concluding Devotions.

**I**T is Rudeness in Manners to depart from a Friend's House so soon as the Table is remov'd, and an Act of Irreligion to rise from our common Meals without Prayer and Thanksgiving: How much more absurd and indecent then would it be for us to depart abruptly from the Lord's Table? Our Saviour himself concluded his last Supper with a Hymn, Mat. 26. 30. (suppos'd to be the *Paschal Hallelujah*) in imitation of which all Churches have finish'd this Feast with solemn Forms of Prayer and Thanksgiving.

Of the Corporal or Pall.

§. 2. **BUT** before the Minister proceeds to this, he is directed by the Rubrick to cover what remains of the consecrated Elements with a fair Linen Cloth, which by the Writers of the Latin Church was sometimes call'd the *Corporal*, from its being spread over the Body or consecrated Bread (z), and sometimes the *Pall* (a), I suppose for the same Reason. The Institution of it is ascrib'd to *Eusebius* Bishop of Rome, who liv'd about the Year 300 (b). And that it was of common Use in the Church in the 5th Century, is evident from the Testimony of *Isidore Pelusiota*, who also observes that the Design of using it was to represent the Body of our Saviour being wrapt in fine Linen by Joseph of Arimathea (c).

The Lord's Prayer why us'd first after receiving.

§. 3. **THE** Lord's Prayer is plac'd first, and cannot indeed be any where us'd more properly: For having now receiv'd Christ in our Hearts, it is fit the first words we speak should be his; as if not only we, but Christ liv'd and spake in us. We know that to as many as receive Christ, he gives Power to become the Sons of God, John 1. 12. so that we may now all with one Heart, and one Voice, address our selves cheerfully to God, and very properly call him, *Our Father*, &c.

The Doxology why added.

§. 4. **THE** Doxology is here annex'd, because all these Devotions are design'd for an Act of Praise, for the Benefits receiv'd in the Holy Sacrament.

(z) Alcuin. de Offic. Divin.

(a) Rad. Tungr. de Can. Obf.

(b) Vid. Gratian. de Conf. Dist. 2.

(c) Isid. Pelus. Ep. 123.



Sect. 25. *Of the First Prayer after the Lord's Prayer.*

I HAVE already observ'd, that in the first Common-<sup>The Design of</sup> Prayer of King Edward VI. and in that drawn up for the Church of Scotland, this first Prayer in the Post-Communion was, with a proper Introduction, order'd to be us'd immediately after the Prayer of Consecration: Not but that what remains of it, is very proper to be us'd after communicating. For St. Paul beseeches us, by the Mercies of God, to present our Bodies a living Sacrifice, holy and acceptable to God, as our reasonable Service, Rom. 12. 1. And the Fathers esteem'd it one great part of this Office to dedicate our selves to God: For since Christ hath put us in mind of his infinite Love in giving himself for us, and in this Sacrament hath given himself to us; and since we have chosen him for our Lord, and solemnly vow'd to be his Servants; it is very just and reasonable, that we should also give up our selves wholly to him in such a manner as this Form directs us.

Sect. 26. *Of the Second Prayer after the Lord's Prayer.*

WHEN we communicate often, it may be very grate-<sup>The Design of</sup> ful, and sometimes very helpful, to our Devotions, to vary the Form: For which cause the Church hath supply'd us with another Prayer, which, being more full of Praises and Acknowledgments, will be most suitable when our Minds have a joyful Sense of the Benefits receiv'd in this Sacrament: As the former, consisting chiefly of Vows and Resolutions, is most proper to be us'd when we would express our Love and Duty.

Sect. 27. *Of the Gloria in Excelsis, or the Angelick Hymn.*

TO conclude this Office with an Hymn, is so direct an Imitation of our Saviour's Practice, Mat. 26. 30. that it hath ever been observ'd in all Churches and Ages. And

H h h h

tho'

Glory be to God on high, &c.



## Of the Order for the Administration

tho' the Forms may differ, yet this is as antient as any now extant: The former part of it is of an Heavenly Original, being sung by Angels at our Saviour's Nativity, Luke 2. 14. and was from thence transferr'd into the Oriental Liturgies, especially St. James's, where it is thrice repeated. The latter part of it is ascrib'd to *Telesphorus* about the Year of Christ 129; and the whole Hymn, with very little Difference, is to be found in the *Apostolical Constitutions* (a), and was establish'd to be us'd in the Church-Service by the fourth Council of *Toledo* about a thousand Years ago (b). In the present Roman Missal it stands in the beginning of this Office, as it does also in the first Common-Prayer of King *Edward VI.* where it immediately follows the *Collect for Purity*, tho' it is now, I think, plac'd much more properly at the close of the Communion; When every devout Communicant being full of Gratitude, and longing for an Opportunity to pour out his Soul in the Praises of God, cannot have a more solemn and compact Form of Words to do it than this. In the *Greek Church* it makes a constant part of the Morning Devotions, as well upon ordinary Days, as upon Sundays and Holy-Days; only with this difference, that upon ordinary Days it is only read, whereas upon more solemn Times it is appointed to be sung (c).

### Sect. 28. Of the Final Blessing.

The Peace of  
God, &c.

**T**HE People were always dismiss'd from this Ordinance by a solemn Blessing pronounc'd by the Bishop if present, or, in his Absence, by the Priest (d); and none were allow'd to depart till this was given by the one or the other (e).

**T**HE Form here us'd is taken chiefly from the words of Scripture: the first Part of it from Phil. 4. 7. and the latter Part being no other than a Christian Paraphrase upon Numb. 6. 24, &c.

(a) Lib. 7. cap. 48. (d) Concil. Agath. Can. 30. Tom. 4.  
(b) Can. 13. Tom. 5. col. 1710. A. col. 1388. B.  
(c) Dr. Smith's Account of the Greek Church, pag. 224. (e) Conc. Agathens. Can. 47. Tom. 4. col. 1391. A.



Sect. 29. Of the Additional Prayers.

**L**EST there should be anything left unask'd in this excellent Office, the Church hath added six Collects more to be us'd at the Minister's discretion: Concerning which it will be sufficient to observe, that they are plain and comprehensive, and almost every Sentence of them taken out of the Bible, and are as proper to be join'd to any other Office as this. For which Reason the Rubrick allows them to be said as often as Occasion shall serve, after the Collects either of Morning or Evening-Prayer, Communion or Litany, by the Discretion of the Minister.

Of the Additional Prayers.

Sect. 30. Of the Rubricks after the Communion.

**I**N the Primitive Church, while Christians continu'd in their Strength of Faith and Devotion, they constantly communicated once every Day (f); which Custom continu'd till after St. Augustine's time (g): But afterward when Charity grew cold, and Devotion faint, this Custom was broke off, and they fell from every Day to Sundays and Holy-Days only, and from thence at Antioch to once a Year and no more (h).

Daily Communion in the Primitive Church.

I N regard of this Neglect, Canons were made by several Councils to oblige Men to receive three times a Year at least, viz. at Christmas, Easter, and Whitsuntide (probably in conformity to the ancient Jews, who were commanded by God himself to appear before the Lord at the three great Feasts that corresponded to these; viz. in the Feast of Unleaven'd Bread, and in the Feast of Weeks, and in the Feast of Tabernacles, Deut. 16. 26.) and those that neglected to communicate at those Seasons, were censur'd and anathematiz'd (i).

A T the Reformation our Church took all the Care she could to reconcile her Members to frequent Communion. And therefore in the first Common-Prayer Book of King

The Care of our Church about frequent Communion.

(f) Cyr. de Orat. Dom. p. 147. Ba. (h) Ambr. de Sacram. 1. 3. c. 4. Tom. fil. Epist. 289. Tom. 3. p. 279. A. B. 4. col. 371. K. (g) Aug. Ep. 98. Tom. 2. col. 267. E. (i) Concil. Agath. Can. 18. Tom. 4. Ep. 54. Tom. 2. col. 124. C. col. 1386. C.



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Edward VI. it was order'd that the Priest (tho' there were none to communicate with him) should yet on Wednesdays and Fridays (after the Litany ended) put upon him a plain Alb or Surplice, with a Cope, and say all things at the Altar, (appointed to be said at the Celebration of the Lord's Supper) until after the Offertory.— And the same Order was to be us'd all other Days, whensoever the People were accustomably assembled to pray in the Church, and were dispos'd to communicate with him. From whence it appears they took it for granted, that there would always be a sufficient Number of Communicants upon every Sunday and Holy-Day at the least; so that they could not so much as suppose there would be no Communion upon any of those Days. But it seems they fear'd that upon other Days there might sometimes be none to communicate with the Priest, and so no Communion: And therefore order'd, that if it should so happen for a whole Week together, yet nevertheless upon Wednesdays and Fridays in every Week so much should be us'd of the Communion-Service as is before limited. But afterwards as Piety grew colder and colder, the Sacrament began to be more and more neglected, and by degrees quite laid aside on the ordinary Week-Days. And then the Church did not think it convenient to appoint any of this Service upon any other Days than Sundays and Holy-Days. But upon those Days she still requires that (altho' there be no Communion, yet) all shall be said that is appointed at the Communion, until the end of the General Prayer [for the whole State of Christ's Church militant here in Earth] together with one or more of the Collects at the end of the Communion-Office, concluding with the Blessing.

Rubrick 1.  
Part of the  
Communion-  
Office to be  
read on every  
Sunday and  
Holy-Day, tho  
there be no  
Communion.

The Reasons  
of it.

ONE Reason of which Order seems to be, that the Church may still shew her Readiness to administer the Sacrament upon these Days; and so that it is not her's nor the Minister's, but the People's Fault, if it be not administer'd. For the Minister, in obedience to the Church's Order, goes up to the Lord's Table, and there begins the Service appointed for the Communion, and goes on as far as he can, till he come to the actual Celebration of it; and if he stops there, it is only because there are none, or not a sufficient Number of Persons to communicate with him: For if there were, he is there ready to consecrate and administer it to them. And therefore if there be no Communion on any Sunday or Holy-Day in the Year, the People only are to be blam'd. The Church hath done her Part in ordering

\*

it,



it, and the Minister his, in observing that Order. And if the People would do theirs too, the Holy Communion would be constantly celebrated in every Parish-Church in England, on every Sunday and Holy-Day throughout the Year. But tho' this may hold in some Places, yet I cannot say it will in all, especially in populous Towns and Cities; where my Charity obliges me to believe, that if the Ministers would but make the Experiment, they would find that they should never want a sufficient Number of Communicants, whenever they themselves should be ready to administer the Sacrament. And even in other Places it were to be wish'd, that the Elements were plac'd ready upon the Table on all Sundays and Holy-Days: For then the People could not help being put in mind of what the Church looks upon as their Duty at those times; and I persuade my self, that the Minister would generally find a Number sufficient ready to communicate with him.

BUT another Reason why so much of this Service is order'd to be read, tho' there be no Communion, is because there are several particular things in that part of it, which ought to be read as well to those who do not communicate, as to those who do. As, 1<sup>st</sup>, the Decalogue or Ten Commandments of Almighty God, the Supreme Lawgiver of the World, which it is requisite the People should often hear and be put in mind of, especially upon those Days which are immediately dedicated to his Service. 2<sup>dly</sup>, The Collects, Epistles, and Gospels, proper to all Sundays and Holy-Days, without which those Festivals could not be distinguish'd either from one another, nor even from ordinary Days, nor consequently celebrated so as to answer the End of their Institution. 3<sup>dly</sup>, The Nicene Creed, wherein the Divinity of our Blessed Saviour is asserted and declar'd, and therefore very proper to be us'd on those Days which are kept in memory of Him, and of his Holy Apostles, by whom that Doctrine, together with our whole Religion grounded upon it, was planted and propagated in the World. 4<sup>thly</sup>, The Offertory, and select Sentences of Scripture, one or more of which are to be read to stir up the Congregation to offer unto God something of what he hath given them, as an Acknowledgment that they receive from him all they have; which, howsoever it be now neglected, the People ought to be put in mind of at least every Lord's Day, 1 Cor. 16. 2. 5<sup>thly</sup>, The Prayer for the whole State of Christ's Church mili-



ton here on Earth, in which we should all join as Fellow-Members of the same Body, especially upon the great Festivals of the Year, which are generally celebrated by the whole Church we pray for. Most of these things made up the *Missa Catechumenorum* of the ancient Church, i. e. that part of the Service at which the *Catechumens*, who were not admitted to the Reception of the Eucharist, were allow'd to be present. And in our own Congregations, when there is a Communion, those who do not communicate never depart till the end of the *Nicene Creed*, for the abovesaid Reasons; which shews that there is nothing in that part of the Service but what may very properly be us'd upon any Sunday and Holy-Day when there is no Communion. Nor is this a Practice of our own Church alone, but such as is warranted both by *Greeks* and *Latins*. *Socrates* tells us (d), that in *Alexandria*, upon *Wednesdays* and *Fridays* the Scriptures were read and expounded by their Teachers, and all things were done as in the Communion, but only consecrating the Mysteries. And as for the *Latin Church*, *Durandus* gives Direction how the *Communion-Service* might be read without any Communion (e).

This Part of  
the Office to be  
said at the  
Altar, tho'  
there be no  
Communion.

§ 2. I HAVE suppos'd in one of the former Paragraphs, that this Part of the Communion-Office (tho' there be no Communion) is yet always read at the Communion-Table or Altar. I know indeed it is very frequently perform'd in the Desk; but I think the very Reason why the Church appoints so much of this Office upon the Sundays and other Holy-Days, tho' there be no Communion, is also a Reason why it should be said at the Altar. For the Minister's reading the Office till he can go no further for want of Communicants, I have observ'd, was design'd in order to draw Communicants to the Table. And therefore is it not fit that the Minister himself should be ready at the Place, whither he himself is inviting others? For this Reason, in the first Book of King *Edward*, the Rubrick above-cited order'd expressly that it should be said at the Altar. *Bucer* indeed thought this tended too much towards creating in Peoples Minds superstitious Notions of the Mass (f); and therefore in the second Book of King *Edward*, which was modell'd according to his Directions, those words were left out

(d) *Socrat. Hist. l. 5. c. 21.*

(e) *Durand. Rationale l. 4. c. 20. ad m.*

(f) *Buceri Confessio, p. 458.*



Tho' I can't understand how that Alteration could give any Authority for the using any part of this Office at any other place than the Altar; so long as there was another Rubrick at the beginning of it, which still order'd that the Priest should stand at the North side of the Table, and there say the Lord's Prayer with what follows, without any Allowance or Permission to say it any where else when there was no Communion. It is certain that our Bishops still apprehended it was to be said at the Altar; since several of them, in their Visitations, enjoin'd the Ministers to read it at the Holy Table (g). And that the Episcopal Commissioners appointed to review the Liturgy at the Restoration of King Charles II. suppos'd and intended it should continue to be perform'd there, appears from the Account of the Proceedings of the Commissioners of both Persuasions. The Puritans had desir'd, That the Ministers should not be requir'd to rehearse any part of the Liturgy at the Communion-Table, save only those Parts which properly belong to the Lord's Supper; and that at such times only when the said Holy Supper is administer'd (h). Now this was receiv'd by the Episcopal Ministers, may be gather'd from the Puritans Reply. You grant not (say they) that the Communion Service be read in the Desk when there is no Communion. But in the late Form (i. e. I suppose some occasional Form that was then publish'd) instead thereof it is enjoin'd to be done at the Table, tho' there be no Rubrick in the Common Prayer-Book requiring it (i). Now from hence I think it is plain, that they, who were commission'd to review the Liturgy, design'd that this Office should be always read at the Altar, tho' they did not add any new Rubrick to order it, because I suppose, they thought the general Rubrick above-mention'd sufficient.

§. 2. B U T to return to the Care of our Church in relation to Frequency of Communion; how zealous she still is to bring her Members to communicate oftner than she can obtain, is apparent from her enjoining, that in Cathedral and Collegiate Churches and Colleges, where there are bishoppes, Priests and Deacons, they should all receive the Communion with the Priest every Sunday at the least, except they have a reasonable Cause to the contrary; and from her further requiring every Parsonage in general to communicate at the least three times in the Year, of which Easter to be one, because at that time Christ, our Passover,

Sect. 39.

Sect. 40.

Sect. 41.

Sect. 42.

Sect. 43.

Sect. 44.

Sect. 45.

Sect. 46.

Sect. 47.

Sect. 48.

Sect. 49.

Sect. 50.

Sect. 51.

Sect. 52.

Sect. 53.

Sect. 54.

Sect. 55.

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Sect. 58.

Sect. 59.

Sect. 60.

Sect. 61.

Sect. 62.

Sect. 63.

Sect. 64.

Sect. 65.

Sect. 66.

Sect. 67.

Sect. 68.

Sect. 69.

Sect. 70.

Sect. 71.

Sect. 72.

Sect. 73.

Sect. 74.

Sect. 75.

Sect. 76.

Sect. 77.

Sect. 78.

Sect. 79.

Sect. 80.

Sect. 81.

Sect. 82.

(g) See Mr. L' Estrange's Alliance, p. 1 of Common Prayer, p. 6.  
 (i) See the Preface to the Papers that pass'd between the Commissioners.  
 (h) See the Exceptions against the Book

was



## Of the Order for the Administration

Chap. VI. was sacrific'd for us; and by his Death (which we commemorate in this Sacrament) obtain'd for us everlasting Life.

Rubrick 2, 3.  
Solitary Masses  
not allow'd of.

§ 1. **EVERY** one may communicate as much oftner as he pleases. The Church only puts in this Precaution, that there shall be no Celebration of the Lord's Supper, except there be a convenient Number to communicate with the Priest, according to his Discretion. And if there be not above twenty Persons in the Parish, of Discretion to receive the Communion, yet there shall be no Communion, except four (or three at the least) communicate with the Priest. And this is to prevent the solitary Masses which had been introduc'd by the Church of Rome, where the Priest says Mass, and receives the Sacrament himself, tho' there be none to communicate with him: Which our Church disallows, not permitting the Priest to consecrate the Elements, unless he has Three at least to communicate with him, because our Saviour seems to require Three to make up a Congregation. (1)

Rubrick 5.

What Bread  
may be us'd.

§ 2. **THE** fifth Rubrick is design'd to take away all those Scruples which over-conscientious People us'd to make about the Bread and Wine. As to the Bread some made it essential to the Sacrament to have Leaven'd, others Unleaven'd; each side, in that, as well as in other Matters of as small moment, superstitiously making an indifferent thing a Matter of Conscience. Our Saviour doubtless us'd such Bread as was ready at hand; and therefore this Sacrament being instituted immediately after the Celebration of the Passover, at which they were neither to eat leaven'd Bread, nor so much as to have any in their Houses upon pain of being cut off from Israel (2), does perfectly demonstrate that he us'd that which was Unleaven'd. So that they who use unleaven'd Bread are certain of being not in the wrong, be- cause they are therein conformable to the prime Institution. For which Reason the first Common Prayer Book of King Edward VI. enjoins Unleaven'd Bread to be us'd throughout the whole Kingdom. The whole Rubrick, as it stood then, runs thus: For avoiding all Matters and Occasion of Dissension, it is meet that the Bread prepar'd for the Communion, be made thro' all this Realm, after one Sort and Fashion; that is to say, unleaven'd and rowid, as it was afore, but without all manner of Print, and something more darge and thicker than it was, so that it may be aptly divided into divers Pieces: and every one shall be divided

The Care of  
our Church is  
not to feed  
Communicants

Rubrick 4.

Rubrick 8.

(1) See the Preface to the Communion Book. (2) See the Exod. 12. 15, 19.



into two Pieces at the least, or more, by the Discretion of the Minister, and so distributed. And Men must not think less to be received in part than the whole, but in each of them the whole Body of our Saviour Jesus Christ.

THE Bread, I suppose, was order'd to be round, in imitation of the Wafers that had been us'd both in the Greek and Roman Church ever since the eleventh Century (m): Upon which were stamp'd the Figure either of a Crucifix, or the Holy Lamb. But in the Rubrick above, it is order'd to be made without all manner of Print, and something more large and thicker than it was; the Custom before being to make it small about the Size of a Penny, to represent, as some imagine, the thirty Pence for which our Lord was sold. These Superstitions the Reformation had laid aside, but the Rubrick above-mention'd still affording Matter for Scruple, it was alter'd at the Review in the 5th of King Edward, when, in his second Book, this Rubrick was inserted in the room of it. And to take away the Superstition which any Person hath, or might have, in the Bread and Wine, it shall suffice that the Bread be such as is usually to be eaten at the Table with other Meats, but the best and purest Wheat-Bread that conveniently may be gotten. And the same Rubrick, with some little Difference, is still continu'd in our present Liturgy. Tho' Bishop Cosins observes upon this Rubrick, that "it's not here commanded that no Unleaven'd or Wafer-Bread be us'd; but it is only said, that the other Bread may suffice. So that tho' there was no Necessity, yet there was a Liberty still reserv'd of using Wafer-Bread, which was us'd in divers Churches of the Kingdom, and Westminster for one, till the 17th of King Charles (n)."

Wafer-Bread us'd formerly.

Rubrick 6. The Remainder of the Elements how to be dispos'd of.

§. 6. ANOTHER thing about which there might be Dissension, is, how the Elements that remain should be dispos'd of afterwards. And therefore it is provided by another Rubrick, that if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own Use. For tho' it hath not been actually consecrated, yet by its being dedicated and offer'd to God, it ceases to be common, and therefore properly belongs to the Minister as God's Steward.

Rubrick 6. The Remainder of the Elements how to be dispos'd of.

BUT if any remain of that which was consecrated, it shall not be carry'd out of the Church, but the Priest, and such other of

(m) Bertoldus Constantiensis de Ordine Romano. Durand. Rational. l. 4. c. 30. n. 8.

(n) See Dr. Nichols's additional Notes, pag. 34.



Chap. VI.

the Communicants as he shall then call unto him, shall immediately after the Blessing, reverently eat and drink the same. In the Primitive Church whatever of the consecrated Elements were left after all had communicated, were either reserved by the Priest to be administered to infirm Persons in Cases of Exigency, that they might not die without receiving the Blessed Sacrament (o); or else were sent about to Absent Friends, as Pledges and Tokens of Love and Agreement in the Unity of the same Faith (p). But this Custom being abus'd, was afterwards prohibited by the Council of Laodicea (q), and then the Remains began to be divided among the Clergy (r); and sometimes the other Communicants were allow'd to partake with them (s), as is now usual in our Church, where Care is taken to prevent the superstitious Reservation of them formerly practis'd by the Papists.

Rubrick 7.  
The Bread and  
Wine how to  
be provided.

§ 7. THE seventh Rubrick is a Direction how the Bread and Wine shall be provided. In former Times it was the Custom for every House in the Parish, to provide in their Turns the Holy Loaf (under which Name I suppose were comprehended both the Elements of Bread and Wine,) and the good Man and good Woman that provided, were particularly remembered in the Prayers of the Church (t). But by the first Book of King Edward, the Care of providing was thrown upon the Pastors and Curates, who were oblig'd continually to find, at their Costs and Charge in their Cures, sufficient Bread and Wine for the Holy Communion, as oft as their Parishioners should be dispos'd for their special Comfort to receive the same. But then it was order'd, that in recompence of such Costs and Charges, the Parishioners of every Parish should offer every Sunday, at the time of the Offertory, the just Value and Price of the Holy Loaf (with all such Money and other things as were wont to be offer'd with the same) to the Use of their Pastors and Curates, and that in such Order and Course as they were wont to find, and pay the said Holy Loaf. But now since from this Method of providing, several unforeseen Inconveniencies might, and most probably did, arise, either from the Negligence, or Obstinacy, or Poverty of the Parishioners; it was therefore afterwards order'd, that the Bread and Wine for the Communion

(o) Euseb. Hist. Eccl. l. 6 c. 44 pag. 246. C. Excerpt. Egbert. 22. Concil. Tom. 6. col. 1588.

(p) Just. Mart. Apol. 1. cap. 85. pag. 127, 128. Euseb. Hist. Eccles. l. 5. c. 24 p. 193. B.

(q) Can. 14. Tom. 1. col. 1500 A.

(r) Const. Apost. l. 8. c. 31.

(s) Theophil. Alex. Can. 7. ap. Bevereg. Pandect. Canon. Apost. &c. Tom. 2. p. 572. F.

(t) See L' Estrange's Alliance, p. 172.

should



should be provided by the Curate and Church-Wardens, at the Charges of the Parish; and that the Parish should be discharged of such Sums of Money, or other Duties which hitherto they have paid for the same, by Order of their Houses every Sunday. And this is the Method the Church still uses; the former part of this Rubrick being continu'd in our present Communion-Office, tho' the latter part was left out, as having reference to a Custom which had for a long while been forgotten.

Sect. 30.

The Procession

§. 8. THE next Rubrick, as far as it concerns the Duty of communicating, has already been taken notice of. But the chief Design of it is to settle the Payment of Ecclesiastical Duties: For it is hereby order'd, that yearly at Easter every Parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies, and pay to them or him all Ecclesiastical Duties, then and at that time to be paid. What are the Duties here mention'd, is a Matter of Doubt: Bishop Stillingfleet supposes them to be a Composition for Personal Tythes, (i. e. the tenth part of every one's clear Gains) due at that time (u). But the present Bishop of Lincoln imagines them to be partly such Duties or Oblations, as were not immediately annex'd to any particular Office, and partly a Composition for the Holy Loaf, which the Communicants were to bring and offer, and which is therefore to be answer'd at Easter, because at that Festival every Person was, even by the Rubrick, bound to communicate (x). They both perhaps may have judg'd right; for by an Act of Parliament in the 2d and 3d of Edward VI. such personal Tythes are to be paid yearly at or before the Feast of Easter, and also all lawful and accustomed Offerings, which had not been paid at the usual Offering-Days (y), are to be paid for at Easter next following.

Rubrick 8.  
Ecclesiastical  
Duties what;  
and when to  
be paid.

§. 9. THE last Rubrick is concerning the Disposal of the Money given at the Communion, and was not added till the last Review: But to prevent all Occasion of Disagreement, it was order'd, that after the Divine Service ended, the Money given at the Offertory shall be dispos'd of to such pious and charitable Uses, as the Minister and Church-Wardens shall think

The Money gi-  
ven at the Of-  
ferty, how  
to be dispos'd  
of then.

(u) Bishop Stillingfleet's Ecclesiastical Cases, p. 252.

(x) Bishop Gibson's Codex, Vol. 2. p. 740.

(y) The usual Offering-Days at first were Christmas, Easter, Whitsuntide, and the

Feast of the Dedication of the Parish-Church; but by an Act of Henry VIII. A. D. 1536. they were chang'd to Christmas, Easter, Midsummer, and Michaelmas.



fit; wherein if they disagree, it shall be disposed of as the Ordina-  
ry shall appoint.

§. 10. AFTER all the Rubricks, is added a Protestation concerning the Gesture of *Kneeling* at the Sacrament of the Lord's Supper, declaring, that *no Adoration* is thereby intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any corporal Presence of Christ's natural Flesh and Blood: A Doctrine which requires so many ridiculous Absurdities and notorious Contradictions to support it, that it is needless to offer any Confutation of it in a Church, which allows her Members the Use of their Senses, Reason, Scripture, and Antiquity. The Reason why this was left out of the Common-Prayer, from Queen Elizabeth's Accession to the last Review, I have already given in pag. [26.]



§. 2. THE last Rubrick is concerning the Disposal of the Money given at the Communion, and was not added till the last Review: But to prevent all Occasion of Disagreement, it was ordered, that after the Divine Service ended, the Money given at the Offertory shall be disposed of to such pious and charitable Uses, as the Minister and Church-Wardens shall think proper.



Chapter VII. with that signification in the Rites of all Religions (2). The Hebrew us'd divers kinds of Baptism to expiate their

Crimes (3) and the Jews baptiz'd in divers kinds of water, and this is that universal, plain, and easy Rite which our Lord Jesus adopted to be a Mystery in his Religion; and the Sacrament of Admission into the Christian Church.

## CHAP. VII.

OF THE Office for the Ministration

PUBLICK BAPTISM

OF INFANTS

The Introduction

HAVING now gone thro' the constant Offices of the Church, I come, in the next place, to those which are only to be us'd as there is Occasion. And of these the Office of Baptism, being the first that can regularly be administered, (as being the first good Office that is done to us when we are born) is therefore properly first. In order to treat of which in the same Method, I have observ'd hitherto, it will be necessary, in the first place, to say something of the Sacrament itself.



HAVING now gone thro' the constant Offices of the Church, I come, in the next place, to those which are only to be us'd as there is Occasion. And of these the Office of Baptism, being the first that can regularly be administered, (as being the first good Office that is done to us when we are born) is therefore properly first. In order to treat of which in the same Method, I have observ'd hitherto, it will be necessary, in the first place, to say something of the Sacrament itself.

§. 1. WATER therefore (which is the Matter of it) hath so natural a Property of cleansing, that it hath been made the Symbol of Purification, by all Nations, and us'd

Introduct.

Washing with Water us'd by all Nations as a Symbol of Purification.



Chap. VII. with that signification in the Rites of all Religions (z). The *Heathens* us'd divers kinds of Baptism to expiate their Crimes (a); and the *Jews* baptize such as are admitted Proselytes at large (b); and when any of those Nations turn *Jews*, who are already circumcis'd, they receive them by Baptism only; with which Ceremony also they purify'd such *Heathen Women* as were taken in Marriage by Jewish Husbands. And this is that universal, plain, and easy Rite which our Lord Jesus adopted to be a Mystery in his Religion, and the Sacrament of Admission into the Christian Church, Mat. 28. 19.

How is typi-  
fies a New-  
Birth.

§. 2. NOR can any thing better represent *Regeneration* or *New-Birth* (which our Saviour requires of us before we can become Christians, John 3. 3. 27.) than *washing with Water*. For as that is the first Office done unto us after our *Natural Birth*, in order to cleanse us from the Pollutions of the Womb; Ezek. 16. 4. so when we are admitted into the Church we are first baptiz'd, (whereby the Holy Ghost cleanses us from the Pollutions of our Sins, and renews us unto God, Tit. 3. 5.) and so become, as it were, spiritual Infants, and enter into a new Life and Being which before we had not. For this Reason, when the *Jews* baptiz'd any of their Proselytes they call'd it their *new Birth*, *Regeneration*, or *being born again* (c). And therefore when our Saviour us'd this Phrase to *Nicodemus*, he wonder'd that he, being a *Master in Israel*, should not understand him. And even among the *Greeks* this was thought to have such Virtue and Efficacy, as to give new Life as it were to those who were esteem'd religiously dead. For if any one that was living was reported to be deceas'd, and had Funeral Solemnities perform'd upon his Account; he was afterwards, upon his Return, abominated of all Men, as a Person unlucky and profane, banish'd and excluded from all human Conversation, and not so much as admitted to be present in the Temples, or at the Sacrifices of their Gods; till he was born again, as it were, by being wash'd like a Child from the Womb. A Custom founded upon the Direction of the Oracle at *Delphos*. For one *Aristimus* falling under this Misfortune, and consulting *Apollo* to know how he might be freed from it, his Priestess *Pythia*, return'd him this Answer:

(z) Τὸ ὕδωρ ἀγιζέται. Plut. Quæst. Rom. p. 159. And in Mr. Wall on Infant-Baptism, Introd. §. 1, 2.

(a) Tert. de Bapt. c. 5. p. 225. D.

& 226. A.

(c) See Mr. Wall on Infant-Baptism, Introd. §. 6.

(b) See this prov'd in Bishop Hooper's Discourse on Lent, Part 2. Chap. 2. §. 2.



ὅσα πρὶς ἐν λείψανι γυνὴ τίς τε τέλειται,

Ταῦτα πάλιν τέλειται. Δὲν, μακάριον οὐκ ἔστι.

What Women do, when one in Childbed lies;  
That do again; so mayst thou sacrifice.

Aristinus rightly apprehending what the Oracle meant, offer'd himself to Women as one newly brought forth, to be wash'd again with Water. And from this Example it grew a Custom among the Greeks, when the like Calamity befel any Man, to expiate and purify him after this manner (d). And thus in the Christian Church, by our Saviour's Institution and Appointment, those who are dead to God thro' Sin, are born again by the washing of Regeneration, and renewing of the Holy Ghost, Tit. 3. 5. And how proper (by the way) Water is to typify the Holy Ghost, may be seen by consulting several Texts of Scripture, where Water and the Blessed Spirit are mention'd as corresponding one to another (e).

THAT the Primitive Christians had this Notion of Baptism, I think may very fairly be asserted from those other Rites which they antiently us'd in the Celebration of this Mystery: Such as were the giving the New-baptiz'd Milk, and Honey, and Salt, which were all given to Infants new-born (f); and the putting upon them white Garments, to resemble the Swaddling spoken of by Ezekiel (g).

ALL these, the antient Fathers tell us, were done to signify and represent spiritual Birth and Infancy, and out of reference to what was done at the natural Birth of Children (h). And therefore who can doubt but that the principal Rite of washing with Water (and the only one indeed ordain'd by our Blessed Saviour) was chosen by him for this same Reason, to be the Sacrament of our Initiation; and that those who brought in the other Rites above-mention'd, did so conceive of it, and for that Reason took in those Imitations. In some Churches indeed they have now for a long time been discontinu'd: For they being only us'd as

Milk, Honey, and Salt, and white Garments, antiently given to the New-Baptiz'd.

For what Reason.

Antiently us'd.

(d) Plutarch. Quaestiones Romanae.

(e) Isa. 44. 3. John 4. 14. John 7. 37.

38, 39.

(f) Isa. 7. 15. Ezek. 16. 4.

(g) Ezek. 16. 4.

(h) Barnabas, c. 6. Tertul. de Bapt.

c. 6. & contra Marcion, l. 1. c. 14.

Hieron. adv. Luciferianos. Cyril. Catech. Mystag. 4.



Why discon-  
tinu'd.

The Form of  
Baptism.

Infant-Baptism  
justify'd.

Emblems to signify that the Persons were become as new-born Babes, they were left off at such Time, when whole Nations becoming Christians, there were hardly any other Baptisms than of *Babes* in a proper Sense, who needed no such Representations to signify their Infancy.

§. 3. AS to the *Form* of Baptism, our Saviour only instituted the essential Parts of it, viz. that it should be perform'd by a proper Minister, with *Water*, in the Name of the Father, Son, and Holy Ghost, Mat. 28. 19. But as for the *Rites* and *Circumstances* of the Administration of it, he left them to the Determination of the Apostles and the Church. Yet without doubt a *Form* of Baptism was very early agreed upon, because almost all Churches in the World do administer it much after the same manner. The latter Ages indeed had made some superfluous Additions, but our Reformers remov'd them, and restor'd this Office to a nearer Resemblance of the ancient Model, than any other Church can shew. We have now three several Offices in our Liturgy, viz. one for *Publick Baptism of Infants in the Church*, another for *Private Baptism of Children in Houses*, and a third for *such as are of riper Years, and able to answer for themselves*.

THE first is what is now most commonly us'd: For there being but very few adult Persons, who now come over to the Church, Infants are generally the Persons that are baptiz'd: And they being appointed to be brought to Church, except in danger of Death, the publick Form of Baptism is there order'd to be us'd. Of this therefore I propose to treat in order at large, and only to take notice of those Particulars in the others which differ from this.

§. 4. AND the Office we are now upon being appointed for *Infants*, it will be proper to premise a few general Hints in relation to baptizing them. For that Reason I shall here observe, that as *Baptism* was appointed for the same end that *Circumcision* was, and did succeed in the Place of it; it is reasonable it should be administer'd to the same kinds of Persons. For since God commanded Infants to be circumcised, Gen. 17. 12. it is not to be doubted but that he would also have them to be baptiz'd. Nor is it necessary that Christ should particularly mention *Children* in his Commission: Mat. 28. 18. It is sufficient that he did not except them: For that supposeth he intendeth no Alteration in this Particular, but that *Children* should be initiated into the Christian, as well as into the Jewish, Religion. And indeed if



we consider the Custom of the Jews at that time, it is impossible but that the Apostles, to whom he deliver'd his Commission, must necessarily understand him as speaking of Children, as well as of grown or adult Persons. For it is well-known that the Jews baptiz'd, as well as circumcis'd, all Profelytes of the Nations or Gentiles, that were converted to their Religion. And if any of those Converts had any Infant-Children then born to them, they also were, at their Father's Desire, both circumcis'd and baptiz'd, if Males; or if Females, only baptiz'd and so admitted as Profelytes. The Child's Inability to declare or promise for himself, was not look'd upon as a Bar against his Reception into the Covenant: But the Desire of the Father to dedicate him to God, was accounted available and sufficient to justify his Admission (a).

THIS therefore being the constant Practice of the Jews, and our Saviour in his Commission making no Exception, but bidding his Apostles go and disciple all Nations, baptizing them, &c. I think that is a sufficient Argument to prove, that he intended no Alteration in the Objects of Baptism, but only to exalt the Action of baptizing to a nobler Purpose, and a larger Use. For when a Commission is given in so few words, and there is no express Direction what they shall do with the Infants of those who become Disciples; the natural and obvious Interpretation is, that they must do in that Matter as they and the Church, in which they liv'd, had always us'd to do. And we may assure our selves, that had the Apostles left Children out of the Covenant, and not receiv'd them as Members of the Church; the Jews, who took such care that their Children should not want their own Sacrament of Initiation, would certainly have urg'd this as a great Objection against the Christian Religion. But we don't read of any such Objection ever made, and therefore we may depend upon it, that the Apostles gave them no room for it.

IT is true indeed, the Scriptures make no express mention of the Baptism of Infants; no more do they of the Alteration or Change of the Sabbath: And yet I believe there are but

(a) This is only to be understood of such Children as were born before their Parents themselves were baptiz'd: For all the Children that were born to them afterwards, they reckon'd, were clean by their Birth, as being born of Parents that were cleans'd

from the polluted State of Heathenism, and were in the Covenant of Abraham, and so natural Jews. See this, and what is said above, prov'd at large in Mr. Wall's Introduction to his History of Infant-Baptism.



## Of the Office for the Ministration

Why there's no  
mention of it  
in the New  
Testament.

The Silence of  
the New Tes-  
tament makes  
as much a-  
gainst the An-  
tipædobaptists  
as against us.

Infant-Bap-  
tism prov'd  
from the Wri-  
tings of the  
most antient  
Fathers.

few of those who are of a different Opinion from us, in the Point before us, but who think the Observation of the first Day of the Week is sufficiently authoriz'd from the New Testament: And yet this is not more clearly imply'd than the other. We read in several Places of whole *Hou-*  
*holds being baptiz'd* (b), without any Exception of their In-  
fants or Children. Now it is very unlikely that there should be so many Households without Children; and therefore since none such are excepted, we may conclude, that they were baptiz'd as well as the rest of the Family: Only the Baptism of adult Persons being more for the Honour of the Christian Religion, the Holy Writers chose only to name the chief Persons baptiz'd, thinking it sufficient to include their Children and Servants under the general Terms of *all theirs, or their Households*. And what makes it still more pro-  
bable that Children were really included in these Terms; is, that the Scriptures nowhere mention the deferring the Bap-  
tism of any Christian's Child, or the putting it off till he came to Years of Discretion. An Argument that surely may as justly be urg'd against the Adversaries to Infant-Baptism, as the Silence of the Scriptures is against us.

BUT tho' we are not able to produce from *Scripture* any express mention of the Baptism of Infants; yet when we descend to the Writers of the next succeeding Ages, we have all their Testimonies unanimous on our side. And surely they must be allow'd to be competent Witnesses of what was done by the Apostles themselves: They could tell whether themselves or their Fathers were baptiz'd in their Infancy, or whether it was the Apostles Doctrine or Advice to stay till they were grown up to Years of Maturity. But now in none of these do we meet with any thing that fa-  
vours the Opinion of our Adversaries, but almost in all of them a direct Confutation of their Errors. In some of them we have express and direct Mention of the Practice of the Church in baptizing Infants; and even in those in whose way it does not come to say any thing as to the Age when Baptism should be administer'd, we have frequent Sentences from whence it may be inferr'd by way of Implication. St. Clement, in the Apostles Time, speaks of Original Sin as affecting *Infants* (c): If so, then Baptism is necessary to wash it away. *Justin Martyr* affirms, that Baptism is to us

(b) Acts 16. 15, 33. 1 Cor. 1. 16.

(c) Clem. Rom. Ep. 1. ad Cor. c. 17.



in the stead of Circumcision (d); from whence we may fairly conclude, that it ought to be administer'd to the same kind of Persons. In another Place (e), he mentions several Persons who were discipled (or made Disciples) to Christ, whilst Children: Which plainly intimates, that Children may be made Disciples, and consequently may be baptiz'd. For the only Objection of the Antipædobaptists against Infant-Baptism, is their Incapacity of being made Disciples. Now here they may perceive that, if Justin rightly understood the word, Children may be Disciples. And it is worth observing, that the Persons he here speaks of, are said to be sixty and seventy Years old: And therefore if they were discipled and baptiz'd when Children, it follows they must be baptiz'd even in the Days of the Apostles. But to proceed; Irenæus, who liv'd but a little after Justin, reckons Infants among those who were born again to God (f). A Phrase which in most Ecclesiastical Writers, and especially in Irenæus, is generally us'd to signify that Regeneration, which is the Effect of Baptism (g). And that this must be the Sense of the word here, is plain, because Infants are not capable of being born again in any other Sense. Tertullian again, a few Years after him, speaks of Infant-Baptism as the general Practice of his Time; tho by the heretical Notions which he had imbib'd, he thought the deferring of it was more profitable (h). In the next Century Origen, in several Places, expressly assures us, that Infants were baptiz'd by the Usage of the Church (i). And lastly, about the Year 250 (which was but 150 after the Apostles) St. Cyprian, with sixty six other Bishops in Council with him, declar'd all unanimously, that none were to be hinder'd from Baptism and the Grace of God: Which Rule (saith he) as it holds for all, so we think it more especially to be observ'd in reference to Infants, and Persons newly born (k). The same might be shewn from all the other Fathers of the three first Centuries, who all speak of it

(d) Dialog. cum Tryph. p. 59. Edit. Steph.

(e) Just. Mart. Apol. 1. prope ab initio.

(f) Omnes enim venit per semetipsum salvari: omnes inquam qui per eum renascuntur in Deum; Infantes & Parvulos, & Pueros, & Juvenes, & Seniores. Irenæus adv. Hæres. 1. 2. c. 39.

(g) See this prov'd at large in Mr. Wall's History of Infant-Baptism, Part 1. ch. 3.

(h) Tertull. de Bapt. c. 18.

(i) Orig. Hom. 8. in Lev. 12, 13. Part. 1. p. 90. H. Hom. 14. in Luc. 2. Part 2. p. 142. L.

(k) Cypr. Ep. 64. p. 158. where it is to be noted, by the way, that the Consultation was held, not to decide whether Infants were to be baptiz'd (that they took for granted;) but whether they might regularly be baptiz'd before the 8th Day. Upon which the Resolution of the whole Council was form'd, that Baptism is to be deny'd to none that is born.



Chap. VII.

as a Doctrine, settled and established from the beginning of Christianity, without once questioning or opposing it; which certainly they would have done in some or other of their Works, had they known it to have been an Innovation, contrary to the Doctrine and Practice of the Apostles. But I have already been too long upon a single Particular, and must therefore refer the more inquisitive Reader to the learned Labours of an eminent Divine (1), who has exhausted the Subject to the Satisfaction and Honour of the English Church, in a Work that will stand to the latest Ages, notwithstanding the REFLECTIONS of a boasted Author (m), whose chief Design seems only to vent his Rancour and Malice against those of a different Opinion from himself, and to prejudice his Readers against consulting Mr. Wall, by representing him as a Person very partial and unfair. By this Stratagem, he imagines, I suppose, his own Performance will glide on the smoother, and that it won't be observ'd to what Racks and Tortures he is forc'd to put those few Passages he produces to speak for himself, and what Pains he takes to stifle a whole Multitude that appear full against him.

AS a Proof of this, I shall only instance in his Management of the above-cited Passage from *1 Peter*: Upon which he labours, for above four Pages (n), to persuade his Reader, that the word *Infants* may comprehend all Persons till twenty one Years of Age, and that in this particular Passage, it may very well mean only such as can know and believe, and make a Profession of their Faith: Tho' the Passage at the same time expresses the contrary, as plain as words can do, by mentioning *Infants* to express Babes, not yet big enough to be call'd *Little Ones* (o). I should not have gone so much out of my way, purely for the sake of exposing an Author, were it not to shew that he is such a one that is not entitled to a better Reply. His Party glory in him as a Champion and Hero that none have engag'd: And it would really be difficult for a Man of Learning and Integrity to answer his Arguments with suitable Reasoning. Tho' for some Parts of his Book, where he lays most furiously about him, and charges his Adversaries with being *Jacobites*

(1) Mr. Wall's *History of Infant-Baptism*.

(m) Mr. Gale's *Reflections on Mr. Wall's History*.

(n) From pag. 498, to pag. 503.

(o) See the Passage in not. (f) in the foregoing Page.



and Highfliers, in the Interest of the Pretender, and as hearty Friends to Popish Tyranny and Superstition, as ever was the Laudan Faction (p); I believe he might be directed to those that are able to match him: but I am afraid my Reader will think, that, as to myself, I have bestow'd too much time upon him already.

Sec. I.

Sect. I. Of the Rubricks before the Office.

**I**T appeareth by antient Writers (as was express'd in the Rubrick till the last Review) that the Sacrament of Baptism in the old time was not commonly ministred, but at two times in the Year; at Easter and at Whitsuntide. At Easter, in remembrance of Christ's Resurrection, of which Baptism is a Figure; Rom. 6. 4. and at Whitsuntide, in remembrance of the three thousand Souls baptiz'd by the Apostles at that time, Acts 2. 41. For this Reason in the Western Church, all that were born after Easter, were kept until Whitsunday; and all that were born after Whitsunday, were reserv'd until next Easter, unless some imminent Danger of Death hasten'd the Administration of it before (a). Tho' in the Eastern Church, the Feast of Epiphany was also assign'd for the Administration of this Sacrament, in memory of our Saviour's being, as it is suppos'd, baptiz'd upon that Day (b). And about the 8th or 9th Century, the Time for solemn Baptism was enlarg'd even in the Latin Church, all Churches being mov'd, by the reason of the thing, to administer Baptism (as at first) at all Times of the Year (c).

Rubrick x.  
Baptism formerly administred only at Easter and Whitsuntide.

**B**UT yet tho' the Custom above-mention'd be now grown out of Use, and (as the old Rubrick goes on) cannot for many Considerations be well restor'd again; it is thought good to follow the same as near as conveniently may be. And therefore our present Rubrick still orders, that the People be admonish'd, that it is most convenient that Baptism should not be administred, but upon Sundays and other Holy-Days, when the most Number of People come together; as well for that the Congregation there present may

To be administred now, only upon Sundays or Holy-Days;

(p) See pag. 51, 52. of his Reflections. See also his 10th Page.

(a) Beatus Rhenanus In Tertull de Cor. Milit.

(b) Greg. Naz. Orat. 40. Vol. I. pag. 654. A.

(c) See also prov'd in Dr. Nichols's Note upon this Rubrick.



**Chap. VII.** testify the receiving of them that be newly baptiz'd into the Number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of his own Profession made to God in his Baptism. For this Cause also, it is further declar'd expedient, that Baptism be administer'd in the vulgar Tongue. Nevertheless (if Necessity so require) Children may be baptiz'd upon any other Day. And this too (as it was worded in King Edward's first Common-Prayer) either at the Church or at Home.

Except in  
Cases of Ne-  
cessity.

The Irregula-  
rity and Scan-  
dal of admi-  
nistring Bap-  
tism at Home.

The Irregula-  
rity and Scan-  
dal of admi-  
nistring Bap-  
tism at Home.

§. 2. BUT then it is to be observ'd, that if the Occasion be so urgent, as to require Baptism at Home, the Church has provided a particular Office for the Administration of it: Which directs that the essential Parts of the Sacrament be administer'd immediately in private; but defers the Performante of the other Solemnities till the Child can be brought into the Church. As to the Office we are now upon, it is by no means to be us'd in any Place but the Church. It is order'd to be said at the Font, in the middle of the Morning or Evening Prayer, and all along supposes a Congregation to be present; and particularly in one of the Addresses which the Priest is to use, it is very absurd for him to tell the Godfathers and Godmothers in a Chamber, that they have brought the Child thither to be baptiz'd, when he himself is brought thither to baptize it.

IF we look back into the Practice of the Primitive Church, we shall find that the Place where this solemn Act was perform'd was at first indeed unlimited: In any Place where there was Water, as Justin Martyr tells us (d); In Ponds or Lakes, in Springs or Rivers, as Tertullian speaks (e); But always as near as might be to the Place of their publick Assemblies. For it was never (except upon extraordinary Oc-

casions) done without the Presence of the Congregation. A Rule the Primitive Christians so zealously kept to, that the Trullan Council does not allow this Holy Sacrament to be administer'd even in Chapels, that were appropriate to private, but only in the Publick or Parish Churches, punishing the Persons offending, if Clergy, with Deposition; if Laity, with Excommunication (f).

IN our own Church indeed, since our unhappy Confusions, this Sacrament hath been very frequently administer'd

(d) Ap. r. c. 79. p. 516. line 8, 9. (e) De Bapt. c. 4. p. 225. C. (f) Can. 59. Tom. 6. col. 1176. (A.)



in Private; and some Ministers have thought themselves, to prevent the greater Mischief of Separation, necessitated to comply with the Obstinacy of the greater and more powerful of their Parishioners: Who, for their Ease or Humour, or for the Convenience of a more splendid and pompous Chriftening, resolving to have their Children baptiz'd at home, if their own Minister refuse it, will get some other to do it.

BUT such Persons ought calmly to consider how contrary to Reason, and the plain Design of the Institution of this Sacrament, this perverse Custom, and their obstinate persisting in it, is. For what is the End of that sacred Ordinance, but to initiate the Person into the Church of Christ, and to entitle him to the Privileges of it? And where can there be a better Representation of that Society than in a Congregation, assembled after the most solemn and conspicuous manner for the Worship of God, and for the testifying of their Communion in it? Where can the Profession be more properly made before such Admission, where the Scrutiny given, where the Promise to undertake the Duties of a Christian, but in such an Assembly of Christians? How then can all this be done in Confusion and Precipitance, without any timely Notice or Preparation, in private, in the Corner of a Room, in the Presence of scarce so many as may be call'd a Congregation? The Ordinance is certainly publick; publick in the Nature and End of it, and therefore such ought the Celebration of it to be; the Neglect whereof is the less excusable, because it is so easily remedy'd.

II. THE next Rubrick (which was added at the last Review) is concerning the Godfathers and Godmothers. The Use of which in the Christian Church was deriv'd from the Jews, as well as the Initiation of Infants it self (g). And it is by some believ'd, that the Witnesses mention'd by *Isaiah* at the naming of his Son, *Isa. 8. 2.* were of the same Nature with these Sureties (h).

§. 2. IN the Primitive Church they were so early, that it is not easy to fix the Time of their beginning. Some of the most antient Fathers make mention of them (i), and

Sect. 1.

Rubrick 2.  
The Original  
and Antiquity  
of Godfathers  
and Godmo-  
thers.

The Use of  
them.

(g) See this prov'd in Dr. Lightfoot, Hier. c. 2. p. 77. B. C. Sponsores. Tert. de Bapt. c. 18. p. 231. C. Fidejussores, Augustin. Sermon. 168. in Append. ad Tom. 5. col. 293. C.  
(h) Vid. Jun. & Tremel. in Logum.  
(i) Πρωτοπρεσβυτερος, Just. Mart. ad Orthodoxos. Ἀνάδοχοι, Dionys. Areop. Eccles.



Chap. VII.

thro' all the successive Ages afterwards we find the Use of them continu'd, without any Scruple or Interruption, till the Anabaptists, and other Puritans of late Years, rais'd some idle Clamours against them. Some of these I shall have a properer Place to speak to hereafter. In the mean while I desire to observe in general, that since the Laws of all Nations (because Infants cannot speak for themselves) have allow'd them *Guardians* to contract for them in *Secular Matters*; which Contracts if they be fair and beneficial, the Infants must make good when they come to Age; it cannot, one would think, be unreasonable for the Church to allow them *Spiritual Guardians*, to promise those things in their Name, without which they cannot obtain Salvation. And this too, at the same time, gives *Security* to the Church, that the Children shall not apostatize, from whence they are call'd *Sureties*; provides *Monitors* to every Christian, to remind them of the Vow which they made in their Presence, from whence they are call'd *Witnesses*; and better represents the *New-Birth* by giving the Infants new and spiritual Relations, whence they are term'd *Godfathers* and *Godmothers*.

The Number  
of them.

§. 3. HOW long the Church has fix'd the Number of these *Sureties*, I cannot tell; but by a Constitution of *Edmond Archbishop of Canterbury*, A. D. 1236 (k), and in a Synod held at *Worcester*, A. D. 1240. (l) I find the same Provision made as is now requir'd by our Rubrick, viz. That there shall be for every Male-Child that is to be baptiz'd two Godfathers and one Godmother, and for every Female one Godfather, and two Godmothers.

The Qualifications of Persons to be admitted Godfathers and Godmothers.

§. 4. BY the 29th Canon of our Church, no Parent is to be admitted to answer as Godfather for his own Child. For the Parents are already engag'd under such strict Bonds, both by Nature and Religion, to take care of their Children's Education, that the Church does not think she can lay them under greater: But still makes Provision that if, notwithstanding these Obligations, the Parents should be negligent, or if it should please God to take them to himself before their Children be grown up, there yet may be others upon whom it shall lie to see that the Children don't want due Instructions, by means of such Carelessness, or Death of their Parents. And for a further Prevention of People's entering

(k) *Bishop Gibson's Codex*, vol. 1. p. 439. cil. per Labbee, Tom. 1. l. 1. Par. 1. col. 575. C.

(l) *Synod. Wigorn. cap. 5. apud Con.*



upon this Charge, before they are capable of understanding the Trust they take upon themselves, it is further provided by the above-mention'd Canon, that no Person be admitted Godfather or Godmother, before the said Person so undertaking hath receiv'd the Holy Communion.

Sec. 1.

III. **WHEN** there are Children to be baptiz'd, the Parents shall give knowledge thereof over Night, or in the Morning, before the beginning of Morning-Prayer, to the Curate, and then the Godfathers and Godmothers, and the People with the Children must be ready at the Font: so call'd, I suppose, because Baptism, at the beginning of Christianity, was perform'd in Springs or Fountains. They were at first built near the Church, then in the Church-Porch, and afterwards (as it is now usual amongst us) plac'd in the Church itself, but still keeping the lower End, to intimate that Baptism is the Entrance into the mystical Church. In the Primitive Times we meet with them very large and capacious, not only that they might comport with the general Customs of those Times, viz. of Persons being immers'd or put under Water; but also because the stated Times of Baptism returning so seldom, great Numbers were usually baptiz'd at the same time. In the middle of them was always a Partition; the one part for Men, the other for Women, that so, by being baptiz'd asunder, they might avoid giving Offence and Scandal. But Immersion being now discontinued, and Baptism administer'd at all Times, and to single Persons, and those too generally Infants, there is no necessity to allow them so much room in the Church. It is only now requir'd that there be one in every Church made of Stone (a), because, saith Durand (b), the Water, that typify'd Baptism in the Wilderness, flow'd from a Rock, Exod. 17. 6, and because Christ, who gave forth the living Water, is in Scripture call'd the Corner-Stone and the Rock.

Rubrick 3.

Fonts, why so call'd, first set

Why plac'd at the lower End of the Church.

Formerly very large.

Why made of Stone.

Baptism, why to be perform'd after the Second Lesson.

§. 2. **AT** this Font the Children, &c. are to be ready, either immediately after the last Lesson at Morning-Prayer, or else immediately after the last Lesson at Evening-Prayer, as the Curate by his Discretion shall appoint. The Reason of which I take to be, because by that time the whole Congregation is suppos'd to be assembled; which shews the Irregularity (which

(a) Can. 81. (b) Rational. Divin. Offic. l. 6. c. 82. num. 25. fol. 364.



prevails much in some Churches) of putting off Christ-  
nings till the whole Service is over, and so reducing them  
(by the departing of the Congregation) to almost private  
Baptisms.

**Sect. 2. Of the Preparative Prayers and Exhortations, to be us'd before the Administration of Baptism.**

**I. THE People with the Children being ready, and the Priest coming to the Font (which is then to be fill'd with pure Water) and standing there, is in the first place, to ask, Whether the Child has been already baptiz'd or no? The Reason of which is, because Baptism is never to be repeated: For as there is but one Lord, and one Faith, so there is but one Baptism, Eph. 4. 5. And in the Primitive Church those that stood up so stoutly for rebaptizing those who had been baptiz'd by Hereticks, did not look upon that as a second Baptism, but esteem'd that which had been conferr'd by Hereticks as invalid; seeing Hereticks, being out of the Church, could not give what they had not (c). And others, rather than repeat that Sacrament, allow'd even That Baptism to be valid which was administer'd by Hereticks, if it appear'd that it had been perform'd in the Name of the Father, and of the Son, and of the Holy Ghost.**

The Exhortation.

**II. THE Minister being satisfy'd that the Child hath not been baptiz'd, begins the Solemnity with an Exhortation to Prayer: For there being a mutual Covenant in this Sacrament between God and Man, so vast a Disproportion between the Parties, and so great a Condescension on the part of the Almighty (who designs only our Advantage by it, and is mov'd by nothing but his own free Grace to agree to it;) it is very reasonable the whole Solemnity should be begun with an humble Address to God.**

The Two Prayers.

**III. FOR which purpose follow Two Prayers: In the first of which we commemorate how God did typify this Salvation, which he now gives by Baptism, in saving Noah**

(c) Tert. de Bapt. c. 15. pag. 230. B. &c. Apost. Const. 1. 6. c. 15. Cyril. Cyprian. Hist. Concil. Carthag. p. 229, Hieros. Praef. §. 4. p. 6.



and his Family by Water (d), and by carrying the Israelites safe thro' the Red-Sea (e), as also how Christ himself by being baptiz'd, sanctify'd Water to the mystical washing away of Sin: And upon these Grounds we pray that God by his Spirit will wash, and sanctify this Child, that he may be deliver'd from his Wrath, sav'd in the Ark of his Church, and so fill'd with Grace as to live holily here, and happily hereafter.

IN the Second Prayer, to express our Earnestness and Importunity, we again renew our Address, requesting, 1<sup>st</sup> That this Child may be pardon'd and regenerated; 2<sup>dly</sup>, That it may be adopted and accepted by Almighty God.

§. 2. BETWEEN these two Prayers in King Edward's first Liturgy, the Priest was to ask the Name of the Child of its Godfathers and Godmothers, and then to make a Cross upon its Forehead and Breast, saying,

N. Receive the Sign of the Holy Cross in thy Forehead, and in thy Breast, in token that thou shalt not be ashamed; and so on as in our own Form, only speaking all along to the Child. This is now done only upon the Forehead, and reserv'd till after the Child is baptiz'd: Tho' it is manifest there were anciently in the Primitive Church two several Signings with the Cross; viz. one before Baptism (f), as was order'd by our first Liturgy; and the other after it, which was us'd with Unction at the time of Confirmation, of which I shall have Occasion to speak hereafter. Why the Crossing which we now retain is order'd after Baptism, will be shewn when I come to that part of the Service.

§. 3. AFTER the second of these Prayers, in the first Liturgy of King Edward, follows a Form of Exorcism, which I have printed in the Margin\*, which was founded upon a Custom that obtain'd in the antient Ages of the Church, to exorcise the Person baptiz'd, or to cast the Devil out of

Double Crossing of the Persons baptiz'd in the Primitive Church.

As the Cross was used in the Primitive Church.

Exorcising, an antient Practice in Baptism.

\* Then let the Priest, looking upon the Children, say,  
I command thee, unclean Spirit, in the Name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these Infants, whom our Lord Jesus Christ hath vouchsafed to call to his Holy Baptism, to be made Members of his Body, and of his Holy Congregation. Therefore, thou cursed Spirit, remember thy Sentence, remember thy Judgment, remember the Day to be at hand, wherein thou shalt burn in Fire everlasting, prepar'd for thee and thy Angels. And presume not hereafter to exercise any Tyranny towards these Infants, whom Christ hath bought with his precious Blood, and by this his Holy Baptism calleth to be of his Flock.

(d) 1 Pet. 3. 20, 21.

(e) 1 Cor. 10. 2.

(f) Ambr. de iis qui initiantur, c. 4.  
August. de Symbolo, l. 2. c. 1.

him,



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man, who was supposed to have taken possession of this Church in his unregenerate State. (And it cannot be denied but that Possessions by evil Spirits were very frequent before the spreading of the Gospel, when we read that many of them were ejected by the Name of Christ.) But the Use of Exorcism, as an ordinary Rite in the Administration of Baptism, can't well be prov'd from any earlier Authors than of the fourth Century, when it was taken in to denote that Persons, before they were regenerate by Baptism, were under the Kingdom of Darkness, and held by the Power of Sin and the Devil (b). But it being us'd by Bucer in his Censure of the Liturgy, that this Exorcism was originally us'd to none but Demoniacks, and that it was uncharitable to imagine that all were Demoniacks who came to Baptism (i); it was thought prudent by our Reformers to leave it out of the Liturgy, when they took a Review of it in the 3th and 6th of King Edward. But to proceed in our own Office.

The Gospel,  
how properly  
chose.

IV. *THE People standing up* (which shews that they were to kneel at the two foregoing Prayers) the Ministry in the next place, is to read to them a Portion out of the Gospel of St. Mark: Which, tho' anciently apply'd to the Sacrament of Baptism (k), has been censur'd by some as improper for this Place, because the Children there mention'd were not brought to be baptiz'd. But if People would but consider upon what account the Gospel is plac'd here, I can't think but they would retract so impertinent a Charge. In the making of a Covenant, the express Consent of both Parties is requir'd: And therefore the Covenant of Baptism being now to be made, between Almighty God and the Child to be baptiz'd; it is reasonable, that before the Sureties engage in behalf of the Infant, they should have some comfortable Assurances that GOD on his Part, will be pleas'd to consent to and make good the Agreement. For their Satisfaction therefore the Priest, who is God's Ambassador, produces a Warrant from Scripture (the Declaration of his Will) whereby it appears that God is willing to receive Infants into his Favour, and hath by Jesus Christ declar'd them capable of that Grace and Glory, which on God's Part are

(b) Greg. Naz. Orat. 40. Cyril. Hierol. in Praef. ad Catech.

(i) Bucer. Script. Anglican. p. 480.  
(k) Tertull. de Baptismo, c. 18. p. 331.

promis'd



promis'd in this Baptismal Covenant: Wherefore the Sureties need not fear to make the Stipulation on *their* Part; since they have God's own Word, that there is no Impediment in Children to make them incapable of receiving that which he hath promis'd, and will surely perform.

Sect. 2.

FROM all which Premises the Church, in the *Exhortation*, concludes, that the Sureties may chearfully promise that which belongs to *their* Part, since God by his Son hath given sufficient Security that *His* Part shall be accomplish'd. But this being the Overflowings of God's pure Mercy and Goodness, and not owing to any Merits or Deserts in us, it is fit it should be acknowledg'd in an humble manner.

And Exhortation.

V. AND therefore next follows a Thanksgiving for our own Call to the Knowledge of, and Faith in, God, which we are put in mind of by this fresh Occasion: And wherein we also beg of God to give a new Instance of his Goodness, by giving his Holy Spirit to the Infant now to be baptiz'd, that so it may be born again, and made an Heir of everlasting Salvation.

The Thanksgiving.

§. 2. AFTER this Thanksgiving, in K. Edward's first Liturgy, the Priest is to take one of the Children by the right Hand, the other being brought after him: And coming into the Church, toward the Font (for all the former Part of the Service was then said at the Church-Door) he is to say, *The Lord vouchsafe to receive you into his Holy Household, and to keep and govern you alway in the same, that you may have everlasting Life. Amen.*

An old Ceremony in King Edward's first Book.

VI. AND now no Doubt remaining but that God is ready and willing to perform *His* Part of the Covenant, so soon as the Child shall promise on *his*; the Priest addresses himself to the *Godfathers* and *Godmothers* to promise for him, and from Them takes Security that the Infant shall observe the Conditions that are requir'd of him. And in this there is nothing strange or new; nothing which is not us'd almost in every Contract. By an old Law of the *Romans*, all Magistrates were oblig'd, within five Days after Admission to their Office, to take an Oath to observe the Laws. Now it happen'd that *C. Valerius Flaccus* was chosen *Ædile*, or Overseer of the publick Buildings. But he being before *Flamen Dialis*, or *Jupiter's* High-Priest, could not be admitted by the *Romans* to swear; their Laws supposing that so sacred a Per-

The Preface to the Covenant.



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son would voluntarily do what an Oath would oblige him to. *C. Valerius* however desir'd that his Brother, as his Proxy, might be sworn in his stead: To this the Commons agreed, and pass'd an Act that it should be all the same as if the *Ædile* had sworn himself (1). Much after the same manner, whenever Kings are crown'd in their Infancy, some of the Nobility, deputed to represent them, take the usual Oaths. The same do Ambassadors for their Principals at the ratifying of Leagues or Articles; and Guardians for their Minors, who are bound by the Law to stand to what is contracted for them. Since then all Nations and Orders of Men act by this Method, why should it be charg'd as a Fault upon the Church, that she admits Infants to Baptism, by Sponsors undertaking for them?

The Stipulation to be made by Question and Answer.

VII. HAVING thus justify'd the Reasonableness of a vicarious Stipulation, let us now proceed to consider the Form that is here us'd. It is drawn up all along by way of Question and Answer, which seems to have been the Method even in the Days of the Apostles: For St. Peter calls Baptism the Answer of a good Conscience, 1 Pet. 3. 21. And in the Primitive Church Queries were always put to the Persons baptiz'd, which Persons at Age answer'd themselves, and Children by their Representatives (m), who are therefore to answer in the first Person (as the Advocate speaks in the Person of the Client) *I renounce, &c.* because the Contract is properly made with the Child.

In the Name of the Child.

§. 2. FOR which Reason, in the 1st Book of King Edward, the Priest is order'd to demand of the Child the several Questions propos'd; and in our present Liturgy, tho' the Minister directs himself to the Godfathers and Godmothers, yet he speaks by them to the Child, as is manifestly apparent from the third Question: And consequently the Child is suppos'd to return the several Answers which are made by the Godfathers, &c. and to promise by those that are his Sureties (as the above Preface expresses it) that he will renounce the Devil and all his Works, and constantly believe God's Holy Word, and obediently keep his Commandments.

An Account of the Queries.

§. 3. THE Queries propos'd are four, of which the last was added at the Restoration; there being but three of them in any of the former Books, tho' in the first of King

(1) Livii lib. 31. c. 50.

(m) S. August. Ep. 98. Tom. 2. col. 267. F.



Edward they are broke into eight. They being all of them exceedingly suitable and proper, I think it not amiss to take notice of them severally.

§. 4. FIRST then, when we enter into Covenant with God, we must have the same Friends and Enemies as He hath, especially when the same that are Enemies to Him, are also Enemies to our Salvation. And therefore since Children are by Nature the Slaves of the Devil, and tho' they have not yet been actually in his Service, will nevertheless be apt to be drawn into it, by the Poms and Glory of the World, and the carnal Desires of the Flesh; it is necessary to secure them for God betimes, and to engage them to take all these for their Enemies, since whoso loveth them cannot love God, 1 John 2. 15.

§. 5. SECONDLY, Faith is a necessary Qualification for Baptism, Mark 16. 16. And therefore before Philip would baptize the Eunuch, he ask'd him, If he believ'd with all his Heart? and receiv'd his Answer, that he believ'd Jesus to be the Son of God, Acts 8. 37. From which remarkable Precedent the Church hath ever since demanded of all those who enter into the Christian Profession, if they believe all the Articles which are imply'd in that Profession; and this was either done by way of Question and Answer (n), or else the Party baptiz'd (if of Age) was made to repeat the whole Creed (o).

§. 6. BUT, Thirdly, it is not only necessary that the Party to be baptiz'd do believe the Christian Faith; but he must also desire to be join'd to that Society by the solemn Rite of Initiation: Wherefore the Child is further demanded, Whether he will be baptiz'd in this Faith? because God will have no unwilling Servants, nor ought Men to be compell'd by Violence to Religion. And yet the Christian Religion is so reasonable and profitable both as to this World and the next, that the Godfathers may very well presume to answer for the Child, that this is his Desire: Since if the Child could understand the Excellency of this Religion, and speak its Mind, it would without doubt be ready to make the same Reply.

§. 7. LASTLY, St. Paul tells us, They that are baptiz'd must walk in Newness of Life, Rom. 6. 4. for which rea-

(n) Cyril. Catech. Mystag. 2. §. 4. p. 285. Ambr. de Sacr. l. 2. c. 7. Tom. 4. col. 360. K. (o) Aug. Serm. 58. in Mat. 6. Tom. 6. col. 337. D. E.



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son the Child is demanded, Fourthly, *If he will keep God's Holy Will and Commandments, and walk in the same all the Days of his Life?* For since he now takes Christ for his Lord and Master, and lifts himself under His Banner, 'tis fit he should vow, in the words of this Sacrament, to observe the Commands of his General. Wherefore as he promis'd to forsake all *Evil* before, so now he must engage to do all that is *Good*, without which he cannot be admitted into the Christian Church.

This Baptis-  
mal Vow very  
Primitive.

§. 8. I CANNOT conclude this Section, till I have observ'd, that this whole Stipulation is so exactly conformable to That which was us'd in the Primitive Church, that it cannot be unpleasant to compare them together. All that were to be baptiz'd, were brought to the Entrance of the Baptistry or Font, and standing with their Faces towards the *West*, (which being directly opposite to the *East*, the Place of Light, did symbolically represent the Prince of *Darkness*, whom they were to renounce) were commanded to stretch out their Hands as it were in defiance of him; and then the Bishop ask'd them every one, *Dost thou renounce the Devil and all his Works, Powers, and Service?* To which each Party answer'd, *I do renounce them.* — *Dost thou renounce the World, and all its Poms and Vanities?* Answer. *I do renounce them* (p). In the next place they made an open Confession of their Faith, the Bishop asking, *Dost thou believe in God the Father Almighty, &c. in Jesus Christ His only Son our Lord, who, &c. Dost thou believe in the Holy Ghost, the Holy Catholick Church, and in one Baptism of Repentance for Remission of Sins, and the Life Everlasting?* To all which each Party answer'd, *I do believe;* as our Church still requires in this Office (q).

### Sect. 3. Of the Administration of Baptism.

The Prayers  
for the Sancti-  
fication of the  
Child.

I. THE Contract being now made, it is fit the Minister should more peculiarly intercede with God for Grace to perform it; and therefore, in the next place, he

(p) Const. Apost. l. 7. c. 41. — Dion. Areop. de Eccl. Hier. c. 2. p. 77. D. Ambr. de Init. c. 2. Tom. 4. col. 343. K. De Sacram. l. 1. c. 2. Tom. 4. col. 354. A.

(q) Const. Ap. l. 7. c. 41. Cyril. Ca-tech. Mystag. 2. §. 4. pag. 285. Ambr. de Sacram. l. 2. c. 7. Tom. 4. col. 360. K.



offers up four short Petitions for the Child's Sanctification. Most of our Commentators upon the Common-Prayer think, that they were added to supply the place of the old Exorcisms. But it is certain they were plac'd in the first Book of King Edward, with no such Intent. For by that (as I have observ'd) a Form of Exorcism was to be us'd over every Child that was brought to be baptiz'd. Whereas these Petitions were only to be us'd at such times as the Water in the Font was to be chang'd and consecrated, which was not then order'd to be done above once a Month. For which Reason the Form for consecrating it, did not, as now, make a part of the publick Office for Baptism, but was plac'd by it self, at the End of the Office for the Administration of it in private, (i. e. at the End of the whole; for there was no Office then for the Baptism of such as are of Wper Years.)

THE Form that was us'd then was something different from what we use now. It was introduc'd with a Prayer, that was afterwards left out at the second Review. And these Petitions that are still retain'd, ran then in the Plural Number, and the Future Tense, in the behalf of all that should be baptiz'd till the Water should be chang'd again. And this is the Reason that the last of these Petitions still run in general Terms, it being continu'd word for word from the old Form. Between the two last also were four other Petitions inserted, which are now omitted. And after all (the usual Salutation intervening, viz. The Lord be with you, And with thy Spirit) follow'd the Prayer, which we still retain for the Consecration of the Water. There is some little Difference in it indeed towards the Conclusion, because the Water being sanctify'd by the first Prayer above-men-

And for the  
Consecration  
of the Water.

\* O most merciful God our Saviour Jesu Christ, who hast ordain'd the Element of Water for the Regeneration of thy faithful People, upon whom being baptiz'd in the River of Jordan, the Holy Ghost came down in the Likeness of a Dove; send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our Invocation of thy Holy Name: Sanctify + this Fountain of Baptism, thou that art the Sanctifier of all things, that by the Power of thy Word, all those that shall be baptiz'd therein, may be spiritually regenerated, and made the Children of everlasting Adoption. Amen.

† Whosoever shall confess thee, O Lord, recognize him also in thy Kingdom. Amen.

Grant that all Sin and Vice here may be so extinct, that they never have Power to reign in thy Servants. Amen.

Grant that whosoever here shall begin to be of thy Flock, may evermore continue in the same. Amen.

Grant that all they which for thy sake, in this Life, do deny and forsake themselves, may win and purchase thee, O Lord, which art everlasting Treasure. Amen.



Chap. VII. tion'd, there was no Occasion to repeat the Consecration in this, for which Reason the words then run in this Form: *Regarding we beseech thee, the Supplications of thy Congregation, and grant that all thy Servants, which shall be baptiz'd in this Water, prepar'd for the Ministration of thy Holy Sacrament, may receive the Fulness of thy Grace, y and so on.*

This Baptis-  
mal Form very  
Primitive.

add: not here  
omit: not here  
omit: not here

Of this Form *Bucer*, in his *Censure* (r), could by no means approve. Such Blessings and Consecrations of Things inanimate tend strangely (he tells us) to create in Peoples Minds terrible Notions of Magick or Conjurat[i]on. He allows such Consecrations indeed to be very ancient, but however they are not to be found in the Word of God. At the second Reformation therefore the Common-Prayer Book comes out, with all that relates directly to the Consecration of the Water omitted. The first Prayer above-men- tion'd was left out entirely, and the last purg'd from those words *[prepar'd for the Ministration of thy Holy Sacrament.]* And thus the Form continu'd till the last Review, when a Clause was again added to invoke the Spirit, to sanctify the Water *to the mystical washing away of Sin.* Now by this is meant, not that the Water contracts any new Quality in its Nature or Essence, by such Consecration; but only that it is sanctify'd or made Holy in its Use, and separated from common to sacred Purposes. In order to which, tho' the Primitive Christians believ'd as well as we do, that Water in general was sufficiently sanctify'd by the Baptism of our Sa- viour in the River *Jordan* (s), yet when any particular Wa- ter was at any Time us'd in the Administration of Baptism, they were always careful to consecrate it first by a solemn In- vocation of the Holy Spirit (t).

Name, why  
given at Bap-  
tism.

II. ALL Things being thus prepar'd for the Baptism of the Child, the Minister is now to take it into his Hands, and to ask the Godfathers and Godmothers to name it. For the Christian Name being given as a Badge that we belong to Christ, we cannot more properly take it upon us, than when we are enlisted under his Banner. We bring one Name into the World with us, which we derive from our Parents, and which serves to remind us of our original

(r) Script. Anglican. p. 481.

(s) Greg. Naz. *En te Parad.* So also St. Jerom and St. Ambrose.

(t) Cyprian. Ep. 70. p. 190. Ambr.

de Sacram. l. 2. c. 5. Tom. 4. col. 359.  
K. Basil. de Spir. Sanct. c. 27. Tom. 2.  
p. 211. A.

APP

Guilt,



Guile, and that we are born in Sin: But this new Name is given us at our Baptism, to remind us of our new Birth, when being wash'd in the River of Regeneration, we are thereby cleans'd from our natural Impurities, and become in a manner new Creatures, and solemnly dedicate our selves to God: So that the naming of Children at this time, hath been thought by many to import something more than ordinary, and to carry with it a mysterious Signification. We find something like it even among the *Heathens*: For the *Romans* had a Custom of naming their Children on the Day of their Lustration (i. e. when they were cleans'd and wash'd from their natural Pollution), which was therefore call'd *Dies Nominatus*. And the *Greeks* also, when they carry'd their Infants, a little after their Birth, about the Fire (which was their Ceremony of dedicating or consecrating them to their Gods) were us'd at the same Times to give them their Names.

AND that the *Jews* nam'd their Children at the time of Circumcision, the Holy Scriptures (u), as well as their own Writers, expressly tell us. And tho' the Rite it self of Circumcision was chang'd into that of Baptism by our Saviour, yet he made no Alteration as to the Time and Custom of giving the Name, but left that to continue under the new, as he had found it under the old Dispensation. Accordingly we find this Time assign'd and us'd to this Purpose ever since, the Christians continuing from the earliest Ages to name their Children at the time of Baptism. And even People of *Riper Years* commonly chang'd their Name (as *Saul*, saith St. *Ambrose* (x), at that time chang'd his Name to *Paul*) especially if the Name they had before, was taken from any Idol or false God. For the *Nicene Council* forbids the giving of *Heathen Names* to Christians, and recommends the giving the Name of some *Apostle* or *Saint* (y): Not that there is any Fortune or Merit in the Name it self, but that, by such means, the Party might be stirr'd up to imitate the Example of that holy Person whose Name he bears. And by a Provincial Constitution of our own Church, made by Archbishop *Peckham*, A. D. 1281. it is provided, that no wanton Names be given to Children, or if they be, that they be chang'd at Confirmation (z).

Heathen or wanton Names prohibited.

(u) Gen. 21. 3, 4. Luke 1. 59, 60. & (y) Vid. Canon. Arabic. Can. 30. chap. 2. 24. Tom. 2. col. 209. E.  
(x) In *Dominic. Prim. Quadrages.* (z) See *Bishop Gibson's Codex*, Vol. 1. p. 440. Sermon 2. Ordine 31. Tom. 5. col. 43. K.



## Chap. VII.

To be given  
by the Godfa-  
thers, and  
why.

§ 1. AS to the Appointment of the Name, it may be pitched upon by the Relations, (as we may see has been the Custom of <sup>(a)</sup> old;) but the Rubrick directs that it be dictated by the Godfathers and Godmothers. For this being the Token of our new Birth, it is fit it should be given by those who undertake for our Christianity, and engage that we shall be bred up and live like Christians: Which being confirm'd by the Custom and Authority of the Church in all Ages, is abundantly enough to justify the Practice, and satisfy us of the Reasonableness of it.

The Outward  
Sign in Bap-  
tism.

III. AFTER the Name is thus given, the Priest (if the Godfathers, &c. certify him that the Child may well endure it) is to dip it in the Water discreetly and warily, which was in all probability the way by which our Saviour, and for certain was the usual and ordinary way by which the Primitive

Immersion or  
Dipping most  
primitive and  
significant.

Christians, did receive their Baptism <sup>(b)</sup>. And it must be allow'd; that by Dipping the Ends and Effects of Baptism are more significantly express'd: For as in Immersion there are three several Acts, viz. the putting the Person under Water, his abiding there for some time, and his rising up again; so by these were represented Christ's Death, Burial, and Resurrection; and in conformity thereunto (as the Apostle plainly shews, Rom. 6. 3, 4) our Dying unto Sin, the Destruction of its Power, and our Resurrection to Newness of Life.

But the Ends  
of Baptism,  
answer'd by  
Affusion.

THO' indeed Affusion is not wholly without its Signification, or entirely inexpressive of the End of Baptism. For as the Immerging or Dipping the Body of the Baptiz'd, represents the Burial of a dead Person under Ground; so also the Affusion or pouring Water upon the Party, answers to the covering or throwing Earth upon the Deceas'd. So that both Ceremonies agree in this, that they figure a Death and Burial unto Sin; and therefore tho' Immersion be the most significant Ceremony of the two, yet it's not so necessary but that Affusion in some Cases may supply the room of it. For since Baptism is only an external Rite, representing an internal and spiritual Action, such an Act is sufficient, as fully represents to us the Institution of Baptism: The Divine Grace, which is thereby confer'd, being not measur'd by the Quantity of Water us'd in the Administration of it.

(a) Ruth 4. 17. Luke 1. 59. c. 11. p. 70. Edit. Oxon. 1685. Tert. de  
(b) Acts 8. 28. Rom. 6. 3, 4. Col. 2. Bapt. c. 4. and de Orat. c. 11.  
12. Const. Apost. l. 3. c. 17. Barnabas,



It is true, Dipping and Sprinkling are two different Acts; but yet the word Baptize implies them both. It being us'd frequently in Scripture, to denote not only such washing as is perform'd by Dipping, but also such as is perform'd by pouring or rubbing Water upon the Thing or Person wash'd (a). And that the Primitive Christians understood it in this Latitude, is plain from their administering this Holy Sacrament in the Case of Sicknes, Haste, Want of Water, or the like, by Affusion, or pouring Water upon the Face. Thus the Jaylor and his Family, who were baptiz'd by St. Paul in haste, the same Hour of the Night that they were converted and believed (b); are reasonably supposed to have been baptiz'd by Affusion: since it can hardly be thought that at such an Exigency they had Water sufficient at hand to be immers'd in. The same may be said concerning Basilides, who, Eusebius tells us, was baptiz'd by some Brethren in Prison (c). For the strict Custody under which Christian Prisoners were kept (their tyrannical Jaylor hardly allowing them Necessaries for Life, much less such Conveniences as they desir'd for their Religion) makes it more than probable that this must have been done by Affusion only of some small Quantity of Water. And that Baptism in this way was no unheard-of Practice before this, may be gather'd from Tertullian, who, speaking of a Person of uncertain Repentance offering himself to be baptiz'd, asks, *Who would help him to one single sprinkling of Water* (d). The Acts also of St. Laurence, who suffer'd Martyrdom about the same time as St. Cyprian, tell us how one of the Soldiers that were to be his Executioners being converted, brought a Pitcher of Water for St. Laurence to baptize him with. And lastly St. Cyprian, being consulted by one Magnus, in reference to the Validity of Clinick Baptism (i. e. such as was administer'd to sick Persons on their Beds by Asperision or Sprinkling) not only allows, but pleads for it at large, both from the Nature of the Sacrament, and Design of the Institution (e). It is true, such Persons as were so baptiz'd, were not ordinarily capable of being admitted to any (f) Office in the

Which was therefore us'd, upon some Occasions, by the Primitive Christians.

How Affusion was practis'd, see in Tertul.

(a) See Mark 7. 4. and Luke 11. 38. in the Greek, and Heb. 9. 10. also in the Greek, compar'd with Numb. 8. 7. and chap. 19. 18, 19.

(b) Acts 16. 33.

(c) Euseb. Hist. Eccl. 1. 6. c. 5.

(d) Quis enim tibi, tam infirmis Poni-

tentia Viro, asperginem unam cujuslibet Aquae commodabit? Tertul. de Pœnitentia, c. 6.

(e) Cypr. Ep. 69. ad Magnum, pag. 185, &c.

(f) Euseb. Hist. Eccl. 1. 6. c. 43.



Chap. VII.

Church: But then the Reason of this, as is intimated by the Council of *Neocaesarea*, was not that they thought this manner of Baptism was less effectual than the other, but because such a Person's coming to the Faith was not voluntary, but of necessity. And therefore it was provided by the same Council, that if the Diligence and Faith of a Person so baptiz'd did afterwards prove commendable; or if the Scarcity of others, fit for the Holy Offices, did by any means require it, a Clinick Christian might be admitted into Orders (g). However, except upon extraordinary Occasions, Baptism was seldom or perhaps never administred for the four first Centuries, but by Immersion or Dipping. Nor is Asperision or Sprinkling ordinarily us'd, to this Day, in any Country that was never subject to the Pope (h.) And among those that submitted to his Authority, *England* was the last Place where it was receiv'd (i). Tho' it has never yet obtain'd so far as to be enjoind, Dipping having been always prescrib'd by the Rubrick. The *Salisbury Missal*, printed in 1530. (the last that was in force before the Reformation) expressly requires and orders Dipping. And in the first Common-Prayer Book of King *Edward VI.* the Priests general Order is to Dip it in the Water, so it be discreetly and warily done; the Rubrick only allowing, if the Child be weak, that then it shall suffice to pour Water upon it. Nor was there any Alteration made in the following Books, except the leaving out the Order to dip it thrice, which was prescrib'd by the first Book.

How Affusion  
or Sprinkling  
first came in  
Practice.

HOWEVER it being allow'd to weak Children (tho' strong enough to be brought to Church) to be baptiz'd by Affusion; many fond Ladies at first, and then by degrees the common People, would persuade the Minister that their Children were too tender for Dipping. But what principally tended to confirm this Practice, was, that several of our *English Divines* flying into *Germany* and *Switzerland*, &c. during the bloody Reign of Queen *Mary*, and returning home when Queen *Elizabeth* came to the Crown, brought back with them a great Love and Zeal to the Customs of those Protestant Churches beyond Sea, where they had been shelter'd and receiv'd. And consequently having observ'd that in *Geneva*, and some other Places, Baptism was order'd to be

(g) Concil. Neocaes. Can. 12.

(h) See this prov'd in Mr. Wall's His-

tory of Infant-Baptism, Part 2. ch. 9. §2.

(i) Mr. Wall, ibid.



perform'd by *Affusion* (k), they thought they could not do the Church of *England* a greater Piece of Service, than to introduce a Practice dictated by so great an Oracle as *Calvin*. So that in the latter Times of *Queen Elizabeth*, and during the Reigns of *King James* and *King Charles I.* there were but very few Children dipp'd in the Font. And afterwards when the *Directory* was put out by the Parliament, *Affusion* (to those who could submit to their Ordinance) began to have a Shew of Establishment; it being declar'd not only lawful, but sufficient and most expedient that Children should be baptiz'd, by pouring or sprinkling of Water on the Face. And as it were for the further Prevention of Immersion or Dipping, it was particularly provided, that Baptism should not be administer'd in the Places where Fonts, in the time of Popery, were unsafely and superstitiously plac'd. And accordingly (which was equal to the rest of their Reformation) they chang'd the Font into a Bason; which being brought to the Minister in his Reading-Desk, and the Child being held below him, he dipp'd in his Fingers, and so took up Water enough just to let a Drop or two fall on the Child's Face (l). These pious Reformers could not recollect that Fonts, to baptize in, had long been us'd, before the Times of Popery, and that they had no where been discontinu'd from the beginning of Christianity, but in such Places where the Pope had gain'd Authority. But our Divines, at the Restoration, understanding a little better the Sense of Scripture and Antiquity, again restor'd the Order for Immersion. However, for prevention of any Danger to the Child, the Priest is advis'd to be first certify'd that it will well endure it. So that the Difference between the old Rubrick, and what it is now, is only this. As it stood before, the Priest was to dip, unless there was an Averment or Allegation of Weakness; as it stands now, he's not to dip, unless there be an Averment or certifying of Strength sufficient to endure it.

THIS Order, one would think, should be the most unexceptionable of any that could be given, it keeping as close to the Primitive Rule for Baptism, as the Coldness of our Region, and the Tenderness wherewith Infants are now us'd, will admit. Tho' Sir John Floyer, in a Discourse on Cold Baths, has shewn from the Nature of our Bodies, from

(k) See Calvin's Institutions, l. 4. c. 15. s. 19. and Tractat. Theolog. Catechismus, pag. 57. Ed. Beza, 1576.

(l) See Mr. Wall's History of Infant-Baptism, Part 2. chap. 9. p. 472. Edit. 2<sup>d</sup>



Chap. VII.

the Rules of Medicine, from modern Experience, and from ancient History, that nothing would tend more to the Preservation of a Child's Health, than dipping it in Baptism. However, the Parents not caring to make the Experiment, take so much the Advantage of the Reference that is made to their Judgments concerning the Strength of their Children, as never to certify they may well endure Dipping. It is true indeed the Question is now seldom ask'd, because the Child is always brought in such a Dress, as shews that there is no Intention that it should be dip'd. For whilst Dipping in the Font continu'd in fashion, they brought the Child in such sort of Clothing, as might be taken off and put on again without any Hindrance or Trouble. But since the Church not only permits, but requires Dipping, where it is certify'd the Child may well endure it; and consequently since the Minister is always ready to dip, whensoever it is duly requir'd of him; it is very hard that any should urge the not dipping or immersing, as a Plea for Separation.

Trine Immersion an ancient Practice.

§. 2. BUT to proceed: By King Edward's first Book, the Minister is to dip the Child in the Water thrice; first dipping the right Side; secondly, the left; the third time dipping the Face toward the Font. This was the general Practice of the Primitive Church, viz. to dip the Person thrice, i. e. once at the Name of each Person in the Trinity, the more fully to express that sacred Mystery (m). Tho' some later Writers say this was done to represent the Death, Burial, and Resurrection of our Saviour, together with his three Days Continuance in the Grave (n). St. Austin joins both these Reasons together, as a double Mystery of this ancient Rite, as he is cited by Gratian to this purpose (o). Several of the Fathers that make mention of this Custom, own, that there's no Command for it in Scripture, but that they speak of it as brought into use by the Apostles (p); and therefore the 50th of the Canons that are call'd Apostolical, deposes any Bishop or Presbyter that administers Baptism without it. H. T.

Why discontinued.

BUT afterwards when the Arians made a wicked Advantage of this Custom, by persuading the People that it was us'd to denote that the Persons in the Trinity were three

(m) Tertul. adv. Prax. c. 26. p. 526. A. & de Coron. Mil. c. 3. Basil. de Sp. Sanct. c. 27. Hieron. adv. Lucif. c. 4. Hierar. Eccles. c. 2. Ambros. de Sacram. l. 2. c. 7. (n) Greg. Nyss. de Bapt. Christi, Tom. 3. p. 372. Cyril. Catech. Mystag. 2. n. 4. Leo. Ep. 4. ad Episc. Siculos, c. 3. (o) Aug. Hom. 3. apud Gratian. de Consecrat. Dist. 4. c. 78. (p) Tertul. de Coron. Mil. c. 3. p. 102. A. Cyril. Catech. Mystag. 2. s. 4. pp. 286. B. Sozomen. Hist. Eccl. l. 6. c. 26. p. 673. D. Hieron. adv. Lucif.



distinct Substances, it first became a Custom (q), and then See a Law (r), in the Spanish Church, only to use one single Immersion; because that would express the Unity of the Godhead, while the Trinity of Persons would be sufficiently denoted, by the Persons being baptized in the Name of the Father, Son, and Holy Ghost. However, in other Parts of the Church, Trine Immersion most commonly prevail'd, as it does in the Greek Church to this very day (s). Upon what account it was omitted in the second Book of King Edward, I do not find; but there being no Order in the room of it, to confine the Minister to a single Immersion, I presume it's left to his Judgment and Discretion to use which he pleases.

IV. WHEN the Priest dips or pours Water upon the Child, he is to say (calling the Child by its Name) N. I baptize thee, which was always the Form of the Western Church. The Eastern Church useth a little Variation, Let N. be baptiz'd, &c. or (t) else, The Servant of God, such a one, is baptiz'd (u), &c. but the Sense is much the same: However in the next words, viz. In the Name of the Father, and of the Son, and of the Holy Ghost, all Orthodox Christians did ever agree; because they are of Christ's own Appointment, and for that Reason unalterable. Wherefore when the Hereticks presum'd to vary from this Form, they were censur'd by the Church, and those Baptisms declar'd null, which were not administer'd in the Name of the Father, Son, and Holy Ghost. Some indeed took liberty to mingle a Paraphrase with them, baptizing in the name of the Father who sent, of the Son that came, and of the Holy Ghost that witnessed (x); but our Reformers thought it more prudent to preserve our Lord's own Words entire, without any Addition or Diminution.

NOW by baptizing in the name of the three Persons, is not only meant that it is done by the Commission and Authority of God the Father, Son, and Holy Ghost; but also that we are baptiz'd into the Faith of the Holy Trinity; and are receiv'd into that Society of Men, who are distinguish'd from all false Professions in the World, by believing in three Persons and one God.

(q) Greg. Epist. ad Leandrum Reg. lib. 1. c. 41.

(r) Concil. Tolet. 4. Can. 6. Tom. 5. col. 1706.

(s) See Sir Paul Rycant and Dr. Smith's

Accounts of the Greek Church.

(t) See the Euchologion.

(u) See Sir Paul Rycant and Dr. Smith's

Accounts of the Greek Church.

(x) Const. Ap. 1. 7. c. 22.



Chap. VII.  
Of the white  
Vesture, or  
Chrisme.

BY the first Common-Prayer of King Edward, after the Child was thus baptiz'd, the Godfather and Godmother were to lay their Hands upon it, and the Minister was to put upon him his white Vesture, commonly called the Chrisme, and to say;

TAKE this white Vesture as a Token of the Innocency, which, by God's Grace, in this Holy Sacrament of Baptism, is given unto thee. And for a Sign whereby thou art admonished so long as thou livest, to give thy self to Innocence of Living, that after this transitory Life, thou mayest be Partaker of the Life everlasting. Amen.

Why so call'd.

THIS was a Relick of an ancient Custom I have formerly had occasion to mention (y). The Intention and Design of it is sufficiently express'd in the Form above cited: I therefore need only observe further, that it receives its Name from the Chrism or Ointment, with which the Child was anointed when the Chrisme was put on.

Unction pre-  
scrib'd by the  
first Book of  
King Edward  
VI.

FOR by the same Book of King Edward, as soon as the Priest had pronounc'd the foregoing Form, he was to anoint the Infant upon the Head, saying,

ALMIGHTY God, the Father of our Lord Jesus Christ, who hath regenerated thee by Water and the Holy Ghost, and hath given unto thee Remission of all thy Sins; He vouchsafe to anoint thee with the Unction of his Holy Spirit, and bring thee to the Inheritance of everlasting Life. Amen.

Whether this  
Unction be-  
long'd to Bap-  
tism or Con-  
firmation.

WHETHER the Compilers of King Edward's Liturgy design'd this as a Continuance of the Unction that anciently made a part of the Office of Baptism, or of the Unction which, tho' frequently us'd at the same time with Baptism, was yet rather a Ceremony belonging to Confirmation, is not clearly to be discover'd. According to the best of my Judgment, I take it rather to be the latter. For the Unction, that was an immediate Ceremony of Baptism, was always apply'd as soon as the Party to be baptiz'd was undress'd, and before his Entrance into the Water (x). Whereas the Unction enjoin'd by King Edward's Liturgy, is order'd to be applied after the Child is thorowly baptiz'd. For this Reason, I do suppose, it was continu'd as a Relick of the Unction which the Priest us'd to perform preparatory to Confirmation. And what makes my Opinion the more probable, is, that in the old Office for Confirmation, in that Book, there is no Or-

(y) See Pag. 294. and 236.  
(x) See the Eucharistion.  
(1) See the Eucharistion.  
(2) See the Eucharistion.  
(3) See the Eucharistion.  
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(100) See the Eucharistion.



der for the Bishop to anoint those whom he confirms, which yet it is not to be imagin'd our Reformers (who shew'd such regard to all Primitive Customs) would by any means have omitted, if they had not known that the Ceremony of *Unction* had been perform'd before. But to help the Reader to a clear Notion in this Matter, it will be necessary to give him some little Light into the ancient Practice, in relation to both these *Unctions*.

HE must know then that the *Unction* that was us'd before Baptism, was only with pure Oil (a), with which the Party was anointed just before he enter'd the Water, to signify that he was now becoming a Champion for Christ, and was entering upon a State of Conflict and Contention against the Allurements of the World: In allusion to the Custom of the old Wrestlers or *Athletes*, who were always anointed against their solemn Games, in order to render them more supple and active, and that their Antagonists might take the less Advantage and Hold of them (b). This was commonly call'd the *Unction of the mystical Oil*: Whereas the *Unction* wherewith the Party was anointed after Baptism, was call'd the *Unction of Chrism*, being perform'd with a mix'd or compound Unguent, and apply'd by the Bishop at the time of the Imposition of his Hands, partly to express the Baptism with Fire, of which Oil we know is a proper Material, partly to signify the invisible *Unction of the Holy Spirit* (c), and partly to denote that the Person so anointed is admitted to the Privileges of Christianity, which are describ'd by the Apostle to be a chosen Generation, a Royal Priesthood, an holy Nation (d), &c. in the Designation to which Offices, *Anointing* was generally us'd as a Symbol. And this Account Tertullian favours (e), where speaking of the *Unction* that follow'd Baptism, he tells us it was deriv'd from the ancient, i. e. the Jewish, Discipline, where the Priests were wont to be anointed to their Office.

BUT further, the anointing in Baptism might be perform'd by either a Deacon or Deaconess (f), whereas the *Chrism* that belong'd to Confirmation, could not be us'd ordinarily apply'd by any under the Order of a Bishop. Afterwards indeed when Christianity began to spread far and wide, so that Bishops could not be procur'd upon every extraordinary Emergency: the Bishops found it necessary to give Liberty to the

How they were distinguish'd in the Primitive Church

The Reception of the Child into the Church

The Anointing and the Sign of the Cross

(a) See the Authorities cited in the foregoing Note.

(b) Chrys. Hom. 8. in Ep. ad Coloss. Ambros. de Sacram. l. 1. c. 2.

(c) 2 Cor. 1. 21. 1 John 2. 27.

(d) 1 Pet. 2. 9.

(e) Tertul. de Bapt. c. 7.

(f) Const. Apost. l. 3. c. 15, 16.

†

Presbyters



**CHAP. VII.** Presbyters to anoint those whom they baptiz'd, in case of Necessity: that so, if a Bishop could not be sent at convenient time, a sick Member of the Church might depart wholly depriv'd of all those spiritual Assistances which Confirmation was to supply. However, the Privilege of making and consecrating the Holy Unguent, and the Laying on of Hands, they still reserv'd to themselves, and only took care to supply their Presbyters with due Quantity of Chrism, that they might not be without it upon any Necessity (g). And this, tho' at first indulg'd only upon Occasion, came in a little time afterwards to be the general Practice: Insomuch that for the Presbyter to anoint in Baptism, became the ordinary Method; and the Bishop, when he confirm'd, had nothing to do but to impose his Hand except by chance now and then to apply the Chrism to a Person that by Accident had miss'd of it in his Baptism (h).

**AND** this I take to be the Unction intended in the Form we are now speaking of, as well for the Reasons above mention'd, as because this, of the two, appears to have been the most antient and universal, and so the most likely to be retain'd by our Reformers. Bucer indeed prevail'd for leaving out the use both of this and the Chrism at the Review; nor because he did not think them of sufficient Antiquity or Standing, or of good Use and Edification enough where they were duly observ'd; but because he thought they carry'd more shew of Regard and Reverence to the Mysteries of our Religion than Men really retain'd, and that consequently they tended to cherish Superstition in the Minds of People, rather than Religion and true Godliness (i).

The Reception  
of the Child  
into the  
Church.

The Antiquity  
and Meaning  
of the Sign of  
the Cross.

**V. BUT** to return to our own Office: The Child, being now baptiz'd, is become a Member of the Christian Church, into which the Minister (as a Steward of God's Family) doth solemnly receive it: And for the clearer Manifestation that it now belongs to Christ, solemnly signs it on the Forehead with the Sign of the Cross. For the better understanding of which Primitive Ceremony, we may observe that it was an antient Rite for Masters and Generals

(g) Concil. Arausican. Can. 1. Concil. Carthag. 4. Can. 36. Concil. Tolosan. 1. Can. 20. But see this prov'd more at large in Dr. Hammond de Confirmatione, cap. 2. Sect. 3, 4. and Mr. Bing-

ham's Antiquities, Book 12. ch. 2. v. 4. p. 379, &c.

(h) Concil. Araus. Can. 1. v. 2.

(i) Bucer Script. Angl. p. 478.



to mark the Foreheads of Hands of their Servants and Soldiers with their Names or Marks, that it might be known to whom they did belong: And to this Custom the Angel in the Revelation is thought to allude, Chap. 7. ver. 3. *And he said unto them, Seal not the Servants of our God in their Foreheads:* Thus again, Chap. 14. 1. the Remnant of the Lamb are said to have his Father's Name written in their Foreheads. And thus, lastly, in the same Chapter, as Christ's Flock carry'd his Mark on their Foreheads, so did his great Adversary the Beast sign his Servants there also: Ver. 9. *If any Man shall receive the Mark of the Beast in his Forehead or in his Hand, &c.* Now that the Christian Church might hold some Analogy with those sacred Applications, she conceiv'd it a most significant Ceremony in Baptism (which is our first Admission into the Christian Profession) that all her Children should be sign'd with the Cross on their Foreheads, signifying thereby their Consignment up to Christ; whence it is often call'd by the ancient Fathers, the Lord's Signet, and Christ's Seal.

AND it is worth observing, that this Mark or Sign seems to have been appropriated from the very beginning to some great Mystery: The Israelites could overcome the Amalekites no longer than Moses by stretching out his Arms continu'd in the Form of a Cross, Exod. 17. 11, 12, 13. which undoubtedly prefigur'd that our Salvation was to be obtain'd thro' the means of the Cross: As was also further signify'd by God's commanding a Cross (for that *Gratius* supposes to be the Mark understood) to be set upon those who should be sav'd from a common Destruction, Ezek. 9. 4.

BUT to come nearer: When our blessed Redeemer had expiated the Sins of the World upon the Cross, the Primitive Disciples of his Religion (who, as *Minutius Felix* affirms, did not worship the Cross) did yet assume that Figure as the Badge of Christianity: And long before material Crosses were in use, *Tertullian* tells us, that upon every Motion, at their going out, or coming in, at Dressing, at their going to Bath, or to Meals, or to Bed, or whatever their Employment or Occasions call'd them to, they were wont [frontem signaculo terere] to mark, or (as the word signifies) to wear out their Foreheads with the Sign of the Cross: adding, that this was a Practice which Tradition had introduc'd, Custom had confirm'd, and which the present Generation receiv'd upon the Credit of that which went before them.



them (a). It is pretended indeed by our Adversaries, that this is only an Authority for the Use of this Sign upon ordinary Occasions, and gives no countenance for using it in Baptism. Suppose we should grant this; It would yet help to shew from some other Passages in the same Author, that the same Sign was also us'd upon religious Accounts. Thus, in his Book concerning the Resurrection of the Flesh, shewing how instrumental the Body is to the Salvation of the Soul, he has this Expression, *The Flesh is wash'd, that the Soul may be cleans'd; the Flesh is anointed, that the Soul may be consecrated; the Flesh is sign'd, that the Soul may be fortify'd; the Flesh is overshadow'd by the Imposition of Hands, that the Soul may be enlighten'd by the Spirit of God; the Flesh is fed on the Body and Blood of Christ, that the Soul may receive Nourishment or Fatness from God* (b). Thus again, in another Place, shewing how the Devil mimick'd the Holy Sacraments in the Heathenish Mysteries; *He baptizeth some (saith he) as his faithful Believers; he promises them Forgiveness of their Sins after Baptism, and so initiates them to Mithra, and there he signs his Soldiers in their Foreheads; &c.* (c). Now here is plainly mention of signing or marking the Flesh, and signing too in the Forehead, even in the Celebration of religious Mysteries; and we know no Sign they so religiously esteem'd, but what Tertullian had in the other Place mention'd, viz. the Sign of the Cross. I won't indeed be certain, but that the signing in both these Places may refer to the Cross which was made upon the Forehead, when they were anointed in Confirmation. But still this proves that crossing on the Forehead was us'd upon religious, as well as ordinary Occasions; that it was us'd particularly at Confirmation, and therefore it is highly probable it was us'd also in Baptism. Since they who us'd it upon every slight Occasion, and made it a constant Part of the Solemnity in one Office, would not omit or leave it out in another, where the Use of it was full as proper and significant. We have gain'd so much therefore from Tertullian's Authority, that the Use of the Cross, even in religious Offices, was, in his

(a) Tert. de Coron. Mil. c. 3. p. 102. *Caro abluitur, ut Anima emaculetur; Caro unguitur, ut Anima consecretur; Caro signatur, ut & Anima mutuetur; Caro Manus Impositione adumbratur, ut & Anima Spiritu illuminetur; Caro Corpore & Sanguine Christi rescitur, ut & Anima de Deo saginetur.* Tertul. de Resurrect. Carnis, c. 8.

(c) *Linguit & ipse quosdam, utique credentes & fideles suos: Expiationem delictorum de Lavacro reponnit, & adhuc iniciat Mithræ. Signat illic in Frontibus Milites suos.* Tertul. de Præscr. adv. Hæretic. c. 40.



Time, a known Rite of Christianity. This will gain an easier Belief to a Passage among the Works of Origen, where there is express Mention of some who were sign'd with the Cross at their Baptism (d), and better explain what is meant by St. Cyprian, when he tells us, that those who obtain Mercy of the Lord are sign'd on the Forehead (e), and that the Forehead of a Christian is sanctify'd with the Sign of God (f). But further in Lactantius, we find that Christians are describ'd by those that have been mark'd upon the Forehead with the Cross (g). Again, St. Basil tells us, that an Ecclesiastical Constitution had prevail'd from the Apostles Days, that those who believ'd in the Name of the Lord Jesus Christ should be sign'd with the Sign of the Cross (h). St. Chrysostom again makes it the Glory of Christians, that they carry in their Foreheads the Sign of the Cross (i). And lastly St. Austin, speaking to one who was going to be baptiz'd, tells him (k), that he was that Day to be sign'd with the Sign of the Cross, with which all Christians were sign'd, (i. e. at their Baptism.)

I NEED not surely (after this long Detail) instance in the Writings of any other of the Fathers, who frequently us'd being sign'd in the Forehead for being baptiz'd. I shall only add this Remark; That the first Christian Emperor, Constantine the Great, had his Directions from Heaven to make the Cross the great Banner in his Wars, with this Motto on it, *EV TOTA VITA*. By this Sign thou shalt overcome (l). And sure we cannot suppose that our blessed Lord would, by so immediate a Revelation, countenance such a Rite as this, already us'd in the Church, if he had resented it before as superstitious and unwarrantable. And we may add, that we ought not to be too petulant against that, which the Holy Spirit has sometimes signaliz'd by very renown'd Miracles; as those who consult the Ecclesiastical Histories, of the best Authority, cannot but be convinc'd. In a word, when any are receiv'd into the Society of our Religion, it is as lawful to declare it by a Sign, as by Words. And surely there is no Signature so universally known to be the Mark of a Christian as that of the Cross, which makes St. Paul put the Cross for Christianity it self (m); the Belief of a crucify'd Saviour

(d) Hom. p. li. Ps. 23. Part. I. p. 299.

(e) De Unit. Eccles. p. 116.

(f) De Lap. p. 122.

(g) L. 4. c. 26.

(h) De Sp. Sanct. c. 27. Tom. 2. p.

210. D. II

(i) Chrys. in Psalm. 110.

(j) Aug. de Catech. Rudibuf. c. 20.

(k) Euseb. de Vita Constant. l. i. c.

28, 29. p. 422.

(m) 1 Cor. i. 17, 18. Gal. 5. 11. Phil.

3. 18.

being



Chap. VII. being the proper Article of the Christian Faith, distinguish-  
ing the Professors of it, from all other kinds of Religion in  
the World.

The Cross,  
why made af-  
ter Baptism.

§. 2. THERE were antiently indeed, in the Primitive  
Church, two several Signings or Markings with the Cross,  
viz. one before Baptism, as was order'd by the first Litur-  
gy of King Edward, as I have already observ'd in pag. 317.  
the other afterwards, which was us'd at Confirmation, and  
which (as I shall shew hereafter) was also prescribed by the  
same Book of King Edward.

IN a word, the Cross in Baptism, till of late Years, has  
been so inoffensive to the most scrupulous Minds, that even  
Bucer could find nothing indecent in it, if it was us'd and ap-  
ply'd with a pure Mind. He only disapprov'd of directing  
the Form that was us'd at the imposing of it, to the Child it-  
self, who could not understand it. For which Reason he  
wish'd it might be turn'd into a Prayer (m). The Reviewers  
of our Liturgy did not indeed exactly comply with him, but  
however they have order'd the Form to be spoken to the  
Congregation, and, further to remove all manner of Scru-  
ple, have defer'd the signing with it till after the Child is bap-  
tiz'd, that so none may charge us with making the Ceremo-  
ny essential to Baptism, which is now finish'd before the  
Cross is made, and which is esteem'd, in case of Extremi-  
ty, not at all deficient, where it is celebrated without it.

Why made up-  
on the Fore-  
head.

§. 3. THE Forehead is the Seat of Blushing and Shame;  
for which Reason the Child is to be sign'd with the Cross on  
that part of him, in token that hereafter he shall not be ashamed  
to confess the Faith of Christ crucify'd, &c.

#### SECT. 4. Of the Concluding Exhortations and Prayers.

The Exhorta-  
tion.

THE Holy Rite being thus finish'd, it is not decent to  
turn our Backs upon God immediately, but that we  
should compleat the Solemnity by Thanksgiving and  
Prayer: And therefore that we may do both these with due  
Understanding, the Minister teaches us, in a serious Exhorta-  
tion, what must be the Subjects of our Praises and Petitions.

(m) Bucer's Script. Anglican. p. 479.



II. AND since (as we have already (n) hinted) the Lord's Prayer was prescrib'd by our Saviour to his Disciples as a Badge of their belonging to him, it can never be more reasonable or proper to use it than now, when a new Member and Disciple is admitted into his Church. And therefore whereas, in other Offices, this Prayer is generally plac'd in the beginning; it is here reserv'd till after the Child is baptiz'd, and receiv'd solemnly into the Church: when we can more properly call God, *Our Father*, with respect to the Infant, who is now by Baptism made a Member of Christ, and more peculiarly adopted a Child of God. And this is exactly conformable to the Primitive Church: For the Catechumens were never allow'd to use this Prayer, till they had first made themselves Sons by Regeneration in the Waters of Baptism (a). For which reason this Prayer is frequently, by the antient Writers, call'd, *The Prayer of the Regenerate, or Believers*, as being, properly speaking, their Privilege and Birthright (b).

Sect. 3.  
The Lord's Prayer.

referred to  
as a badge  
of aridit  
of aridit

III. AFTER this follows a Prayer, wherein we first give God Thanks for affording this Child the Benefits of Baptism; and then pray for his Grace to assist it in the whole Course of its Life.

The Collect.

IV. AND lastly, because nothing tends more directly to the securing of Holiness and Religion, than a conscientious Performance of this Vow of Baptism; here are added Endeavours to our Prayers for the fulfilling thereof. In the first Ages, when those of Discretion were baptiz'd, the Exhortations were directed to the Persons themselves (as they now are in our Office of Baptism for those of Riper Years;) but since Children are now most commonly the Subjects of Baptism, who are not capable of Admonition, here is a serious and earnest Exhortation made to the Sureties.

The Exhortation to the Godfathers.

§. 2. WHICH if it be well consider'd, will shew how base it is for any to undertake this Trust merely in Compliment; how absurd to put Little Children (whose Bond is not good in human Courts) upon this weighty Office; and al-

The ill Practice of chusing unfit Persons for Sureties.

(n) Introduct. pag. 4.  
(a) Chrysost. Hom. 2. in 2 Cor. Tom. 3. pag. 553. lin. 21, 22. Aug. Hom. 29. de Verb. Apost. & Serm. 59. cap. 1. Tom. 5. col. 343. D. & Serm. 65. c. 1. col. 119.  
C. in Append. ad Tom. 5.  
(b) Εὐχὴ Πιστῶν, Chrys. Hom. 10. in Coloss. Tom. 4. p. 142. lin. 41. Oratio Fidelium. August. Enchirid. c. 71.



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So how ridiculous for those who have taken this Duty upon them, to think they can shake off this Charge again, and assign it over to the Parents. But yet this is frequently the Custom of this licentious Age, and the chief Occasion of many Peoples falling into evil Principles and wicked Practices, which might be easily prevented if the Sureties would do their Duty, and labour to fit their God-Children for Confirmation, and bring them to it: For till the Child by this means enters the Bond in his own Name, the Sureties must answer for all Miscarriages thro' their Neglect; whereas as soon as the Child is confirm'd, the Sureties are freed from that Danger, and discharg'd from all but the Duty of Charity.

The Necessity  
of bringing  
Children to  
Confirmation.

III. AFTER this follows a Prayer, wherein we first collect



IV. AND more directly  
to the learning  
of the young  
Persons Perform  
labours to  
the Ages, when  
the baptised, the Ex-  
positions were dis-  
now are in our Office of Baptism (as they  
Children are now in Confirmation) the Subjects of Bap-  
tism, who are not capable of Admonition, here is a serious  
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WHICH if it be well considered, will shew how  
it is for any to undertake this Trust merely in Compli-  
ment, how absurd to put Little Children (whose Bond is not  
good in human Courts) upon this weighty Office; and al-

APPENDIX



# APPENDIX I. to CHAP. VII.

## Ministration of Private Baptism

### IN HOUSES

#### Sect. I. Of the Rubricks before the Office.



**I**n this and the following Office, I am only to take notice of such Particulars, as are different from the Order for Publick Baptism of Infants. Where either of these therefore agree with the former, I must refer my Reader to the foregoing Chapter, designing this and the following Appendix only for such things as I have had no Opportunity of mentioning before.

Sect. I.

The Introduction.

§. 1. **THE** first Rubrick requires, That the Curates of every Parish often admonish the People, that they defer not their Baptism longer than the first or second Sunday next after their Birth, or other Holy-Day falling between, unless upon a great and reasonable Cause to be approv'd by the Curate.

Rubr. 1.  
Baptism not  
to be long de-  
fer'd.

§. 2. **THEY** are also to warn them, that without like great Cause and Necessity, they procure not their Children to be baptiz'd at Home in their Houses. But when Need shall compel them so to do, then Baptism is to be administred, according to the Office here provided.

Rubr. 2.  
Nor to be ad-  
minister'd at  
home, except in  
Cases of Ne-  
cessity.

THE



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THE Moderation of our Church, in this respect, is exactly conformable to the ancient Practice of the Primitive Christians: Who (tho' in ordinary Cases they would never admit that Baptism should be administer'd without the Presence of the Congregation) yet had so great a Care that none should die unbaptiz'd, that in danger of Death they allow'd such Persons, as had not gone thro' all their Preparations, to be baptiz'd at home, upon a solemn Promise they would answer more fully if God restor'd them (a).

## Sect. 2. Of the Ministration of Private Baptism.

Lay-Baptism,  
allow'd by  
our Church  
at the first Re-  
formation.

When Necessity requires that Baptism be privately administer'd, the Minister of the Parish, or (in his Absence) some other lawful Minister is to be procur'd. This is an Order, which was not made till after the Conference at Hampton-Court, upon the Accession of King James I. to the Crown. In both Common-Prayer Books of King Edward, and in that of Queen Elizabeth, the Rubrick was only this; First, let them that be present, call upon God for this Grace, and by the Lord's Prayer, if the Time will suffer; and then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying these Words, N. I baptize thee, &c. Now this, it is plain from the Writings and Letters of our first Reformers, was originally design'd to commission Lay-Persons to baptize in Cases of Necessity: Being founded upon an Error, which our Reformers had imbib'd in the Romish Church, concerning the Impossibility of Salvation without the Sacrament of Baptism: Which therefore, being in their Opinions so absolutely necessary, they chose should be administer'd by any body that was present, in Cases of Extremity, rather than any should die without it.

But afterwards  
wards prohibi-  
bited by both  
Houses of Con-  
vocation.

BUT afterwards, when they came to have clearer Notions of the Sacraments, and perceiv'd how absurd it was to confine the Mercies of God to outward Means; and especially to consider that the Salvation of the Child might be as safe in God's Mercy, without any Baptism, as with one perform'd by Persons not duly commission'd to administer it: When the Governours of our Church, I say, came to be convinc'd of this, they thought it proper to explain the Ru-

(a) Concil. Laodicen. Can. 47. Tom. I. col. 1505. A.



brick above mention'd, in such manner as should exclude any private Person from administering of Baptism. Accordingly when some Articles were pass'd by both Houses of Convocation in the Year 1575. the Archbishop and Bishops, (who had Power and Authority in their several Diocesses to resolve all Doubts concerning the Manner how to understand, do and execute the things contain'd in the Book of (a) Common-Prayer) unanimously resolv'd, that even Private Baptism, in case of Necessity, was only to be administer'd by a lawful Minister or Deacon; and that all other Persons should be inhibited to intermeddle with the ministring of Baptism privately, as being no part of their Vocation \*. Bishop Gibson tells us, this Article was not publish'd in the printed Copy: But whether on the same Account that the fifteenth Article was left out (which was, that Marriage might be solemniz'd at any time of the Year, provided the Banns were duly publish'd, and no Impediment objected) viz. because disapproved by the Crown, he cannot certainly tell (b); but it seems by the Account that Mr. Collier gives us, as if it was publish'd: For after all the Articles, he only remarks from the Journal of the Convocation, that the Queen refus'd to assent to the last Article (i. e. the fifteenth abovemention'd) for which Reason (saith he) it was not publish'd with the rest (c), which seems plainly to imply that all the rest were publish'd. However, whether it was publish'd or not; the bare publishing of it in Writing in every Parish-Church, of every Diocess in the Province of Canterbury, by order of the Bishops, who had undoubted Authority to explain the Ru-

\* This Article being very remarkable, I shall here set it down in the words of the Record, as I find it in Bishop Gibson's Codex, pag. 446. and Mr. Collier's Ecclesiastical History, Vol. 2. pag. 552.

Twelfthly, And whereas some Ambiguity and Doubt has arisen amongst divers, by what Persons Private Baptism is to be administer'd; forasmuch as by the Book of Common-Prayer allow'd by Statute, the Bishop of the Diocess is to expound and resolve all such Doubts as shall arise concerning the Manner, how to understand, do, and execute the Things contain'd in the said Book; it is now by the said Archbishop and Bishops expounded and resolved, and every of them doth expound and resolve, that the said Private Baptism, in case of Necessity, is only to be ministr'd by a lawful Minister or Deacon, call'd to be present for that purpose, and by none other. And that every Bishop in his Diocess shall take Order, that this Exposition of the said Doubt shall be publish'd in Writing, before the first Day of May next coming, in every Parish-Church of his Diocess in this Province; and thereby all other Persons shall be inhibited to intermeddle with the Ministry of Baptism privately, it being no Part of their Vocation.

(a) See the Preface concerning the Service of the Church.

(b) See his Codex, Vol. 2. p. 447.

(c) Mr. Collier's Ecclesiastical History, Vol. 2. pag. 552.

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brick,



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brick, was sufficient to restrain the Sense of the Rubrick in such manner, as should inhibit all Persons not ordain'd from presuming to intermeddle with the administering of Baptism. But besides this, Mr. Collier tells us, that notwithstanding none but the Archbishop and Bishops are mention'd for their Concurrence in these Articles, yet in the Archbishop's Mandate for the Publication, they are said to be agreed, settled, and subscrib'd by both Houses of Convocation (d). So that from this time, notwithstanding the Rubrick might continue in the same words, it is certain it gave no Licence or Permission to Lay Persons to baptize. On the contrary the Bishops, in their Visitations, censur'd the Practice, and declar'd that the Rubrick inferr'd no such Latitude (e).

HOWEVER, upon the Accession of King James I. to the Crown, the Matter was again debated in the Hampton-Court Conference (f): The Result of which was, that instead of those words, *Let them that be present call upon God, &c.* the Rubrick should be, *Let the lawful Minister, and them that be present, &c.* And instead of what follows, viz. *Then one of them shall name the Child, and dip him in the Water, or pour Water upon him, saying;* It was order'd that the Child being nam'd by some one that is present, the said lawful Minister shall dip it in Water, &c. And thus the Rubrick stood till the Review at the Restoration, when it only underwent some small Variation; the Minister of the Parish being first nam'd as the most proper Person to be sent for, if not out of the way; but in his Absence any other lawful Minister is to be call'd in that can be procur'd. The Church only provides that none but a Minister, and one duly ordain'd, presume to intermeddle in it: Well knowing that the Persons, by whom Baptism is to be administer'd, are plainly as positive a Part of the Institution, as any thing else relating to that Ordinance. And consequently that the Power of administering it must belong to those only whom Christ has authoriz'd by the Institution. 'Tis true, there are some few of the Primitive Writers who allow Laymen to baptize in Cases of Necessity (g): But there are more and earlier of the Fathers who disallow that Practice (h). And upon mature Consideration of the several

(d) Ibid. and p. 551.

(e) See Bishop Barlow's Account of the Conference at Hampton-Court.

(f) Ibid. or Collier's History, Vol. 2. p. 675.

(g) Tertul. de Bapt. c. 17. p. 231. A. Concil. Elib. Can. 38. Hieron. Dial. adv. Lucifer. c. 4.

(h) Ignat. ad Smyrn. s. 8. Const. Ap. 1. 8. c. 46. Cyprian. & Firmilian. apud Basil.



ral Passages, it will generally be found that these latter, for the most part, speak the Judgment of the Church, whilst the former only deliver their private Opinion. And therefore certainly it is a great Presumption for an unordain'd Person to invade the Ministerial Office without any Warrant. What sufficient Plea the Church of Rome can pretend, for suffering even Midwives to perform this sacred Rite, I am wholly ignorant. For as to the Pretence of the Child's Danger, we may be sure that its Salvation may be as safe in God's Mercy without any Baptism, as with such a one, as he has neither commanded nor made any Promises to: So that where God gives no Opportunity of having Baptism administer'd by a Person duly commission'd, it seems much better to leave it undone.

What Person is to be the Minister of the Baptism of the Child.

IF it be ask'd, whether Baptism, when perform'd by an unordain'd Person, be, in the Sense of our Church, *valid and effectual*? I answer, that according to the best Judgment we can form from her publick Acts and Offices, it is not. For she not only supposes (in the 69th Canon) that a Child will die unbaptiz'd, if the regular Minister don't come time enough to baptize it; but in the abovesaid Determination of the Bishops and Convocation, she expressly declares, that even in Cases of Necessity, Baptism is only to be administered by a lawful Minister or Deacon, and directly inhibits all other Persons from intermeddling with it, tho' ever so privately, as being no part of their Vocation: A plain Intimation that no Baptism, but what is administer'd by Persons duly ordain'd, is valid or effectual. For if Baptism, administer'd by Persons not ordain'd, be valid and sufficient to convey the Benefits of it; why should such Person be prohibited to administer it in Cases of real Necessity, when a regular Minister cannot be procur'd? It would surely be better for the Child to have it from any Hand, if any Hand could give it, than that it should die, without the Advantage of it. Our Church therefore, by prohibiting all from intermeddling in Baptism but a lawful Minister; plainly hints, that when Baptism is administered by any others, it conveys no Benefit or Advantage to the Child, but only brings upon those who pretend to administer it the Guilt of usurping a sacred Office:

What Person is to be the Minister of the Baptism of the Child.

Basil. Ep. ad Amphilocho. c. 1. Vide & Chrysost. Hom. 61. Tom. 7. p. 423. Cyprian. Ep. 76. & Concil. Carthag. in Vid. & Balsamon. in Can. 19. Concil. Sarter Cypriani Opera. Hilarij alias Ambrosii Com. in Ephes. 4. Basil. ut supra. post, p. 291.



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And consequently, that Persons so precludedly baptiz'd (if they live to be sensible of their State and Condition) are to apply to a regular and lawful Minister for that Holy Sacrament, by which they only receive a Profanation before.

## Sect. 2. Of the Service perform'd at the Ministration of Private Baptism.

HAVING said what I thought was necessary in relation to the Minister of Private Baptism, I have nothing to do now but to run thro' the Office, and to shew how well it is adapted for the Ministration of it.

What Prayers  
to be us'd at  
the Baptism of  
the Child.

FIRST then, the Minister of the Parish (or, in his Absence, any other lawful Minister that can be procur'd) with them that are present, is to call upon God, and say the Lord's Prayer, and so many of the Collects appointed to be said before in the Form of Publick Baptism, as the Time and present Exigence will suffer.

AND here I humbly presume to give a Hint to my Brethren, that the Prayer appointed for the Consecration of the Water, be never omitted. For besides the Propriety of this Prayer, to beg a Blessing upon the Administration in general; I have already shew'd how necessary a Part of the Office of Baptism the Primitive Christians esteem'd the Consecration of the Water.

The Water  
and Vessel in  
which the  
Child is baptiz'd,  
how to  
be dispos'd of.

§. 2. AND here it is to be noted, that by a Provincial Constitution of our own Church, made in the Year 1236. (the 26th of Henry III.) which is still in force, neither Water nor Vessel, that has been us'd in the Administration of Private Baptism, is afterwards to be apply'd to common Uses. But out of Reverence to the Sacrament, the Water is to be pour'd into the Fire, or else to be carry'd to the Church, to be put to the Water in the Baptistery or Font: And the Vessel also is to be burnt, or else to be appropriated to some Use in the Church (a). An Order which, I have been inform'd, the late good Bishop Beveridge oblig'd his Parishioners to comply with, whilst he was Minister of St. Peter's in Cornhil. And indeed it is very unseemly, that Water once bless'd in so solemn a manner, and us'd and apply'd to so sacred a Purpose, should either be apply'd to common Use,

(a) Bishop Gibson's Codex; Vol. I. pag. 435.



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or thrown away irreverently into the Kennel or Sink. And I wonder our Church has made no Provision how the Water, us'd in the Font at Church, should be dispos'd of. In the Greek Church particular Care is taken, that it never be thrown into the Street like common Water, but pour'd into a hollow Place under the Altar (call'd *εὐλασίδιον* or *χωνεῖον*) where it is soak'd into the Earth, or finds a Passage (n).

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§. 3. BUT to return: The Minister having us'd as many of the Collects appointed to be said in the Form of Publick Baptism, as the Time and present Exigence will suffer; the Child being then nam'd by some one that is present, the Minister is to *pour Water upon it*. The old Common-Prayers say, *he shall either dip it in Water, or pour Water upon it*: But Baptism in private being never allow'd but when the Child is weak, the Rubrick was properly alter'd at the last Review, and the Order for Dipping left out; it being not to be suppos'd that the Child in its Sickness should be able to endure it.

*The Child to be baptiz'd by Affusion only.*

§. 4. AFTER the Child is baptiz'd, *all kneeling down*, the Minister is directed to give Thanks to God in part of the Form that is appointed to be us'd after the Administration of publick Baptism: And so the Service at that time is concluded.

*The Thanksgiving after Baptism.*

### Sect. 3. Of the Service to be perform'd when the Child is brought to Church.

**T**HOUGH it is not to be doubted but that a Child baptiz'd in the manner above-directed, is lawfully and sufficiently baptiz'd, and ought not to be baptiz'd again; yet nevertheless, if the Child, which is after this sort baptiz'd, do afterwards live, it's expedient that it be brought into the Church, to the intent that if the Minister of the same Parish did himself baptize the Child, the Congregation may be certify'd of the true Form of Baptism by him privately before us'd: In which Case he is to certify them, that according to the due and prescrib'd Order of the Church at *such a Time, and in such a Place*, before divers Witnesses he baptiz'd it.

*Such Private Baptism to be certify'd to the Congregation, afterwards by the Minister.*

(n) Dr. Smith's Account of the Greek Church, pag. 114.



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to  
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examined and  
enquired into,  
before the Con-  
gregation.**A Detail of  
the Office**The Method of  
proceeding if  
this Baptism  
be doubtful.*

§. 2. BUT if the Child were baptiz'd by any other lawful Minister; then the Minister of the Parish, where the Child was born or christen'd, is to examine and try whether the Child be lawfully baptiz'd or no: In which Case, if those that bring any Child to the Church, do answer that the same Child is already baptiz'd; then the Minister is to examine them further, *By whom and in whose Presence it was baptiz'd, and whether it was baptiz'd with Water, and in the Name of the Trinity,* which are always to be esteem'd essential Parts of the Sacrament. And if the Minister shall find by the Answer of such as bring the Child, that all things were done as they ought to be; he is not to christen the Child again, but to receive him as one of the Flock of true Christian People.

§. 3. WHICH (after he has certify'd the People that all was well done) he is directed to do in much the same Form as is appointed for publick Baptism. He reads the *Gospel* there appointed, and the *Exhortation* that follows it. After which he repeats the *Lord's Prayer*, and the *Collect*, that in the Office for publick Baptism follows the Exhortation. Then he proceeds to examine the *Godfathers* and *Godmothers*, whether, in the Name of the Child, they renounce the Devil and all his Works, &c. whether they believe all the Articles of the Christian Faith, and whether they will obediently keep God's Will and Commandments, &c. For tho' the Child was baptiz'd without Godfathers at first, (when, being more likely to die than to live, there seem'd no Occasion for any to undertake for its future Behaviour;) yet if it lives and is brought to Church, it is fit there should be some to give Security, that it shall be well educated and instructed. As soon as this is done therefore, the Child is receiv'd into the Congregation of Christ's Flock, and is sign'd with the Sign of the Cross. After which the Service concludes with the *Thanksgiving* and *Exhortation* that close the Office for publick Baptism.

§. 4. AFTER all, there's a Provision made, that if they which bring the Infant to Church, do make such uncertain Answers to the Priest's Questions, as that it cannot appear that the Child was baptiz'd with Water, in the name of the Father, and of the Son, and of the Holy Ghost (which are essential Parts of Baptism) then the Priest is to baptize it in the Form before appointed for publick Baptism of Infants: saving that at the Dipping of the Child in the Font, he is to say, *If thou art not already baptiz'd, N. I baptize thee, &c.*

APPENDIX



## APPENDIX II. to CHAP. VII.

OF THE

### Ministration of Baptism

To such as are of

## RIPER YEARS.

### The Introduction.

**W**E had no Office in our Liturgy for the Baptism of <sup>Introduct:</sup> Persons of *Riper Years* till the last Review. For <sup>This Office not added till the last Review.</sup> tho' in the Infancy of Christianity, Adult Persons were generally the Subjects of Baptism; yet after the several Nations that have been converted were become Christian, Baptism was always administer'd to Children: So that when the Liturgy of the Church of *England* was first compil'd, an Office for *Adult Persons* was not so necessary. But by the Growth of *Anabaptism* and *Quakerism*, during the grand Rebellion, the want of such an Office was plainly perceiv'd. For which Reason the Commissioners appointed to review the Common-Prayer, drew up this which I am now going to make some Remarks upon, which is very useful for the baptizing of Natives in our Plantations, when they shall be converted to the Faith, and of such unhappy Children of those licentious Sectaries I just now nam'd, as shall come to be sensible of the Errors of their Parents.

Sect.



# 360 Of the Baptism of such as are of Riper Years.

Append. II.  
to  
Chap. VII.

## Sect. I. Of some Particulars in this Form which differ from the others.

A Week's  
Notice of their  
Baptism to be  
given to the  
Bishop, and  
why.

**W**HEN any such Persons as are of Riper Years are to be baptiz'd; Timely Notice is to be given to the Bishop, or whom he shall appoint for that Purpose, a Week before at the least, by the Parents, or some other discreet Persons; that so due Care may be taken for their Examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves with Prayers and Fasting for the receiving of this Holy Sacrament, which was always strictly enjoind to those that were baptiz'd in the Primitive Church (a).

The Form of  
Baptism ap-  
pointed for the  
Occasion.

§. 2. AND if they shall be found fit, the Minister is to baptize them in the same Manner and Order as is appointed before for the Baptism of Infants: Except that the Gospel is concerning our Saviour's Discourse with Nicodemus touching the Necessity of Baptism, which is follow'd by an Exhortation suitable and proper. Again, the Persons to be baptiz'd being able to make the Profession that is requisite in their own Persons, the Minister is order'd to put the Questions to them. There are Godfathers and Godmothers indeed appointed to be present; but they are only appointed as Witnesses of the Engagement, and undertake no more than to remind them hereafter of the Vow and Profession which they made in their Presence, and to call upon them to be diligent in instructing themselves in God's Word; &c. the chief Part of the Charge being deliver'd at last by the Priest to the Persons that are baptiz'd.

Persons so bap-  
tiz'd to be  
confirm'd as  
soon as may  
be.

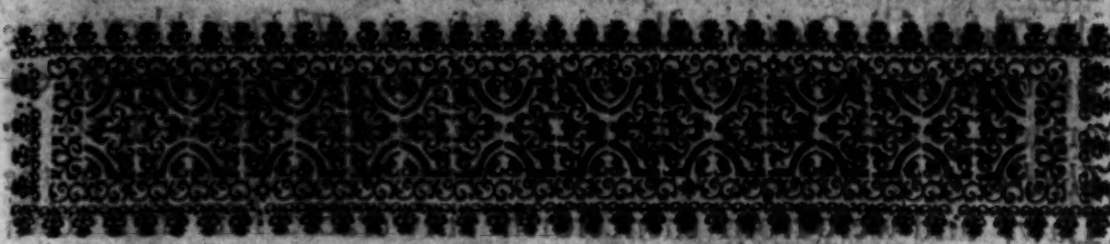
§. 3. EVERY Person thus baptiz'd must be confirm'd by the Bishop, so soon after his Baptism as conveniently may be, that so he may be admitted to the Holy Communion.

Persons be-  
tween their  
Infancy and  
Years of Dis-  
cretion, with  
what Form to  
be baptiz'd.

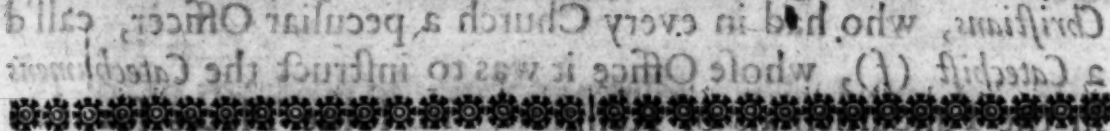
§. 4. IF any Persons not baptiz'd in their Infancy, shall be brought to be baptiz'd before they come to Years of Discretion to answer for themselves; the Office for Publick Baptism of Infants, or (in case of extreme Danger) the Office for Private Baptism is to be us'd, only changing the word Infant for Child or Person, as Occasion requires.

(a) Just. Mart. Apol. I. c. 79. p. 116. Tertul. de Bapt. c. 20. p. 232. B.





# CHAP. VIII. OF THE CATECHISM.



## The Introduction.



**SINCE** Children, in their Baptism, engage to renounce the Devil and all his Works, to believe in God, and serve him; it is fit that they be taught, so soon as they are able to learn, what a solemn Vow, Promise, and Profession they have made. Accordingly after

Introduc  
Why the Cate-  
chism is plac'd  
next.

the Offices appointed for Baptism, follows **A CATECHISM**, that is to say, An Instruction to be learned of every Person, before he be brought to be confirm'd by the Bishop.

**AND** this (i. e. the Catechizing or Instructing of Children and others in the Principles of Religion) is founded upon the Institution of God himself (a), and is agreeable to the best Examples in Scripture (b). As to the Jews, Josephus tells us, that they were above all things careful that their Children might be instructed in the Law (c): To which end they had in every Village a Person call'd the Instructor of Babes (to which St. Paul seems to allude, Rom. 2. 20.) whose Business it was (as we may gather from (d) Buxtorf) to teach Children the Law till they were Ten Years of Age,

Catechism of  
Divine Instru-  
tion,

And universal  
Practice.

(a) Dent. 6. 7. chap. 31. 12. Prov. 22. 6. John 21. 15, 16. Eph. 6. 4. (b) Gen. 18. 19. Luke 1. 4. Acts 18. 25. Rom. 2. 18. 2 Tim. 3. 15. (c) Joseph. Antiq. 1. 4. c. 18. (d) Buxtorf. Synag. Judaic. c. 7.



and from thence till they were *Fifteen*, to instruct them in the *Talmud*. *Grotius* tells us (e), that at *Thirteen* they were brought to the House of God in order to be publicly examined; and, being approv'd, were then declar'd to be *Children of the Precept*, i. e. they were oblig'd to keep the Law, and were from thenceforth answerable for their own Sins. And whereas our Saviour submitted himself to this Examination when he was but *twelve Years old* (for that *Grotius* supposes was the End of his staying behind at *Jerusalem*, and offering himself to the Doctors in the Temple;) it was by reason of his extraordinary Qualifications and Genius, which (to speak in the *Jews* own Language) ran before the Command.

FROM the *Jews* this Custom was deliver'd down to the *Christians*, who had in every Church a peculiar Officer, call'd a *Catechist* (f), whose Office it was to instruct the *Catechumens* in the Fundamentals of Religion, in some Places for two whole Years together (g), besides the more solemn catechizing of them during the forty Days of *Lent*, preparatory to their Baptism at *Easter* (h).

Catechism of  
Children or  
Converts, as  
proper after  
Baptism as be-  
fore.

§. 2. THERE was indeed some Difference between the Persons who were catechiz'd then, and those whom we instruct now. For then the *Catechumens* were generally such as were come to *Years of Discretion*; but, having been born of *Heathen Parents*, were not yet baptiz'd. So that they catechiz'd them before their Baptism, as we also do those who are not baptiz'd till they come to *Riper Years*. But as to the *Children of believing Parents*, it is certain that as They were baptiz'd in *Infancy*, they could not then, any more than now, be admitted *Catechumens* till after Baptism. Nor is there any Necessity of doing it before, if so be we take care that due Instruction be given them, so soon as they are capable of receiving it. For our Saviour himself in that Commission to his Apostles, *Go ye, make Disciples of all Nations, baptizing them, &c.*—teaching them to observe all things whatsoever I have commanded you, *Mat. 28. 19, 20.* seems to intimate that *Converts* may first be enter'd into his Church by Baptism, and afterwards instructed in the Fundamentals of their Religion. And indeed we read, that when *St. Basil* was baptiz'd, the Bishop kept him in his House some time after-

(e) In *Luc. 2. ver. 42.*

(f) *Euseb. Hist. Eccl. l. 5. c. 10. pag. 275. A. l. 6. c. 3, 12, 20.*

(g) *Concil. Elib. Can. 42. Tom. 1. col. 975. B.*

(h) *Cyril. Catech. Mystag. 1.*

wards,



wards, that he might instruct him in the Things pertaining to eternal Life (i). And a learned Writer affirms, that all baptiz'd Persons in the Primitive Times (altho' they had been catechiz'd before) were yet wont to stay several Days after their Baptism, to be more fully catechiz'd in all Things necessary to Salvation (k). And therefore there is much more Reason for us to catechize Children after Baptism, who are naturally incapable of being instructed beforehand.

Sect. I. Of the Form and Contents of the Catechism.

AS to the Form of our Catechism, it is drawn up, after the Primitive Manner, by way of Question and Answer. So Philip catechiz'd the Eunuch, Acts 8. 37. and so the Persons to be baptiz'd were catechiz'd in the first Ages, as I have already shewn in discoursing of the Antiquity of the Baptismal Vow, pag. 332. And indeed the very word CATECHISM implies as much; the Original *κατήχησις*, from whence it is deriv'd, being a Compound of *ἠχέω*, which signifies an Echo, or repeated Sound. So that a Catechism is no more than an Instruction first taught and instill'd into a Person, and then repeated upon the Catechist's Examination.

The Catechism drawn up by way of Question and Answer.

The word Catechism what it signifies.

§. 2. AS to the Contents of our Catechism, It is not a large System or Body of Divinity to puzzle the Heads of young Beginners; but only a short and full Explication of the Baptismal Vow. The Primitive Catechisms indeed, (i. e. all that the Catechumens were to learn by heart before their Baptism and Confirmation) consisted of no more than the Renunciation, or the Repetition of the Baptismal Vow, the Creed, and the Lord's Prayer: And these, together with the Ten Commandments, at the Reformation, were the whole of ours. But it being afterwards thought defective as to the Doctrine of the Sacraments, (which in the Primitive Times were more largely explain'd to baptiz'd Persons (l);) King James I. appointed the Bishops to add a short and plain Ex-

The Contents of it.

(i) S. Amphilochius in vit. S. Basil.

(k) Vicecomes de Antiquis Ritibus Bap-

tismi, lib. 5. cap. 53.

(l) Vid. S. Cyril, Catecheses Mystag.



planation of them, which was done accordingly in that excellent Form we see; being penn'd by Bishop Overal, then Dean of St. Paul's, and allow'd by the Bishops (m). So that now (in the Opinion of the best Judges) it excels all Catechisms that ever were in the World; being so short, that the youngest Children may learn it by heart; and yet so full, that it contains all things necessary to be known in order to Salvation.

IN this also its Excellency is very discernible; viz. that as all Persons are baptiz'd not into any particular Church, but into the Catholick Church of Christ; so here they are not taught the Opinion of this or any other particular Church or People, but what the whole Body of Christians all the World over agree in. If it may any where seem to be otherwise, it is in the Doctrine of the Sacraments; but even This is here worded with so much Caution and Temper, as not to contradict any other particular Church: But so as all sorts of Christians, when they have duly consider'd it, may subscribe to every thing that is here taught or deliver'd.

**Sect. 2. Of the Rubricks after the Catechism.**

Rubr. i.  
Catechism  
how often to  
be perform'd.

THE Times now appointed for Catechizing of Children, are *Sundays and Holy-Days*. Tho' Bishop Cosins observes, this is no Injunction for doing it every Sunday and Holy-Day, but only as often as need requires, according to the Largeness or Number of Children in the Parish (n). And it is true, that by the first Book of King Edward VI. it was not requir'd to be done above once in six Weeks. But Bucer, observing that this was too seldom, and that in several Churches in Germany there was Catechizing three times a Week; urg'd, in his Censure upon this Rubrick, that the Minister should be requir'd to catechize on every (o) Holy-Day. Upon this Exception indeed the Rubrick was alter'd, but express'd notwithstanding in indefinite Terms. So that Bishop Cosins was of the Opinion (p), that no Obligation could be urg'd from hence, that the Minister should perform

(m) Conference at Hampton-Court, pag. 58.

pag. 43: And Dr. Nichols's Additional Notes, pag. 58.

(n) See Dr. Nichols's Additional Notes, p. 58.

(o) Script. Anglican. p. 485.

(p) In Dr. Nichols's Additional Notes,



## Of the Catechism

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it on all Sundays and Holy Days. And indeed by the Injunctions of Queen Elizabeth, it was only requir'd upon every Holy-Day, and every second Sunday (i. e. I suppose every other Sunday) in the Year (q). Tho' it is plainly the Intent and Design of the Rubrick, that it should be done as often as Occasion requires, i. e. so long as there is any in his Parish who are capable of Instruction and yet have not learned their Catechism. And therefore in many large Parishes where the Inhabitants are numerous, the Minister thinks himself oblig'd to catechize every Sunday. Whilst in Parishes less populous, a few Sundays in the Year are sufficient to the purpose; and therefore the Duty of Catechism is reserv'd till Lent, in imitation of an old Custom in the Primitive Church, which, as I have already observ'd, had their more solemn Catechisms during that Season. But now how to reconcile the 39th Canon to this Exposition of the Rubrick, I own I am at a loss. For that requires every Parson, Vicar, or Curate, upon every Sunday and Holy-Day, to teach and instruct the Youth, and ignorant Persons of his Parish, in the Catechism set forth in the Book of Common-Prayer. And this too upon pain of a sharp Reproof upon the first Complaint, of Suspension upon the second, and, upon the third, of Excommunication till he will be reform'd.

§. 2. THE Part of the Service where this is to come in, is after the second Lesson at Evening-Prayer: Tho' in all the Common-Prayer Books till the last Review, it was order'd to be done half an hour before Even-Song, i. e. as the 39th Canon explains it, the Minister should for half an hour, or more, before Evening-Prayer, examine and instruct the Youth and ignorant Persons of his Parish in the Church-Catechism. I suppose the Reason of the Alteration was, that Catechism being perform'd in the midst of Divine Service, the Elder Persons, as well as the Younger, might receive Benefit by the Minister's Expositions, and that the Presence of Parents and Masters might be an Encouragement to the Children and Servants to a diligent Performance of their Duty herein.

§. 3. THE Persons appointed to be instructed in this Catechism, are so many of the Parish sent unto him, as the Minister shall think convenient: Which the next Rubrick supposes to be all Children, Servants, and Apprentices, which have not learned

*Why to be perform'd after the second Lesson.*

*Rubr. 2. The Persons to be catechiz'd, who.*

(q) Injunct. 44. in Bishop Sparrow's Collection, p. 79.



it. In King Edward's first Common-Prayer, those only were to be sent, who were not confirm'd. But because many were then confirm'd young, at least before they could understand their Catechism; tho' they might repeat the words of it; Bucer desired that they might still be catechiz'd; all the Curate should think them sufficiently instructed (r); upon which Motion the words were somewhat alter'd in the next Review: And therefore in many learned their Catechism.

What Care to  
be taken by  
Parents and  
Masters, &c.

§. 4. THE Care of sending their Children and Servants, is by the same Rubrick laid upon their Fathers, Mothers, Mistresses, and Dames, who are to cause them to come to Church at the Time appointed, and Obediently to hear, and be order'd by the Curate, until such time as they have learned all that is here appointed for them to learn. The same is requir'd by the 59th Canon of our Church, which further orders, that if any of these neglect their Duties, as the one sort in not causing them to come, and the other in refusing to learn as aforesaid; they are to be suspended by the Ordinary, i. e. from the Communion as I suppose, (if they be not Children) and if they so persist, by the space of a Month, they are to be excommunicated. And by the Canons of 1571. every Minister was yearly, within twenty Days after Easter, to present to the Bishop, &c. the Names of all those in his Parish, which had not sent their Children or Servants at the Times appointed. And to enforce this, it was one of the Articles which was exhibited, in order to be admitted by Authority, that He, whose Child at ten Years old or upwards, or his Servant at fourteen or upwards, could not say the Catechism, should pay Ten Shillings to the Poor's Box (s).

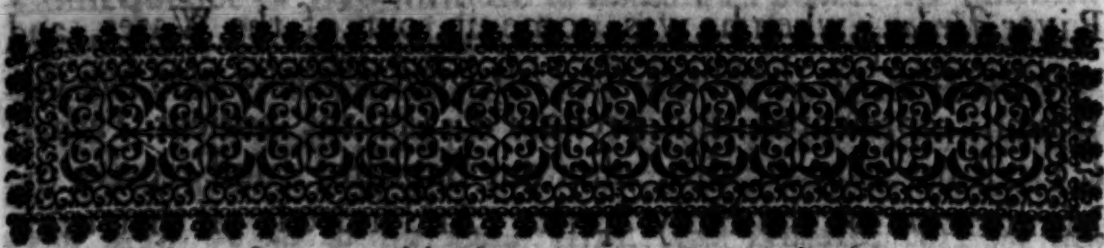
THE two next Rubricks, relating more immediately to the Order for Confirmation, will come more properly to be treated of in the next Chapter.

(r) Bucer's Script. Anglican. p. 485.

(s) Strype's History of the Reformation, App. 2. pag. 1. and Bishop Gibson's Codex, pag. 453.



Church. For we read that after the Baptism of Jesus in the



to St. John to be baptiz'd, were refer'd to a future Baptism of the Holy Ghost for their Completion and Perfection.

## CHAPTER IX

I intend (saith he) to baptize you with the Holy Ghost, and he that cometh after me shall baptize you with the Holy Ghost and fire (4). Which was so necessary to confirm and esta-

blish them in the Gospel Dispensation, that our Saviour, just before his Ascension, leaves a Charge to his Apostles, who

## ORDER

had receiv'd the Baptism of Water, that they should not depart from Jerusalem, till they had receiv'd the Baptism of the Spirit, and were endu'd with Power from on High (5). For

John truly, saith he, baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost, and with fire (6). On the Day of Pentecost, they were all withly confirm'd and

fill'd with the Holy Ghost, who descended from Heaven, and



like as of Fire (7). HENCE then we see, that the Institution of this Rite was Holy and Divine.

### The Introduction.

observe, that the Apostles having receiv'd the Spirit, as is above mention'd, immediately knew to what Use it was to be

applied. Have already observ'd (a), that it was a Custom of the Jews to bring their Children, at the Age of

thirteen Years, to be publickly examin'd before the Congregation, and to make a solemn Promise

that they would from thenceforward engage themselves faithfully to observe the Law of Moses, and so be accounta-

ble for their own Sins: After which Engagement follow'd the Prayers of the Congregation, that God would bless and

enable them to make good their Promise. And from this Custom among the Jews, the Rite of CONFIRMATION

is thought by some to have been deduc'd. And indeed that there's some Correspondence between them, is obvious and

plain. But still I must assert that the Use of Confirmation, in the Christian Church, is owing to a much more Divine

Original; even to the Example and Institution of our blef-

sed Lord, who is the Head and Pattern, in all things, to the

Introduc.

The Rite of Confirmation of Divine Institution.

(a) In pag. 362.



## Of the Order of Confirmation.

Church. For we read that after the Baptism of Jesus in the River Jordan, when he was come up out of the Water, and was praying on the Shore, the Holy Ghost descended upon him (b). Which represented and prefigured (c) the ancient Fathers (c) call us, who we also, after our Baptism, must receive the Ministration of the Holy Spirit. And indeed, all that came to St. John to be baptiz'd, were refer'd to a future Baptism of the Holy Ghost for their Completion and Perfection. I indeed (saith he) baptize you with Water unto Repentance; but he that cometh after me shall baptize you with the Holy Ghost and with Fire (d). Which was so necessary to confirm and establish them in the Gospel-Dispensation, that our Saviour, just before his Ascension, leaves a Charge to his Apostles, who had before receiv'd the Baptism of Water, that they should not depart from Jerusalem, till they had receiv'd the Baptism of the Spirit, and were endu'd with Power from on High (e). For John truly, saith he, baptiz'd with Water, but ye shall be baptiz'd with the Holy Ghost not many Days hence (f). Accordingly, on the Day of Pentecost, they were all visibly confirm'd and fill'd with the Holy Ghost, who descended from Heaven, and sat upon each of them under the Appearance of Cloven Tongues, like as of Fire (g).

Of Apostolical  
Practices.

§. 2. HENCE then we see, that the Institution of this Rite was Holy and Divine. As to the Practice of it, we may observe, that the Apostles having receiv'd the Spirit, as is above-mention'd, immediately knew to what Use it was given them; viz. not to be confin'd to their own Persons or College, but to be imparted by them to the whole Church of God. For the Spirit it self was to teach them all things, and to bring all things to their Remembrance (h). And therefore to be sure it taught and reminded them, that the Gifts and Graces which they themselves receiv'd by It, were equally necessary to all Christians whatever. Accordingly as soon as they heard that the Samaritans had been converted and baptiz'd by Philip, they sent two of their Number, Peter and John, to lay their Hands on them, that they might receive the Holy Ghost (i). A plain Argument, that neither Baptism alone, nor the Person that administer'd it, was able to convey the Holy Ghost: Since if either the Holy Ghost were a

(b) Mat. 3. 16. Luke 3. 21.

(c) Optat. contra Donatist. Cyril. Ca- tech. 3. Vid. & Hilar. Chrysost. & Theophylact. in Mat. 3. 16.

(d) Mat. 3. 11.

(e) Luke 24. 49. Acts 1. 4.

(f) Acts 1. 5.

(g) Acts 2. 1-5.

(h) John 14. 16.

(i) Acts 8. 14, &c.

Consequence



Consequence of Baptism, or if Philip had power to communicate Him by any other Ministration, the Apostles would not have come from Jerusalem on purpose to have confirm'd them. The same may be argu'd from a like Occurrence to the Disciples at Ephesus; upon whom, after they had been baptiz'd in the Name of the Lord Jesus, the Apostle St. Paul laid his Hands, and then the Holy Ghost came on them (k): Which shews, that the receiving of the Holy Ghost, was not the Consequence of their being baptiz'd, but of the Apostle's laying on his Hands; and that Laying on of Hands was necessary to perfect and compleat the Ephesians, even after they had receiv'd the Sacrament of Baptism.

§. 3. IT is true, the Ministration of this Rite at first was frequently attended with Miraculous Powers. But so also we read was Prayer and Preaching, which yet no one ever thought to be only Temporary Ordinances. To fancy therefore that the Invocation of the Holy Spirit, with Imposition of Hands, was to cease, when the extraordinary Effects of it fail'd, is too groundless a Supposition to be put in the Balance against the weight of so sacred and positive an Institution. In the Infancy of the Church these visible Effects upon those that believ'd, were necessary to bring over others to the Faith: But when whole Nations turn'd Christian, this Occasion ceas'd; and therefore the Holy Ghost does not now continue to empower us to work them. But still the ordinary Gifts and Graces, which are useful and necessary to compleat a Christian, are nevertheless the Fruits and Effects of this Holy Rite. And these are by much the more valuable Benefits: To cast out the Devil of Lust, or to throw down the Pride of Lucifer; to beat down Satan under our Feet, or to triumph over our spiritual Enemies; to cure a diseas'd Soul, or to keep unharm'd from the Assaults of a Temptation, or the Infection of an ill Example; is much more advantageous and beneficial to us, than the Power of working the greatest Miracles.

THO' neither are we to believe that these extraordinary Effects did always attend even those upon whom the Apostles laid their Hands: All did not speak with Tongues, nor all work Miracles; tho' as far as we can learn, all were confirm'd. Nor did the Apostles minister this Rite so much for the sake of imparting miraculous Powers, as to the end that their Con-

It's being attended at first with miraculous Powers, no Argument that it was design'd only for a temporary Ordinance.

Administer'd by the Apostles, not so much for the sake of extraordinary, as of ordinary Effects.

(k) Acts 19. 5, 6.



verts might be endu'd with such Aid from the Holy Ghost, as might enable them to persevere in their Christian Profession. This may be gather'd from those several Texts, in which St. Paul intimates, that all Christians in general have been thus confirm'd; but in which he implies at the same time, that Graces and not Miracles were the End of their Confirmation. Thus he supposes both the *Corinthians* and *Ephesians* to have been all Partakers of this Holy Rite, and plainly intimates, that the happy Effects of it were being *stablish'd in Christ*, being *anointed and sealed with the Holy Spirit of Promise*, and having an *Earnest of their Inheritance*, and an *Earnest of the Spirit in their Hearts* (l). And that all these Expressions refer to Confirmation, is evident, as well from comparing them together, as from the concurring Testimonies of the most antient Fathers (ll).

Design'd for a  
standing and  
perpetual Or-  
dinance.

BUT what has been esteem'd the clearest Evidence, that the Rite of Confirmation was a perpetual Institution of equal Use and Service in all Ages of the Church, is that Passage of St. Paul in his Epistle to the *Hebrews* (m), where he mentions the Doctrine of *Laying on of Hands*, as well as the Doctrine of *Baptism*, among the Fundamentals of Religion. Which Words have been constantly interpreted by Writers of all Ages, of that Imposition or Laying on of Hands, which was us'd by the Apostles in confirming the Baptiz'd. Insomuch that this single Text of St. Paul is, even in Calvin's (n) Opinion, abundantly sufficient to prove Confirmation to be of *Apostolical* Institution. Tho' I think what has been said, proves it of a higher Derivation. And indeed from these very words of the Apostle, it not only appears to be a lasting Ministry, (because no part of the Christian Doctrine can be chang'd or abolish'd) but hence also we may infer it to be of *Divine* Institution. Since if it were not; St. Paul would seem guilty of *teaching for Doctrines the Commandments of Men*; which not being to be suppos'd, it must follow that this Doctrine of Imposition of Hands is Holy and Divine.

Practis'd by  
the Church in  
all Ages.

§. 4. THE Scripture then, by these Evidences of its Usefulness to all Christians in general, proves that this Rite had a further View than the *miraculous* Gifts of the Holy Ghost. And the History of the Church, by testify-

(l) 2 Cor. i. 21, 22. Eph. i. 13. and several Texts.  
chap. 4. 30.

(ll) See the old Commentators upon the

(m) Heb. 6. 3.

(n) Calvin. in Locum.



## Of the Order of Confirmation.

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Introduct.

ing the Continuance of it in all Times and Places, after these Gifts of the Spirit ceas'd, shews that it has been ever receiv'd and us'd as a perpetual and standing Ordinance of Christianity. I think I need not produce my Authorities for this, because, I believe, no one doubts of the Universality of the Practice. However, because some may have a mind to be convinc'd by their own Searches, I have, for their readier Satisfaction, pointed out some Places in the Margin (o); which will soon convince those, that have Leisure and Opportunity to turn to them, that the ancient Fathers were so far from thinking Confirmation an obsolete Solemnity, that they esteem'd it a necessary Means of Salvation, which none that were advanc'd to Years of Discretion could neglect without the utmost Hazard to their Souls.

§. 5. FOR tho' they justly allow'd, that Baptism alone was sufficient to save a Person that dy'd immediately after it, yet those that liv'd, they affirm'd, had need of further Grace, which Confirmation was necessary to convey. Agreeably whereunto, when our own Church declares that Baptism is sufficient to Salvation; she speaks only of Children that die before they commit actual Sin, or (as it was worded in the first Book of King Edward) depart out of this Life in their Infancy. Such indeed (as all our former Common-Prayer Books affirm) will receive no Detriment, by having their Confirmation deferr'd: But when Children come to that Age, that partly by the Frailty of their own Flesh, partly by the Assaults of the World and the Devil, they begin to be in danger to fall into sundry kinds of Sin; they declare, that it is most meet that Confirmation be ministr'd to those that be baptiz'd, that by Imposition of Hands and Prayer, they may receive Strength and Defence against all Temptations to Sin, and the Assaults of the World and the Devil. For tho' the Baptism of Water washes away our former Guilt, yet That alone can not prevent the Return of Sin. It is true indeed, by the Sacrament of Baptism, we are made Heirs of God, and admitted and receiv'd into the Inheritance of Sons: But still, till we receive the Rite of Confirmation, we are but Babes.

Of what Use  
and Benefit.

(o) Theoph. Antioch. p. 33. Tertul. de Bapt. c. 8. p. 226. D. & de Resurrect. Carn. c. 8. p. 330. C. Clem. Alex. ap. Euseb. l. 3. c. 17. Orig. Hom. 7. in Ezek. Dionys. Areop. Eccl. Hier. c. 2, & 4. Cyprian. Ep. 70, & 73. Euseb. l. 6. c. 43. pag. 244. C. D. Niceph. l. 6. c. 3. Melchiad. Ep. ad Episc. Hispan. Optat. contr. Donatist, Cyril. Ca-

tech. 3. Greg. Naz. Adhortat. ad S. Lavacrum. Theodoret. & Theophylact. in c. 1. ad Ephes. Hieron. adv. Lucifer. Ambr. lib. de Initiand. c. 7. Tom. 4. col. 349. A. & de Sacr. l. 3. c. 2. Tom. 4. col. 363. H. Concil. Elib. Can. 77. Tom. 1. col. 978. E. Concil. Laod. Can. 48. Tom. 1. col. 1505. A.



*in Christ* in the literal Sense; we are merely Infants that can do nothing, not able to resist the least Violence or Opposition, but lie expos'd to every Assault, and in danger of being foil'd by every Temptation. Baptism conveys the Holy Ghost only as the Spirit or Principle of Life; it is by Confirmation he becomes to us the Spirit of Strength, and enables us to stir and move our selves. When we are baptiz'd, we are only list'd under the Banner of Christ, mark'd for his Soldiers, and sworn to be faithful, and not till Confirmation equipp'd for the Battel, or furnish'd with Arms to withstand the Enemy. It is then also that we are seal'd with the Lord's Signature, mark'd, as it were, for God's Sheep, and so secur'd from being stolen by Robbers. And of this St. Paul is understood to speak, when he says, *The Lord knoweth them that are his*, 2 Tim. 2. 19.

THIS was the Language of the Primitive Fathers, which they supported by the Example both of our Saviour and his Apostles. Our Lord himself, they observe, did not enter into the Wilderness, the Place of Temptation, before he was prepar'd for it by the Descent of the Spirit. And the Apostles, tho' endu'd with Baptismal Grace, and tho' cheer'd and encourag'd with their Master's Presence, were timorous and fearful, not daring to stand the least Shock or Trial, till strengthen'd and confirm'd by the Holy Ghost: But from that instant we find they were fearless and undaunted, not to be mov'd or shaken from their Faith, by any Apprehensions either of Prisons or Death.

Not render'd  
unnecessary by  
receiving of  
the Eucharist.

§. 6. FROM this Instance of the Apostles we may also infer, that the want of the Rite, of which we are now discoursing, is by no means supply'd, as some have imagin'd, by the Ministry of the Eucharist. This had been given to the Apostles by our Lord himself, and yet we see their Confirmation was not afterwards the less necessary. It is true, by the Ministry of the Holy Eucharist, the Spirit of Ghostly Strength is convey'd; and therefore in the Times of Primitive Devotion, this blessed Sacrament was daily administer'd, that those who would be safe against their spiritual Enemies, might from hence be arm'd with fresh Supplies of the Divine Assistance. But still we must remember, that the principal Design of the Holy Eucharist, is to renew the Work of preceding Rites, to repair the Breaches that the Enemy has made, and to supply fresh Forces where the old Ones fail. For this Reason the Sacrament of the Eucharist



is to be often repeated, whereas Baptism and Confirmation is but once administer'd. But now this shews that Confirmation (in the regular and ordinary Administration of it) is as much requir'd to go before the Eucharist, as Baptism is to precede either That or Confirmation. Upon which Account (as I have already (p) observ'd) our Church admits none to the Communion before Confirmation, unless Necessity requires it. And indeed it may as well be imagin'd, that because the Eucharist conveys Remission of Sins, it therefore may supply the want of Baptism; as that because it conveys Ghostly Strength, therefore there's no need of Confirmation after it. Or again, the Eucharist itself may as well be omitted, because Prayer has the Promise of whatever is ask'd; as Confirmation be render'd useless or unnecessary, because the Eucharist will supply us with Grace. The Spirit of God comes which way He pleases; but yet if we expect his Grace or Blessing, we must ask for and seek it by those Ways and Means which He himself has thought fit to appoint.

§. 7. BUT, Lastly, as Baptism is now for the most part administer'd to Infants, this holy Rite is afterwards necessary to confirm to them the Benefits of that Holy Sacrament. For tho' the Charity of the Church accepts of Sureties in behalf of Infants, which are not in a Condition to contract for themselves; yet when they arrive at Years of Discretion, she expects them to take the Covenant upon themselves, as their own Act and Deed. And they who refuse, in their own Persons, to ratify the Vow which was made in their Name, renounce in effect all the Benefits and Advantages to which the Contract of their Sureties had before entitl'd them.

Necessary to confirm the Benefits of Baptism.

HAVING thus said what I thought convenient concerning the Institution, the Necessity, and End of Confirmation; the Manner and Order of administering it by the Antients should be spoken to in the next place. But this may be done to better Advantage, by comparing our own and the antient Offices together. And therefore the further Particulars shall be taken into Consideration, as the Office it self shall lead and direct me.

(p) Pag. 262.



## Of the Order of Confirmation.

## Sect. 1. Of the Rubricks before the Office.

**T**WO of the Rubricks, which relate to this Office, are printed at the end of the *Catechism*, which, till the last Review, was rather a part of the Order of Confirmation, than an Office of it self; it being inserted between the Rubricks relating to Confirmation, and the Order for the Administration of it.

Rubr. 1.  
The Age of  
Persons to be  
confirm'd.

**T**HE former of these Rubricks is, in the first place, concerning the Age of the Persons to be confirm'd, which it determines shall be as soon as Children are come to a competent Age, and can say, in their Mother-Tongue, the Creed, the Lord's Prayer, and the Ten Commandments, and also can answer to the other Questions of the *Catechism*. In the Primitive Church indeed, such Persons as were baptiz'd in the Presence of the Bishop, were immediately presented to him in order for Confirmation (a). Nor was this only true with respect to Adult Persons, but also with regard to Infants, who, if a Bishop was present, were frequently confirm'd immediately upon their Baptism; as may be shew'd from direct Testimonies of the Antients, as well as from that known Usage or Custom, of giving the Holy Eucharist to Infants, which ordinarily presupposes their Confirmation (b). The same is practis'd by the Greek Church to this Day (c). And in our own Church indeed, those who are baptiz'd after they are come to Years of Discretion, are to be confirm'd by the Bishop as soon after their Baptism, as conveniently may be (d). But in relation to Children, their Confirmation is deferr'd, and with a great deal of Reason, till they come to a competent Age, and can say their *Catechism*. For it being requir'd that at Confirmation they renew the Vow that was made for them at their Baptism, and ratify the same in their own Persons; it is fit they should know and understand the Nature of the Obligation,

(a) Tertul. de Bapt. c. 7, 8. Cyril. Catech. Mystag. 3. n. 1. Const. Ap. l. 7. c. 43, 44. Amphiloch. in vit. Basil. c. 5. Dionys. Eccl. Hier. c. 2. Ambros. de Sacram. l. 3. c. 2. Optat. l. 4. p. 81.

(b) See both these Points prov'd in Mr.

Bingham's *Antiquities of the Christian Church*, Vol. 4. p. 368, &c.

(c) See Mr. Smith's *Account of the Greek Church*, pag. 116.

(d) See the first Rubrick at the end of the Office for Baptism of Persons of Riper Years. before



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before they bind themselves under it. Nor can any Detri-  
ment arise to a Child, by deferring its Confirmation to such  
an Age; because, as our Church has declar'd, (on purpose  
to satisfy People that are too scrupulous in this very mat-  
ter) it is certain by God's Word that Children, which are baptiz'd,  
dying before they commit actual Sin, are undoubtedly sav'd (e).  
Their Original Sin is done away by Baptism, and they are  
confirm'd and secur'd by Death it self from any future Guilt.  
So that no Danger can ensue, if their Confirmation be de-  
ferr'd till such Time as it can be of Use.

BUCER indeed (who generally runs into Extremes)  
finds fault with our Church for administering it too soon; and  
would have none admitted to this Holy Rite, till such Time  
as they have had an Opportunity of giving sufficient Testi-  
monies of their Faith and Desire of living to God, by their  
Life and Conversation (f). But we have already shew'd,  
that the enabling Persons to give such Testimonies of their  
Faith and Practice, is the End of Confirmation; and there-  
fore surely Confirmation is to be administer'd, to assist them  
in manifesting their Faith and Practice, and not to be de-  
ferr'd till they are already manifested. For this Reason it is  
very evidently the Design of our Church, that Children be  
confirm'd before they have Opportunities of being acquainted  
with Sin; that so the Holy Spirit may take early Possession  
of their Youthful Hearts, and prevent those Sins, to which,  
without his Assistance, the very Tenderness of their Age  
would be apt to expose them. It is indeed highly expe-  
dient that those who are confirm'd should be old enough  
to understand the Nature and Advantages of the Rite they  
are admitted to; and the Obligations it lays upon them.  
And if they are duly appriz'd of this, they are deem'd by  
our Church qualify'd enough. For they that are capable of  
this Knowledge, are at Years to discern between Good and  
Evil: And therefore that must be the proper Time to se-  
cure them, by the Invocation of the Spirit, in the Paths of  
Virtue. Accordingly it was declar'd by the Rubrick pre-  
fix'd to the Order for Confirmation, in all the Common-  
Prayer Books before the last Review, *That forasmuch as Con-  
firmation is ministred to them that be baptiz'd, that by Imposition of  
Hands and Prayer they may receive Strength and Defence against all*

(e) Rubrick at the end of the Office for  
Publick Baptism of Infants.

(f) Bucer. Censura, apud Script. An-  
glican. p. 482, 483.



*Temptations to Sin, and the Assaults of the World and the Devil; it is most meet to be ministred when Children come to that Age, that partly by the Frailty of their own Flesh, partly by the Assaults of the World and the Devil, they begin to be in danger to fall into sundry kinds of Sin. The Reason why this was not continu'd at the Review in 1661, was not because the Church had alter'd her Mind, but because all the foregoing part of the Rubrick was chang'd into a proper Preface, with which the Office is now introduc'd.*

Bishops the  
only Ministers  
of Confirmation.

§. 2. THE next thing mention'd in this Rubrick, is the Minister of Confirmation, who, it declares, must be a Bishop; consonant to the first Examples we read of it in the *Acts*, or Proceedings, of the Apostles themselves. For Peter and John were sent by them from Jerusalem to confirm the Samaritans, tho' Philip had been there to convert and baptize them (a). Which plainly shews, that the Office was beyond a Deacon's Province, and limited indeed to the highest Order of the Church. For which Reason the Honour of dispensing this Holy Ordinance, was always reserv'd to the Ministry of Bishops (b).

I HAVE had Occasion indeed to shew that the administering the *Chrism*, or the *Unction* which was us'd as a Part of Confirmation, was often, for certain Reasons, allow'd to Presbyters (c). But even in such Cases I have observ'd, that the Right of consecrating the *Unction*, and of imposing the Hands, were both very strictly reserv'd to the Bishop. A few Instances indeed may be produc'd of Presbyters, and even Deacons being allow'd to perform this Office (d). But then it was by a special Licence or Commission from the Bishop, and in Cases, for the most part, of some great Extremity or Danger. Tho' indeed the allowing this in any Case whatever, seems very much to run counter to the general Practice and Sense of the Church, which at all Times and Places very religiously look'd upon the *Imposition of Hands* as the peculiar and incommunicable Prerogative of Bishops.

Who ought  
therefore to do  
it often.

BUT then as the Bishops have the sole Honour, so have they also the whole Charge of this Institution. And since it

(a) Acts 8. 14, &c.

(b) Cyprian, Ep. 73. ad Jubaian. p. 202. Firmil. Ep. 75. ap. Cypr. p. 221. Vid. & Cyprian. in Append. p. 23, & 26. Concil. Elib. Can. 38, & 77. Innocent, Ep. 1. ad Decent. Ambr. in Ep. ad Hebr. 6. 2. Tom. 3. col. 633. F. Dionys. Areop. Eccl. Hier. c. 5. p. 117. B.

Hieron. contr. Lucifer. c. 4. Gelas. Ep. 9. ad Episc. Euseb. l. 6. c. 43. Aug. de Trin. l. 15. c. 26.

(c) See pag. 343, 344.

(d) See Instances of this in Mr. Bingham's *Antiquities*, Vol. 4. Book 12. ch. 2. Sect. 4, 5. pag. 389, &c.



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must be wholly omitted, if they don't perform it, the Church hath enjoind the frequent Administration of it by those Reverend Fathers. In former Ages (as our Church (e) declares) this Holy Action has been accustom'd to be perform'd in the Bishop's Visitation every third Year: For which Reason she wills and appoints that every Bishop, or his Suffragan, in his accustom'd Visitation, do in his own Person carefully observe the said Custom. And if in that Year, by reason of some Infirmary, he be not able personally to visit, then he shall not omit the Execution of that Duty of Confirmation the next Year after, as he may conveniently. Tho' the *Reformatio Legum* (as cited by Bishop (f) Gibson) seems to appoint that Confirmation be administer'd every Year.

§. 3. THE remaining part of this Rubrick is concerning the Godfather or Godmother, which every one that is confirm'd is oblig'd to have as a Witness of their Confirmation. Dr. Nichols tells us, that our wise Reformers, because there was not the like Reason for them, as there was before the Reformation, and it gave the Parents an unnecessary Trouble in procuring them, have laid that Usage aside (g). But one would wonder how the Doctor should be so much mistaken, immediately after he must have printed and corrected this very Rubrick; and at the same time that to account for the Alteration, he cites the Rubrick immediately following. Nor can any Reason be given why the Doctor should so freely charge the providing these Godfathers as an unnecessary Trouble. They are certainly as useful at the Confirmation of a Youth, as they are at the Baptism of a Person that is adult. In both Cases they are Witnesses of the Engagements which the Persons, so baptiz'd or confirm'd, lay themselves under; and consequently will be proper and continual Monitors to check or reclaim them, should they at any time thereafter be tempted to abandon the Interest of Christ, and take part with his Enemies. And for the prevention of any one's entring upon this Trust, who will not be careful to discharge the Duty of it; the Church provides, that no Person be admitted Godfather or Godmother to any Child at Christning or Confirmation, before the said Person so undertaking hath receiv'd the Holy Communion (h). But the properest Person for this Undertaking is the Pastor or Minister of the Parties confirm'd, since he can best certify the Bishop that the Persons he presents are sufficiently instructed in the

(e) In the 60th Canon.

(f) Codex Canon. Vol. 1. pag. 454.

(g) See his Note (d) upon the Rubrick

before Confirmation.

(h) Can. 29.

D d d d d

Christian



Christian Faith; and also after they are confirm'd, is the first to watch and observe their Conduct, and to guide and direct them in their Christian Warfare.

*The Minister to prepare his Parishioners for Confirmation.*

II. THE next Rubrick relates to the Care which the Curate of every Parish is to use preparatory to Confirmation, who whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, is either to bring or send in Writing, with his Hand subscrib'd thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirm'd. And by the 6<sup>th</sup> Canon he is further enjoin'd to use his best Endeavour to prepare and make able, and likewise to procure, as many as he can, to be then brought; tho' he is also to take especial Care that none be presented, but such as can render an Account of their Faith, according to the Catechism. When they are brought, if the Bishop approve of them, he is to confirm them in manner following.

### Sect. 2. Of the Preparatory Part of the Office.

*The first Rubrick and Preface.*

I. UPON the Day appointed, all that are to be then confirm'd, being plac'd and standing in Order before the Bishop; he (or some other Minister appointed by him) is to read the Preface, with which the Office begins, and which, as I have already hinted, was only a Rubrick in all the old Common-Prayer Books; but, at the last Review, was chang'd into a Preface, to be directed to those that shall offer themselves to be confirm'd; that so the Church might be sure they are appriz'd of the Qualifications that are requisite to this Holy Ordinance, and of the solemn Engagements under which they are going to enter themselves by it.

*The Question and Answer.*

II. THE End of Confirmation being thus made known, the Bishop, in the next place, by a solemn Question (which was also added at the last Review) demands of the Candidates an Assurance that they will comply with it: Asking them, in the Presence of God and the Congregation, whether they will renew their Baptismal Vow, and ratify the same in their own Persons, &c. To this every one to be confirm'd, as a Token of his Assent, is audibly to answer, I do.

### III. AFTER



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The Versicles and Responses.

III. AFTER this follow two or three short *Versicles* or *Responses* betwixt the Bishop and the Congregation, with which the Order of Confirmation in the old Common-Prayer Books was us'd to begin. They are a proper Preparation to the following Solemnity, are often us'd in antient Liturgies, and are taken out of the Book of Psalms (f). Tho' the last of them has been vary'd since the first Book of King Edward, in which, in the room of it, was the usual Salutation of, *The Lord be with you: And with thy Spirit.*

IV. THE Bishop and People having thus join'd their Requests, the Bishop, in the next place, proceeds alone to collect their Petitions into a continu'd Form: In which he prays that God, who had vouchsafed to regenerate the Persons who now come to be confirm'd by Water and the Holy Ghost, and had given unto them Forgiveness of all their Sins, would now strengthen them with the Holy Ghost the Comforter, and daily increase in them the Gifts of Grace, viz. the sevenfold Gifts of the Holy Spirit, which are transcrib'd into this Prayer from the old Greek and Latin Translations of *Isa. 11. 2.* and which were repeated in the very same words in the Office of Confirmation, as long ago as St. Ambrose's Time (g). From whence, and the Greek Liturgy (h), this whole Prayer is almost verbatim transcrib'd.

The Collect.

A Blow on the Head  
The Church of Rome.

### Sect. 3. Of the Solemnity of Confirmation.

THE preparatory Part of the Office being now finish'd, and all of them in order kneeling before the Bishop (which is a suitable Posture for those that are to receive so great a Blessing) the Bishop is to lay his Hand upon the Head of every one severally. This is one of the most antient Ceremonies in the World; and has always been us'd to determine the Blessing pronounc'd to those particular Persons on whom the Hands are laid; and to import, that the Persons, who thus lay on their Hands, act and bless by Divine Authority. Thus Jacob bless'd Ephraim and Manasses, not as a Parent only, but

Imposition of  
Hands an essential Rite in  
Confirmation.

(f) Psal. 124. 8. — 113. 2. — 102. 1. 4 col. 363. H.  
(g) Ambr. de Initiand. c. 7. Tom. 4. (h) Eucholog. Græc. p. 355. Offic. S. Baptism.  
col. 349. A. de Sacram. l. 3. c. 2. Tom. 1.

as



## Chap. IX.

as a Prophet (i). Moses laid his Hands on Joshua, by express Command from God, and as supreme Minister over his People (k). And thus our blessed Lord, whilst in the State of Humiliation, laid his Hands upon the little Children (l), and those that were sick with divers Diseases (m), to bless and heal them. When indeed our Saviour gave the Spirit to his Apostles just before his Ascension, he acted by a Power paramount and inherent. He gave of his own, and therefore dispens'd it with Authority; for he breath'd on them, and said, *Receive ye the Holy Ghost* (n). But now this would have been absurd in any that acted by Appointment or Delegation; and therefore the Apostles, from so antient a Custom and universal a Practice, continu'd the Rite of *Imposition of Hands*, for communicating the Holy Spirit in Confirmation, which was so constantly and regularly observ'd by them, that St. Paul calls the whole Office *Laying on of Hands* (o), a Name which it usually retain'd amongst the Latin Fathers; Confirmation being never administer'd for many Centuries afterwards, in any part of the Church, without this Ceremony.

A Blow on the  
Check us'd in-  
stead of it by  
the Church of  
Rome.

IT was the Custom indeed, in some Places, for the Bishop to lay both his Hands *a-cross* upon the Head of the Party confirm'd, in allusion to our Saviour's Death upon the Cross, in whom we believe, and from whom we receive the Holy Ghost. But in no Church whatever was the Imposition of Hands omitted or discontinu'd, till the Church of Rome of late Years laid it aside, and now use, in the stead of it, to give the Person confirm'd a little *Blow on the Cheek*, to remind him that for the future he must be prepar'd to undergo any Injury or Affront for the Name of Jesus (p). But notwithstanding this, the Romanists themselves seem to be apprehensive, that *Imposition of Hands* is essential to this Office: For whenever they are charg'd with laying it aside, they endeavour to defend themselves by pleading, that Hands are impos'd, when the Person is hit on the Cheek, or when the Ointment is apply'd to him (q). But every body must see thro' the Ridiculousness of this, since the Hands are no otherwise concern'd in either of these Ceremonies, than

(i) Gen. 48. 14.  
(k) Numb. 27. 18.  
(l) Mat. 19. 13. Mark 10. 16.  
(m) Luke 4. 40.  
(n) John 20. 22.  
(o) Heb. 6. 2.

(p) Vid. Catechismum ad Parochos de  
Confirmationis Sacramento, Part 2. pag.  
174. 8vo. Lugdun. 1676.  
(q) Sirmondus Ant. 2. Part. 1. c. 7. and  
Tho. Walden, lib. 2. c. 13.



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as they can't be perform'd without them. For this Reason our Church, at the Reformation, wisely discontinu'd the *Blow on the Cheek*, and restor'd the antient and apostolical Use of *Laying on of Hands*.

§. 2. BUT tho' the Laying on of Hands is a Token that the Bishops act in this Office by Divine Authority; yet at the same time they sue to Heaven for the Blessing they bestow, in humble Acknowledgment that the precious Gifts hereby conferr'd, are not the Effect of their own Power and Holiness, but of the abundant Mercy and Favour of Him, who is the only Fountain of all Goodness and Grace. Under a due Sense of this, even the Apostles themselves, when they laid their Hands upon the Samaritans, pray'd that they might receive the Holy Ghost (a). And after their Example do their Successors with us pray, that the Person on whom they lay their Hands, may be defended with the Holy Grace of God, and continue His for ever, and daily increase in his Holy Spirit more and more, until he comes into his everlasting Kingdom. Amen.

Prayer another Essential to Confirmation.

THIS Form indeed is very different from what was appointed to be us'd by the first Book of King Edward VI. in which immediately after the Prayer, beginning, *Almighty and Everlasting God*, the Minister was to use the following words:

*Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy Holy Cross and Passion. Confirm and strengthen them with the inward Unction of the Holy Ghost, mercifully unto everlasting Life. Amen.*

THEN the Bishop was to cross them on the Forehead, and lay his Hand upon their Heads, saying,

*N. I sign thee with the Sign of the Cross, and lay mine Hand upon thee; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.*

THESE Forms were certainly much more conformable to those that were us'd in the Primitive Church, than that which we have now. What was the Occasion of changing them, I do not find: Tho' it is probable the first might be laid aside, because it referr'd to the antient Ceremony of Anointing, which was discontinu'd at the Reformation, except the Unction that was order'd by the first Liturgy to be us'd at Baptism, was accounted preparatory to Confirmation, which I have already shew'd (pag. 342.) is not unlikely. But however, in the second Book of King Edward, the Ce-

(a) Acts 8. 15.



## Chap. IX.

The Use of  
Unction in  
Confirmation,  
Primitive and  
Catholic.

remony of Anointing was thrown entirely aside, even out of the Office of Baptism: And therefore it is probable they threw out this Form at the same time, which indeed, if it had continu'd after the Unction was totally remov'd, would only have look'd like the Ruins of an antient Superstructure.

§. 3. IT must indeed be own'd in behalf of this Ceremony, that it was very antient and very significant. Some contend that it was practis'd by the Apostles, and interpret the Texts of Scripture refer'd to in the Margin (b), of a material Unction administer'd in Confirmation. But those Texts may very well be understood of an inward and spiritual Unction, with which those that were confirm'd were anointed from above. However it is certain, that within a very few Years after the Apostles, the Holy Fathers us'd to apply Oil and Balm to those that were confirm'd, as an external Sign of this inward Unction of the Holy Spirit, and to represent the Baptism of the Apostles on the Day of Pentecost with Fire, of which Oil we know is the properest Material. Theophilus Antiochenus (c), who liv'd and flourish'd within seventy Years of the Apostle St. John, and many others of the antientest Fathers (d), speak of it as a Rite long establish'd and us'd; insomuch that it is difficult to discover from them, whether it was of Apostolical Practice, or not. I need not shew that the Use of it was continu'd in all Parts of the Church, thro' every Century, quite down to the Reformation: For this may be gather'd from the very Names, by which they have always chose to distinguish this Office, viz. the Anointing or Chrism, the same Name which the Greek Church also uses for it till this Day, as keeping religiously to the Primitive Usage (e).

As also the  
Sign of the  
Cross.

§. 4. ANOTHER antient Ceremony retain'd by our Church, at the first Reformation (as appears by the Rubrick which I have cited above) was the Sign of the Cross. This was us'd (as I have already observ'd) by the Primitive Christians upon all Occasions: And therefore we may assure ourselves they would not omit it in so solemn an Action as in that of Confirmation. Tertullian (f) is clear for the Use of it in his Time, and in After-Ages Testimonies are so numerous,

(b) 2 Cor. 1. 21, 22. 1 John 2. 20, 27.

(c) Ad Autolychum, p. 33. Edit. Oxon. 1684.

(d) Tertull. de Ref. Carn. c. 8. Orig. Hom. 7. in Ezek. Cyprian. Epp. 70, 73.

(e) Sir Paul Rycart's State of the Greek Church, pag. 171. and Dr. Smith's Account of the same, pag. 117.

(f) Tertul. de Ref. Carn. c. 8. and de Præscript. c. 40.

that



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that it is endless to cite them. I shall therefore only observe that the Name *Consignation* (which was another Name by which, it is well known, the Latin Writers distinguish'd Confirmation) seems to have taken its Rise from this Ceremony of signing the Person, at the time of Confirmation, with the Sign of the Cross. And from hence too, it is probable, it is sometimes call'd *επιστάσις*, by the Greeks, a Name which they generally use to denote the Sign of the Cross.

BUT now neither this nor the Uction having any Text of Scripture that is clear on their Side; and since it can't be made to appear that either of them was practis'd or us'd by the Apostles, we may reasonably suppose that they were taken up at first by the Authority and Discretion of every Church for it self: And that therefore every Church has Liberty as to her self, to lay them aside, since nothing appears essential to the Office, but what we find the Apostles us'd, viz. *Prayer accompany'd with Imposition of Hands.*

## Sect. 4. Of the concluding Devotions.

AFTER the Persons were all confirm'd, it was usual for the Bishop, in the Primitive Church, to salute them with Peace; to denote, that Peace (both temporal and eternal) was the happy Fruit of the Holy Ghost conferr'd and receiv'd in this Solemnity. Accordingly in King Edward's first Common-Prayer Book, the Bishop, immediately after he laid his Hands upon all that were brought and presented to him, was to say, *The Peace of the Lord abide with you*; to which the Answer return'd was, *And with thy Spirit.* What Offence this was capable of giving, I can't discover; but it is certain that it was thrown out, when Bucer revis'd it; tho' at the last Review, soon after the Restoration, the usual Salutation, of *The Lord be with you, And with thy Spirit*, was added in the room of it, together with *Let us pray*, and the *Lord's Prayer*, which should not be left out of any Office, especially where it comes in so properly; and therefore (all kneeling down) the Bishop is here directed to add it.

*The Versicles  
and Lord's  
Prayer.*

II. AFTER this the Bishop, in the next place, prays that what he has done may not be an empty and insignificant Sign. And this he does with so noble a Mixture of Humility and Faith, as well agrees with the purest Times. Depending

*The Collect.*



## Of the Order of Confirmation.

pending upon the Faith and Promise of God, he knows that the Graces he has now been conferring, are as sure a Consequence of the Office he has perform'd, as if he had in himself a Power to give them. But still he considers from whom these Gifts and Graces come, and who alone can preserve and secure them; and therefore under a due Sense of this, he makes his humble Supplications, that, as he has now laid his Hands upon these People (after the Example of the Apostles) to certify them thereby of God's Favour and gracious Goodness towards them; the fatherly Hand of God may be over them, his Holy Spirit be ever with them, and so lead them in the Knowledge and Obedience of his Word, that in the end they may obtain everlasting Life.

The second  
Collect.

III. AND because the Antients believ'd Confirmation to be a Preservative both of Body and Soul (f); an additional Collect was added at the Restoration, from those that are plac'd at the End of the Communion-Office, that God would direct, sanctify and govern both our Souls and Bodies in the Ways of his Laws, and in the Works of his Commandments, &c.

The Blessings

IV. A Blessing concludes all Offices, and therefore one ought more especially to end this, it being as it were an Epitome of the whole Administration, which is but one continu'd and solemn Benediction.

The Rubrick.

AFTER all is added a Rubrick, that none be admitted to the Holy Communion, until such time as he be confirm'd, or be ready and desirous to be confirm'd. This is exactly conformable to the Practice of the Primitive Church, which always order'd that Confirmation should precede the Eucharist, except there was extraordinary Cause to the contrary; such as was the Case of Clinick Baptism, of the Absence of a Bishop, or the like. In which Cases the Eucharist is allow'd before Confirmation: The like Provision (as I have already (g) observ'd) is made by our own Provincial Constitutions, as well as the Rubrick which is now before us, which admit none to communicate, unless in danger of Death, but such as are confirm'd, or at least have a reasonable Impediment for not being (h) confirm'd. And the Glossary allows no Impediment to be reasonable, but the want of a Bishop near the Place.

(f) Cyril, Catech. Mystag. 3. §. 5. p. 291.

(g) Pag. 262.

(h) Provinc. Linw. cap. de sac. Unct.



# CHAP. X

## OF THE Form of Solemnization

OF

# MATRIMONY.

### The Introduction.



**T**HAT this Holy State was instituted by God, is evident from the two first Chapters, in the Bible (a): Whence it came to pass, that amongst all the Descendants from our first Parents, the numerous Inhabitants of the different Nations in the World, there has been

some religious Way of entring into this State, in Consequence and Testimony of this Divine Institution. Among Christians especially, from the very first Ages of the Church, those that have been marry'd have been always join'd together in a solemn manner by an Ecclesiastical Person (b). And by several Canons of our own Church, it is declar'd to be no less than prostituting one's Daughter, to give her in Marriage, without the Blessing of the Priests (bb). Insomuch that some Commentators, of no small Character, interpret those

Introduct.  
Marriage of  
Divine Insti-  
tution.

(a) Gen. 1. 28. and chap. 2. 18, 24. col. 534. B. C. Carthag. Concl. 4. Can.  
(b) Ignat. Ep. ad Polycarp. §. 5. p. 9. 13. Tom. 2. col. 1201. A. B. 1. 79. 1.  
Tertul. ad Uxor. l. 2. c. ult. p. 171. & (bb) Concl. Winton. A.D. 1076. Con-  
de Pudicitia, c. 4. p. 557. B. Euarist. stitut. Richardi Episc. Sar. Ann. 1217.  
Ep. 1. ad Episc. Afric. Concl. Tom. 1. Spelm. Tom. 2.

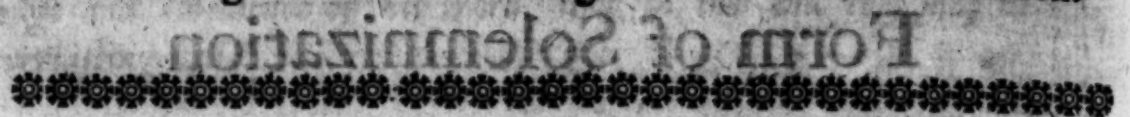
F f f f f

words



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words of St. Paul, of marrying in the Lord (c), of marrying according to the Form and Order prescrib'd by the Apostles. But I think those words are more naturally to be understood, of marrying one of the same Faith, as by the *Dead that die in the Lord* (d), are undoubtedly to be understood those that die in the Faith of Christ. However it is certain, that both in the (e) *Greek* and *Latin* Churches, Offices were drawn up in the most early Terms for the religious Celebration of this Holy Ordinance; but being afterwards mix'd with superstitious Rites, our Reformers thought fit to lay them aside, and to draw up a Form more decent and grave, and more agreeable to the Usage of the Primitive Church.



## Sect. 1. Of the Rubricks concerning the Banns.

Rubrick 1.  
Banns, what  
the word signifies.

Why, and how  
often to be published.

Rubrick 1.

Why, and how  
often to be published.

The Poverty of  
the Parties, or  
their not being  
settled in the  
Place where  
they are ask'd,  
no Reason for  
prohibiting the  
Banns.

**I. BEFORE** any can be lawfully marry'd together, the Banns are directed to be publish'd in the Church, i. e. *Publick Proclamation* (for so the word signifies) must be made to the Congregation, concerning the Design of the Parties that intend to come together. This Care of the Church to prevent clandestine Marriages is, as far as we can find, as old as Christianity it self. For *Tertullian* tells us, that in his time all Marriages were accounted clandestine, that were not publish'd beforehand in the Church, and were in danger of being judg'd Adultery and Fornication (f). And by a Provincial Constitution of our own Church, in the Year 1322, it was order'd that none should be marry'd before Notice should be given of it in the publick Congregation on three several Sundays or Holy-Days (g). The same Order has continu'd in force ever since, viz. that the Banns of all that are to be marry'd together be publish'd in the Church (as our present Rubrick directs) three several Sundays or Holy-Days in time of Divine Service.

§. 2. THE Design of the Church in publishing these Banns, is to be satisfy'd whether there be any just Cause or Impediment why the Parties, so ask'd, should not be join'd

(c) 1 Cor. 7. 39.  
(d) Rev. 14. 13.  
(e) Severinus Binius in Can. 13. Concil. Carthag. 4. ejusque Sequax Franciscus

Longus a Coriolano & alii.  
(f) Tertul. de Pudicitia, cap. 4.  
(g) See Bishop Gibson's Codex, p. 510.

together



together in Matrimony. What are allow'd for lawful Impediments, I shall have occasion to shew in the next Section. In the mean while I shall here observe, that the Curate is not to stop his Proceeding, because any peevish or pragmatical Person, without just Reason or Authority, pretends to forbid him. As is the Case sometimes, when the Church-Wardens, or other Officers of the Parish, presume to forbid the Publication of the Banns, because the Parties are Poor, and so like to create a Charge to the Parish, or because the Man is not perhaps an *Inhabitant*, according to the Laws made for the Settlement of the Poor. But Poverty is no more an Impediment of Marriage than Wealth, and the Kingdom can as little subsist without the Poor, as it can without the Rich. And as to the Pretence of the Man's not being an *Inhabitant* of the Parish, it is certain, that by the Canon Law, a Traveller is a *Parishioner* of every Church he comes to (b). The Minister where he is, is to visit him, if sick, to perform the Offices to him while living, and to bury him when dead: And no other Clergyman can regularly perform any Divine Office to such a Person, so long as he continues within the said Parish. In short, he is a *Parishioner*, in all Respects, except that he is not liable to be kept by the Parish if he fall into Poverty. Nor does the Bidding of Banns alter his Condition in that respect: For in that, it is not consider'd where the Person has a legal Settlement, but where he dwells or lives at present. And the Spiritual Courts act by this Rule (if by any) when they grant a Licence to a Man to be married, that has not been four and twenty hours within their Jurisdiction; and write him, in the Licence, Sea-Man of that Port or Parish where he landed last, or where perhaps he lodg'd the Night before.

§. 3. THE Penalty incurr'd for marrying any Persons, (without a Faculty or Licence) before the Banns have been thus duly publish'd, is, by the Canons of our Church, declar'd to be *Suspension for three Years* (h). Nor is there any Exemption allow'd to any Churches or Chappels, under colour of any peculiar Liberty or Privilege. The Prohibition is the same in one place as in another. Marry where they will, the Canons inflict the same Penalty upon the Minister (i); who by an Act of Parliament made in the 10th

The Penalty of a Minister that marries without Licence or Banns.

(b) Lyndwood, l. 3. T. 15. c. Altissimi, v. Peregrinantes.

(i) Can. 62.  
(k) Can. 63.



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Year of Queen Anne (k), shall, besides his Suspension, forfeit One Hundred Pounds for every Offence; or if he be a Prisoner in any private Gaol, he shall be remov'd to the County-Gaol, charg'd in execution with the aforesaid Penalty, and with all the Causes of his former Imprisonment. And whatever Gaoler shall permit such Marriages to be solemniz'd in his Prison, shall, for every such Offence, forfeit also the Sum of One Hundred Pounds.

Marriage at  
no Time prohi-  
bited.

§. 4. THE Ecclesiastical Courts would have us to believe, that a Licence is necessary, even after the Banns have been duly publish'd, to empower us to marry during such Times as are said to be prohibited (l); and this they found upon an old Popish Canon Law, which they pretend was establish'd, among other Popish Canons and Decretals, by a Statute 25 Henry VIII. But now it is certain, that the Times prohibited by the Pope's Canon Law, are not the same that are pretended to be prohibited here in England; or if they were, the Statute declares, that the Popish Canons and Decretals are of force only so far forth as they have been receiv'd by Sufferance, Consent, or Custom (m). Now there is no Canon nor Custom of this Realm that prohibits Marriages to be solemniz'd at any time: But on the contrary, our Rubrick, which is confirm'd by Act of Parliament, (and which is therefore as much a Law of this Realm as any can be) requires no more than that the Banns be publish'd in the Church three several Sundays or Holy-Days in the time of Divine Service; and then if no Impediment be alledg'd, gives the Parties, so ask'd, leave to be married, without so much as intimating that they must wait till Marriage comes in. As to the Authority of Lyndwood, and some other such Pleas offer'd by the Gentlemen of the Spiritual Courts, the Reader, that desires further Satisfaction, may consult two learned Authors upon this Point (n), who plainly enough shew, that the chief Motive of their insisting upon Licences as necessary within these pretended prohibited Times, is because Marrying by Banns is an Hindrance to their Fees.

(k) 10 Annæ, cap. 19. in an Act, intitled, An Act for laying several Duties, &c.

(l) Viz. From Advent-Sunday to the Octave of the Epiphany inclusive; from Septuagesima-Sunday, till the Sunday after Easter inclusive; and from the first of the Rogation-Days (i. e. the Monday before

Ascension-Day) till the Day before Trinity-Sunday inclusive.

(m) C. 21.

(n) See Dr. Brett's Letters, entitled, Some Considerations on the Times wherein Marriage is said to be prohibited: And Mr. Johnson's Clergyman's Vade Mecum, c. 21. pag. 189.



IT is true indeed, it hath been an ancient Custom of the Primitive Church to prohibit Persons from entering upon their Nuptials in solemn Times, which are set apart for Fasting and Prayer, and other Exercises of extraordinary Devotion. Thus the Council of Laodicea forbids all Marriages in the time of Lent (p), and several other Canons add other Times in which Matrimony was not to be solemnized: which seems to be grounded upon the (q) Command of God; the Counsel of St. Paul (r), and the Practice of the sober part of Mankind (s). For even those who have Wives ought, at such times, to be as those who have none; and therefore those who have none, ought not then to change their Condition. Besides, there is so great a Contrariety between the Seriousness that ought to attend the Days of solemn Religion, and the Mirth that is expected at a Marriage-Feast, that it is not convenient they should meet together, lest we either violate Religion, or disoblige our Friends. This Consideration so far prevail'd even with the ancient Romans, that they would not permit those Days, that were dedicated to Acts of Religion, to be hinder'd or violated by Nuptial Celebrations (t). And Christians, one would think, should not be less Observers of Decency, than Infidels or Heathens. For which Reason it would not be amiss, I humbly presume, if a Prohibition was made, that no Persons should be married, during the more solemn Seasons, whether by Licence or Banns. But to prohibit Marriage by Banns, and admit of it by Licence, seems not to be calculated for the Increase of Religion, but purely for the sake of enhancing the Fees.

See 1.  
Tho' not decent at some Seasons.

§. 5. HOW far this Rubrick, which orders the Banns to be publish'd immediately before the Sentences for the Offertory, differs from the Rubrick in the Communion Office, which orders them to be publish'd immediately after the Nicene Creed; and what was the Occasion of their differing, I may be gather'd from what I have already said upon that Rubrick in pag. 270.

A Disagreement between this Rubrick and another.

II. IF the Persons that are to be marry'd dwell in divers Parishes, the Banns must be ask'd in both Parishes, and the Curate of the one Parish is not to solemnize Matrimony betwixt them, with

Rubrick 2.  
The Marriage to be solemniz'd in one of the Churches where the Banns were publish'd.

(p) Can. 52. Tom. 1. col. 1505. C.  
(q) Exod. 19. 15. Joel 2. 16.  
(r) 1 Cor. 7. 5.

(s) 1 Sam. 21. 4, 5.  
(t) Macrob. Saturn. 1. 1. c. 15. p. 262.  
Ludg. Bat. 1670.



out a Certificate of the Banns being thrice ask'd from the Curate of the other Parish. This seems to suppose what both the ancient and modern Canons enjoin, viz. that Marriage shall always be solemniz'd in the Church or Chapel where one of the Parties dwelleth. And by our own Canons, whatever Minister marries them any where else, incurs the same Penalty as for a clandestine Marriage (i). Nor is even a Licence allow'd to dispense with this (ii). Formerly it was a Custom, that Marriage should be perform'd in no other Church, but to which the Woman belong'd as a Parishioner (k). And therefore to this day the Ecclesiastical Law allows a Fee due to the Curate of that Church, whether she be marry'd there or not; (which is generally reserv'd for him in the words of the Licence) tho' it is said that Judgment hath been otherwise given in the Temporal Courts (l). However we are told, that some Clergymen have been corrected in the Spiritual Courts, for presuming to marry in Churches where the Banns have not been ask'd, and to which the Parties marry'd did not belong as Parishioners, even tho' they had a Certificate of the Banns being publish'd under the Hand of the Minister or Ministers, whose Parishioners they were (k). So that in such Case it is expedient that the Curate should do more than certify the Publication of the Banns; He should expressly under his Hand give leave to the Parties to be marry'd in another Church, and to the Curate of that other Church to marry them as Banns, and for the sake of Religion, but purely for the sake of

### Sect. 2. Of the Rubrick before the Preface.

The Canonical Hours for celebrating of Matrimony.

**F**OR better Security against clandestine Marriages, the Church orders that all Marriages be celebrated in the Day Time: For those that mean honourably, need not fly the Light. By the 62d Canon they are order'd to be perform'd in time of Divine Service; but that Practice is now almost, by universal Consent, laid aside and discontinu'd: And the Rubrick only mentions the Day and Time appointed, which the aforesaid Canon expressly requires to be between the Hours of Eight and Twelve in the Forenoon: And the even

(i) Can. 62.  
(ii) Can. 102.

(k) Clergyman's Vade Mecum, c. 21.  
p. 188.



a Licence be granted, these Hours are not dispens'd with (l). For it is suppos'd that Persons will be serious in the Morning. And indeed formerly it was requir'd that the Bridegroom and Bride should be *fasting* when they made their Matrimonial (m) Vow: by which means they were secur'd from being made incapable by Drink, of acting decently and discreetly in so weighty an Affair.

Sec. 2.

§. 2. AT the Day and Time appointed, the Persons to be marry'd are directed to come into the Body of the Church. The Custom formerly was for the Couple, who were to enter upon this Holy State, to be plac'd at the Church-Door, where the Priest was us'd to join their Hands, and perform the greatest part of the matrimonial Office (n). It was here the Husband endow'd his Wife with the Portion or Dowry before contracted for, which was therefore call'd, *Das ad Ostium Ecclesie*, The Dowry at the Church-Door (o). But at the Reformation, the Rubrick was alter'd, and the whole Office order'd to be perform'd within the Church, where the Congregation might afford more Witnesses of the Fact.

In what part of the Church the Marriage is to be solemniz'd.

AND since God himself doth join those that are lawfully married; certainly the House of God is the fittest Place wherein to make this religious Covenant. And therefore by the antient Canons of this Church, the Celebration of Matrimony in Taverns, or other unhallow'd Places, is expressly forbidden (p): And the Office is commanded to be perform'd in the Church, not only to prevent all clandestine Marriages; but also that the Sacredness of the Place may strike the greater Reverence into the Minds of the married Couple, while they remember they make this Holy Vow in the Place of God's peculiar Presence.

§. 3. THE Persons to be married (saith the Rubrick) are to come into the Church with their Friends and Neighbours, i. e. their Relations and Acquaintance, who ought to attend on this Solemnity, to testify their Consent to it, and to join with the Minister in Prayers for a Blessing on it. Tho' it may not be improbable, but that by the Friends here mention'd, may be understood such as the Antients us'd to call

Who so be present at the Solemnization.

(l) Can. 102.

(m) Synod. Winton. Ann. 1308. Spelman. Tom. 1. pag. 448.

(n) See the old Manuals, and Selden's Uxor Ebraica, l. 2. c. 27. p. 203. And from hence Chaucer, an old Poet in the Reign of Edward III. in his Wife of Bath,

She was a worthy woman all her live,  
Husbands at the Church-Doore had she five.

(o) See the Manuals, and Selden, as above.

(p) Synod. Winton. ut supra. Synod. Exon. Anno 1287. Can. 7. Spelm. Tom. 2. Concil. Lond. Anno 1200. ibid.

Paranympths,



Chap. X.  
Paranymphe,  
or Bridemen,  
their Antiqui-  
ty,

*Paranymphe, or Bridemen.* Some Traces of which Custom we find to be as old as the Days of Sampson, whose Wife is said to have been deliver'd to his Companion, who in the Septuagint Version is call'd [Νυμφάγος] or Brideman (q). And that Bridemen were in use among the Jews in our Saviour's Time, is clear from St. John 3. 29. From the Jews the Custom was receiv'd by the Christians, who us'd it at first rather as a Civil Custom, and something that added to the Solemnity of the Occasion, than as a religious Rite; tho' it was afterwards countenanc'd so far as to be made a necessary part of the sacred Solemnity (r). An Account of this Custom as it prevail'd here in the time of King Henry VIII. may be seen in Polydore Virgil (s). Some Remains of it are still left among us: But as to countenancing or discountenancing it, our Church has left it (as it is in itself) a thing indifferent.

The Position  
of the two  
Parties.

§. 4. THE remaining Part of this Rubrick is concerning the Position of the Parties, whom it orders to stand, the Man on the Right Hand, and the Woman on the Left; i. e. the Man on the Right Hand of the Woman, and the Woman on the Left Hand of the Man, as it is worded in the Salisbury Manual. The Reason that is there given for it, is a very weak one, viz. because the Rib out of which the Woman was form'd, was taken out of the Left Side of Adam. The true Reason to be sure is, because the Right Hand is the most honourable Place; which is therefore both by the Latin and Greek, and all Christian Churches, assign'd to the Man, as being Head of the Wife (t). The Jews are the only Persons that, I ever heard, acted otherwise, who place indeed the Woman on the Right Hand of her Husband, in allusion to that Expression in the 45th Psalm, *At thy Right Hand did stand the Queen in a Vesture of Gold, &c.*

(q) Judg. 14. 20. according to the Alexandrian Copy, publish'd by Dr. Grabe.  
(r) Euarist. Ep. ad Episc. Afric. Concil. Tom. 1. col. 543. C. Concil. Carthag. 4. cap. 13. Tom. 2. col. 1201. A.

(s) De Invent. Rerum, l. 1. c. 4. cited by Selden in his Uxor Ebraica, pag. 205.  
(t) Manual. Serib. fol. 26. Eucholog. Offic. Sponsal. p. 380.



Sect. 3. *Of the Preface and Charge, and the several Impediments to Matrimony.*

*The Preface or General Exhortation.*

**T**O prevent the vain and loose Mirth, which is too frequent at these Solemnities, the Office is begun with a grave and awful Preface, which represents the Action we are about to be of so Divine an Original, of so high a Nature, and of such infinite Concernment to all Mankind, that they are not vain only and imprudent, but even void of Shame, who will not lay aside their Levisy, and be compos'd upon so serious and solemn an Occasion. And to prevent any Misfortune which the two Parties might rashly or perhaps considerately run into by means of their Marriage, the Minister charges the Congregation. If they know any just Cause, why they may not be lawfully join'd together, that they do now declare it, before this Holy Bond be ty'd, since afterwards their discovering of it will tend more to the Prejudice, than to the Relief, of the Parties.

**B**UT tho' others are first call'd upon to discover the Impediments (if any such be known) as being most likely to reveal them; yet the Parties themselves are charg'd, in the next place, as being most concern'd to declare them: Since should there afterwards appear any just Impediment to their Marriage, they must either necessarily live together in a perpetual Sin, or be separated for ever by an eternal Divorce. Besides which, by a Provincial Canon of our Church under Archbishop Stratford, in the Year 1342. (the 16th of Edward III.) if the Parties that marry are conscious of any Impediment, they incur Excommunication *ipso facto* (a).

*The Charge.*

**III: THE** Impediments which they are solemnly charg'd to reveal, are those, I suppose, which are specify'd in the 101d Canon of our Church, viz. (1.) A preceeding Marriage or Contract, or any Controversy or Suit depending upon the same. (2.) Consanguinity or Affinity. And, (3.) Want of the Consent of their Parents, or Guardians.

*The Impediments to Matrimony.*

(a) See Bishop Gibson's Codex, Vol. I. p. 494.



## Chap. X.

1. A preceed-  
ing Marriage  
or Contract.

§. 1. THE first is a *preceeding Marriage or Contract*: For God made but one Wife for Adam, and rather conniv'd at *Polygamy* in After-Ages than allow'd it. Under the Gospel-Dispensation it is absolutely forbidden: (b). So that if either of the Parties have a Husband or Wife living, this latter Marriage is null and void, and they live in as manifest Adultery as they would have done, tho' they had not been join'd. Nay, if either of them be but contracted to another, the Impediment is the same. For tho' such a Contract be not properly Marriage, yet it is so effective and binding, that unless they voluntarily release each other, it is Adultery for either of them to marry any body else. Hence by the Levitical Law, it was Death for any one to defile another Man's Spouse (c); and the Holy Virgin is call'd *Joseph's Wife*, tho' she was only contracted to him (d). Upon this account Marriages, that have been made after any such Contract, have always been judg'd null and void. In our own Land indeed, in King Henry VIII's time, an Act of Parliament was made, that Marriages, when solemniz'd and afterwards consummated, should stand good, notwithstanding any former Precontract had not been consummated (e). But this was only done to gratify the King: And therefore as soon as King Edward VI. succeeded him, the afore said Act was repeal'd, and the Ecclesiastical Judges were again empower'd to give Sentence in favour of such Precontract, and to require that Matrimony be solemniz'd and consummated between the Persons so contracted, notwithstanding that one of them may be actually married to, and have had Issue by, another Person (f).

2. Consanguinity or Affinity.

What Degrees are expressly forbid.

§. 2. THE second Impediment which the Canon specifies, is *Consanguinity or Affinity*, i. e. when the Parties are related to each other within the Degrees prohibited as to Marriage by the Laws of God, and express'd in a Table drawn up by Archbishop Parker, and set forth by Authority in the Year of our Lord 1563 (g). This Table is now very frequently printed at the End of Common-Prayer Books, and therefore I need not enumerate the Degrees within which Marriage is forbid. But however it may not be amiss to observe, that several Degrees are express'd in the Table, which

(b) Mat. 19. 5, 9. Rom. 7. 3. 1 Cor. 7. 2.  
(c) Deut. 22. 23, 24.  
(d) Mat. 1. 20.

(e) 32 Henry VIII. c. 38.

(f) 2 Edward VI.

(g) Can. 99.



are not mention'd particularly in the 18th of *Leviticus*, which is the Place upon which the Table is founded. But then they may be infer'd from it by Parity of Reason. For that Passage in *Leviticus*, only mentions those Relations evidently and expressly, as may help us to discover the like Difference and Degrees. So that for the right understanding of the 18th of *Leviticus*, and to bring it to an Agreement with the Table in our Common-Prayer-Books, we must observe two particular Rules for our Direction: viz. (1.) That the same Prohibitions that are made to one Sex, are undoubtedly understood and imply'd as to the other. And, (2.) That a Man and his Wife are accounted one Flesh: So that whoever is related to one of them by means of *Consanguinity*, is in the same Degree related to the other by means of *Affinity*: Inasmuch that the Husband is as much forbid to marry with his Wife's Relations, and the Wife with her Husband's, within the Degrees prohibited, as either of them are to marry with their own. Thus for instance; Tho' Marrying a Wife's Sister be not expressly forbid in the 18th of *Leviticus*, yet by Parity of Reason it is virtually imply'd. For when God there commands (viz. ver. 16.) that a Man shall not marry his Brother's Wife, which is the same as forbidding the Woman to marry her Husband's Brother; it follows of course, that a Man is also forbid to marry his Wife's Sister. For between one Man and two Sisters, and one Woman and two Brothers, is the same Analogy and Proportion. Accordingly this was always forbid under severe Penalties by the Primitive Church (h), and has been declar'd unlawful by our own, both by her Ecclesiastical and Civil Laws (i). Thus again, tho' we are not forbid in Terms to marry the Daughter of a Wife's Sister; yet by like Parity of Reason, the same is imply'd in the Prohibition of marrying one's Father's Brother's Wife (ver. 14.) which is the same as to forbid the marrying of a Husband's Brother's Son. For between a Man and his Wife's Niece, is the same Relation as between a Woman and her Husband's Nephew; and therefore these also have been declar'd incapable of marrying by our Courts of Judicature (k). And if this be granted, it can much less be doubted, whether the like Rule, from Parity of Reason, doth not forbid the Uncle to marry his Niece;

Sec. 3.  
And what, by  
Parity of Reason,  
imply'd.

The same  
reasoning  
may be  
applied  
to the  
other  
cases.

And because  
the same  
reasoning  
may be  
applied  
to the  
other  
cases.

The same  
reasoning  
may be  
applied  
to the  
other  
cases.

The same  
reasoning  
may be  
applied  
to the  
other  
cases.

(h) Can. Apostol. 18. & Concil. Elib. pag. 498. (k) See Bishop Gibson's Codex, Vol. 1. which,



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which, tho' not expressly forbidden, is to be sure virtually prohibited in the Precept, that forbids the Nephew to marry his Aunt (ver. 12, 13). Nor is it of any moment to alledge, that the first is a more favourable Case, because the natural Superiority is preserv'd; since the Parity of Degree (which is the proper Rule of Judging) is the very same in both. **NOR** do these Rules hold only in lawful Marriages, but are equally binding in unlawful Conjunctions. For by the same Law that a Man may not marry his Father's Wife, he ought not to take his Father's Concubine; and as a Woman may not marry her Daughter's Husband, so neither may she have to do with one by whom her Daughter has been abus'd (h). Nor are Bastard Children any more at liberty to marry within the Degrees of the Levitical Law, than those that are legitimate. In this Case Legitimacy or Illegitimacy makes no Difference; for if it did, a Mother might marry her Bastard Son, which is shocking to think of (m).

The Case the same in unlawful Conjunctions, as in lawful Marriages.

And between Bastard Children, as between those that are Legitimate.

The Reasons of the Prohibition.

**THE** Reasons why these Prohibitions are made, are easily to be accounted for. For, 1<sup>st</sup>, the Marriage of Parents or Grandfathers with their Children or Grandchildren (setting aside the Disproportion in point of Age) is directly repugnant to the Order of Nature, which hath assign'd several Duties and Offices essential to each Relation, that would thereby be inverted and overthrown. To which we may add the Inconsistency, Absurdity, and Monstrousness of the Relations to be begotten, if such Prohibition were not absolute and unlimited. Much the same may be said, in the next place, as to the Marriage of Uncles and Aunts with their Nephews and Nieces. And, Lastly, as to the Marriage of Brothers with Sisters; the natural Familiarities between equal Relations, so suitable in Years and Temper, would produce intolerable Effects in those who always converse together, if they were not prohibited matrimonial Union. Upon these Accounts, even amongst Heathens, these Marriages were accounted unlawful and forbidden, and were condemn'd under the Name and Title of Incest, which signifies an inauspicious Conjunction, made sine Cesto Veneris, without the Cest, or Girdle of Venus: For that Goddess being not suppos'd to be present at such unchaste and dishonest Marriages, the Bride was not bound with her Girdle as was usual, and therefore

Such Marriages why call'd Incestuous.

(l) See the Reformatio Legum, as cited by Bishop Gibson in pag. 499. (m) See Bp Gibson, ibid. and Bp Parker's Admonition in Bp Sparrow's Collection, p. 260.



the Marriage was call'd incestuous (n). And by the 99th Canon of our own Church, such Marriages are also to be judg'd incestuous and unlawful, and consequently are to be dissolv'd as void from the Beginning, and the Parties so married are to be separated by Course of Law.

FROM an Observation of the above mention'd Passage in Scripture, as well as from the Table at the End of our Common-Prayer Books, we may perceive, that it is only a vulgar Mistake which some have entertain'd, that *second Cousins* may not marry, tho' *first Cousins* may. It plainly appearing that no Cousins whatsoever, whether in the first, or second, or third Descent, are prohibited Marriage, either by the Laws of God, or of the Land. The more ancient Prohibition indeed of the Canon Law was to the seventh Generation: And the same was formerly the Law of the Church of England, as appears by the Canons of two different Councils (o). But in the fourth Council of *Lateran*, which was held A. D. 1215, the Prohibition was reduc'd to the fourth Degree (p), as appears not only by a Statute in the 32d of *Henry VIII* (q), but also by the frequent Dispensations for the fourth Degree, (and no further) which we meet with in our Ecclesiastical Records, as granted by special Authority from Rome. But now this was only for the Increase and Augmentation of the Pope's Revenue, who always took care to be paid well for his Licence or Dispensation. And therefore at the Reformation, when we got free from our Bondage and Subjection to him; no Marriages were prohibited but within the third Degree, which are expressly prohibited by the Laws of God, as well as by the Dictates of right Reason, and which therefore no Power or Authority can dispense with. But now none that we call *Cousins* are within the third Degree of Kindred; even *first Cousins* or *Cousin-Germans* are four Removes distant. For to know their Relation, we must reckon thro' the Grandfather, the common Parent, from whence both Parties are descended. Now reckoning thus between the Children of two Brothers, or of two Sisters, or of a Brother and Sister, we must necessarily measure four Degrees. For from a Man to his Father or Mother, is one Degree; to his Grandfather two; then down to his Uncle or Aunt three; and, lastly,

No Cousins  
prohibited  
Marriage.

(n) Lactantius Statii Scholiastes ad 2. cited by Bishop Gibson in his Codex, pag. Thebaid. v. 283. ut citat. in Fabri The-  
sauro, in vocem *Cestus*.

(o) Of London and Westminster, ad

(p) See Bishop Gibson, as before.  
(q) C. 38.



to the Daughter of his Uncle or Aunt, who is his Cousin-German, four. This is exemplify'd in the Margin, where A is the Grandfather, B and C the Children, and D and E the Grandchildren or first Cousins, who are dispos'd to marry. Now from D to B is one Remove, to A a second, to C a third, and to E a fourth. And I have already observ'd, that there is no Instance in the 18th of Leviticus of any Prohibition in the fourth Degree. It is to be noted indeed, as Archbishop Parker tells us (r), that Marriages in the direct Line, i. e. between Children and their Grandfathers, tho' ever so distant, are prohibited and forbid. For a Father has a paternal Right over ten Generations, could he live to see them in a direct Line (His old Age requiring Respect and Reverence, as often increas'd as the Name of Father comes between him and them.) And so Uncles and Aunts, since they are quasi Parentes, in the place of Fathers and Mothers, must have the greater Respect, by how much the name of Uncle and Aunt comes between them and their Nephews and Nieces. So that it would seem more absurd for a Great Uncle to marry his Niece, than for an immediate Uncle to marry his. Tho' we are told, that where the Case in the spiritual Court was, that one had married the Wife of his Great Uncle, (which, by the foregoing Rule, that makes the Case the same in Affinity as Consanguinity, is as near a Relation as a Great Aunt by Blood) it was declar'd not to be within the Levitical Degrees, and therefore a Prohibition was granted to the Procel (s).

3. Want of  
Parents or  
Guardians  
Consent.

§. 3. THE third Impediment to the Solemnization of Marriage, between the Parties that offer themselves, is the want of the Consent of their Parents or Guardians. But this by the hundredth Canon seems only to be an Impediment, when the Persons to be married are under the Age of one and twenty Years compleat, whom, by the 62d Canon, no Minister is to marry, whether by Banns or Licence, before their Parents or Governors have signify'd their Consent. The Holy Scriptures, in several Instances, inform us of this paternal (t) Right. And the usual Phrases of giving a Daughter in Marriage, and taking a Wife to a Son, plainly imply, that the Consent of the Parents is necessary in the Marriage of their Children. If we enquire into the Practice of the Heathens,

(r) In Bishop Sparrow's Collection, pag. 260.

(s) See Bishop Gibson's Codex, p. 499.

(t) Gen. 24. c. 29. c. 34. Judges



we shall find them so severe upon the Violation of this Right, as to declare the Marriage to be null, and the Children to be Bastards (u). And the ancient Canon Law of the Greek Church accounts all Children that marry without their Parents Consent, whilst they are under their power, to be no better than Fornicators (v). The Church of England indeed does not proceed to such Extremities: But she takes all imaginable Care beforehand to prevent such Marriages, by requiring the Oaths of two sufficient Witnesses, in case of a Licence, that such Consent is obtained (x); and ordering otherwise the Publication of the Banns, as has already been shew'd, that so the Parents may have Notice, and Time to forbid it; and now finally charging the Parties themselves, in the most serious and solemn manner that is possible, that they confess it as an Impediment, if they want their Superiours Consent.

IV. IF any of the Impediments above mention'd are alledg'd, and the Person that declares it will be bound and sufficient Sureties with him to the Parties, or else put in a Caution to the full Value of such Charges as the Persons to be married do thereby sustain) to prove his Allegation; then the Solemnization must be deferr'd until such Time as the Truth be try'd. But if no Impediment be alledg'd, the Curate is to proceed in Manner and Form, as the next Section will declare.

Rubrick after the Charge.

#### Sect. 4. Of the Espousals.

**T**HE Solemnization of Matrimony being a formal Compact, it is requisite, in the first place, that the mutual Consent of the Parties be ask'd, which is so essentially necessary, that the Marriage is not good without it. And therefore we find that Rebekah's Friends ask'd Her Consent before they sent her away to Isaac (y). And in the strictest kind of Marriage amongst the Romans, which they call'd Coemption, the Parties themselves mutually ask'd this of each other (z). This therefore being so momentous a Custom, is for that reason taken into the Christian Offices: Only a

The asking their mutual Consent.

(u) Apul. Metamorph. l. 6. Dig. lib. 23. Tit. 2. & lib. 1. Tit. 3. (v) St. Basil. ad Amphilocho. Can. 38, & 40. Matth. Blaster. Syntag. Lit. T. c. 8. apud Bevereg. Tom. 2.

(x) Can. 103. (y) Gen. 24. 58. (z) Boeth. Comment. in Topic. Ciceron. p. 157. Venet. 1583. Alex. ab Alex. Gen. Dier. l. 2. c. 5.



mong Christians the Question is propos'd by the Priest, that  
 so the Declaration may be the more solemn, as being made  
 in the immediate Presence of God, and to his deputed Mi-  
 nister.

THE Man therefore is ask'd, *Whether he will have this Wo-  
 man to his wedded Wife; and the Woman, Whether she will have  
 this Man to her wedded Husband, to live together after God's Ordina-  
 nance in the Holy Estate of Matrimony.* And that they may the  
 better know what are the Conditions of this State, the Mi-  
 nister enumerates the Duties which each of them by this Co-  
 venant will be bound to perform.

The Husband's  
 Duty.

§. 1. THE Man, for instance, is oblig'd, in the first  
 place, to love his Wife, which is the principal Duty requir'd  
 by St. Paul (a), and is here mention'd first, because if the  
 Man hath this Affection, he will perform with Delight all  
 the other Duties, it being no Burden to do good Offices to  
 those whom we heartily and sincerely love. (2.) He must  
*comfort her*, which is the same that St. Paul expresses by *che-  
 rishing* (b), and implies here, that the Husband must support  
 his Wife under all the Infirmities and Sorrows to which the  
 Tenderness of her Sex often makes her liable. (3.) He is  
 to *honour* her, which is also directly commanded by St. Pe-  
 ter (c): For tho' the Wife, as he says, be the *weaker Vessel*,  
 yet she must not be despis'd for those unavoidable Weak-  
 nesses which God has been pleas'd to annex to her Constitu-  
 tion, but rather respected for her Usefulness to the Man's  
 comfortable Being. (4.) He must *keep her in Sickness and  
 Health*, which in St. Paul's Phrase is *to nourish* (d), or to af-  
 ford her all Necessaries in every Condition. Lastly, He  
 must consent to be faithful to her, and *forsaking all others,  
 keep himself only to her so long as they both shall live* (e); which  
 is added to prevent those three mischievous and fatal De-  
 stroyers of Marriage, *Adultery, Polygamy, and Divorce.*

The Wife's  
 Duty.

§. 2. THERE is no Difference in the Duties, nor con-  
 sequently in the Terms of the Covenant between the Man  
 and his Wife, except that the Woman is oblig'd to obey and  
 serve her Husband. Nor is this a Difference of our own de-  
 vising, but is expressly order'd by God himself, who in those  
 Places of Scripture, where he enjoins Husbands to love their  
 Wives, commands the Wives to be *subject and obedient to*

(a) Ephes. 5. 25.  
 (b) Ibid. ver. 29.  
 (c) 1 Pet. 3. 7.

(d) Eph. 5. 29.

(e) Mal. 2. 15, 16. 1 Cor. 7. 10.



their Husbands (f). The Rules also of Society make it necessary; for Equality, saith St. Chrysostom (g), breeds Contention, and one of the two must be superiour, or else both would strive perpetually for the Dominion. Wherefore the Laws of God, and the Wisdom of all Nations, hath given the Superiority to the Husband. Among the Romans the Wife was oblig'd by Law to be subject to her Husband, and to call him Lord (h): But then they had a peculiar Magistrate to take care that the Men did not abuse this Power, but that they should rule over their Wives with Gentleness and Tenderness (i). Wherefore Women may and ought to pay all that Obedience which the Gospel requires of them: Nor have they any Reason (especially with us) to complain with Medea, that they are sold for Slaves with their own Money (k), because there is really no Slavery in Obedience which springs from Love, and is paid in respect to the nobler Sex, and in requital for that Protection which the weaker Sex both needs and enjoys in the State of Matrimony. So that it is not only an impious Contempt of Divine Authority, but egregious Pride and Folly for any Woman to refuse either to promise or pay this Obedience; which is her chief Advantage, if she hath Wisdom to understand, or Skill to manage it right.

§. 3. THE whole Matter being thus propos'd to each Party, they should each of them seriously weigh and consider it. And if they like this State of Life, and the Duties annex'd to it; if they neither of them have any Objection against the Person of the other, but are persuaded they can each of them love the other, and that for ever, in all Conditions of Life, let each of them answer, as the Church directs them, *I will*; which are the proper words that oblige in Compacts (l), but which can never lay a more solemn Obligation than when they are pronounc'd upon this Occasion. For if we start back after speaking them here, we shall have as many Witnesses of the Falshood, as there are Persons present at the Solemnity, viz. God and his Angels, the Minister and the Congregation; and therefore in regard to so venerable an Assembly, let them here be pronounc'd

The Answer of  
the Parties

(f) Eph. 5. 22, 24. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1, 5.  
(g) In 1 Cor. 11. 3.  
(h) Ulpian. L. alia 14. D. solut. Matrimon. Et L. ea quæ 57. D. de Donat. inter Virum & Ux. itemque Servius ad

1. 4. Aeneid.  
(i) Cicero de Repub. lib. 4.  
(k) Eurip. in Medea.  
(l) Justinian. Institut. 1. 3. de Verb. Oblig. Tit. 16.



Chap. X.

Espousals,  
what they  
were former-  
ly.

with all deliberate Gravity, and for ever made good with all possible Sincerity.

§. 4. THIS solemn Declaration of the Parties Consent seems to be the Remains of the old Form of *Espousals*, which was different and distinct from the Office of *Marriage*, and which was often perform'd some Weeks, or Months, or perhaps Years (m) before; and as *Florentinus* defines them, were no more than the *Promise of future Marriage* (n), which however they thought was not proper to be left to be made in private as a mere Civil Contract; and therefore they order'd that it should be solemnly made in the Presence of a Minister, who should use Prayers and Blessings suitable to the Occasion. And hence it is that, in the Greek Church, there are to be seen to this day two different Offices, viz. the one of *Espousals*, and the other of *Marriage* (o). But it oftentimes happening that the deferring the Marriage caus'd the Parties espous'd to break their Engagement; *Leo Philosophus*, an Emperor of the *East*, commanded by an Edict, that the *Espousals* and *Marriage* should be both perform'd on the same Day (p). Some Attempts indeed were made by *Alexius Comnenus* to restore the old Custom of having some Time intervene between (q). But it does not appear that he succeeded in his Attempts; for *Goar* tells us (and the present Rubrick hints as (r) much) that the usual Custom of the modern Greeks is to use both Offices at the same time. And it is probable that in the West, as well as the East, the Custom of celebrating the *Espousals* and *Nuptials* at the same time did long obtain, and at last occasion both Offices to be united in one. So that this *Declaration* is the Remains of the antient Office of the *Espousals*, and the following *Stipulation* the *Marriage* properly so call'd. Accordingly the Declaration is made in the *Future Tense*, by which *Espousals* us'd to be made (s), whereas the *Stipulation* runs in the *Present Tense*, which is necessary to make and confirm a *Marriage* (t). Besides, the Declaration is made without any Ceremony, simply and directly like the antient (u) *Espou-*

And how sup-  
ply'd now.

- |                                                         |                                                                                                |
|---------------------------------------------------------|------------------------------------------------------------------------------------------------|
| (m) Carol. Mag. Leg. l. 1. c. 163.                      | pag. 385.                                                                                      |
| (n) Florentin. l. 1. D. de Sponsal.                     | (s) Decret. Greg. l. 4. de Sponsal. & Matrimon. Tit. 1. c. 15. Pet. Lombard. lib. 4. dist. 28. |
| (o) Vide Euchologion.                                   | (t) Constit. Richardi Ep. Sarum. ap. Spelman. Concil. Tom. 2. A. D. 1217.                      |
| (p) Leo Philos. Imp. Novel. 74.                         | (u) Franc. Hotman. de Sponsal. p. 375.                                                         |
| (q) Alex. Comnen. Novel. de Sponsal. l. 2. Jur. Orient. |                                                                                                |
| (r) 'Εἰ μὴ βέλους ἐν τῷ αὐτῷ στεφανώσιναι.              |                                                                                                |
| Rubric. ante Offic. Coronat. Eucholog.                  |                                                                                                |

fals;



fals; whereas the mutual Stipulation is accompany'd with divers significant Rites, such as the delivering the Woman into the Hands of the Man, joining their Hands, and the like, which are the known and proper Ceremonies of Marriage. And indeed that the Declaration is not properly a Circumstance of the Marriage, is plain from the Minister's asking, after it is made, *Who giveth the Woman to be married to the Man?* For that evidently implies that she is even yet in the power of another, and consequently that she is still to be married to the Man.

Sect. 5.

Sect. 5. Of the Solemnization of the Marriage.

I. THE two Parties having now declar'd their Consent to take each other for Husband and Wife, and having solemnly engag'd that they will each of them observe the Duties which God has annex'd to that State; they proceed, in the next place, to the immediate Celebration of the Marriage it self, which is introduc'd with a very antient and significant Ceremony, I mean the *Father's or Friend's giving the Woman in Marriage*. The Antiquity of which Rite is evident from the Phrase so often us'd in Scripture, of *giving a Daughter to Wife* (x), and the Universality of it appears from its being us'd both by Heathens and Christians in all Ages (y). The Foundation of the Practice seems to be a Care of the Female Sex, who is always suppos'd to be under the Tuition of a Father or Guardian, whose Consent is necessary to make their Acts valid (z). And therefore before the Minister proceeds to the Marriage, he asks, *Who gives the Woman to be marry'd to the Man?* which shews too, by the way, that the Woman does not seek a Husband, but is given to one by her Parents or Friends, whose Commands in this Affair she seems rather to follow than her own Inclinations (a). For which Cause, among the nuptial Rites of the old Romans, the Bride was to be taken by a kind of Violence from her Mother's Knees (b); and when she came to her Husband's House, she was not to

The Solemnization of the Marriage.

The Father or Friend to give the Woman.

(x) Gen. 29. 19. ch. 34. 16. Josh. 15. 16. 1 Sam. 17. 25. ch. 18. 17. Psal. 78. 63. Luke 17. 27. 1 Cor. 7. 38.  
(y) Cic. Orat. pro Flac. Apul. Apol. 2. præf. August. de Genes. ad lit. l. 11. c. 41. Tom. 3. Part 1. col. 295. C.  
(z) See Hooker's Ecclesiastical Polity, 1. 5. §. 73.  
(a) Ambros. de Abraham. l. 1. c. 9. Tom. 1. col. 201. l.  
(b) Virg. Æneid. 10. ver. 79.



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go in willingly, but was to be carry'd in by force (e); which, like this Ceremony of outs, very well suited with the Modesty of her Sex.

And the Minister to receive her.

§. 2. BUT besides this, there is a further Meaning intended by the Church: For it is to be observ'd, that the Woman is to be given not to the Man, but to the Minister: For the Rubrick orders, that the Minister shall receive her at her Father's or Friend's Hands; which signifies to be sure, that the Father resigns her up to God, and that it is God, who, by his Priest, now gives her in Marriage, and who provides a Wife for the Man, as he did at first for Adam (d).

Joining of Right Hands an ancient Ceremony.

II. ACCORDINGLY the Minister, who has now the Disposal of her, delivers her into the Possession of the Man, as he afterwards does the Man into the Possession of the Woman, by causing each of them to take the other by the right Hand. The joining of Hands naturally signifies contracting a Friendship, and making a Covenant (e): and the Right Hand especially was esteem'd so sacred, that Cicero calls it the Witness of our Faith (f). And therefore the joining of these being us'd in all Covenants, no wonder it should be observ'd in the solemn one of Marriage. Accordingly we find it has been us'd, upon this Occasion, by Heathens (g), Jews (h), and Christians (i) in all Ages.

The Mutual Stipulation.

III. THE Minister therefore having thus join'd their Right Hands, causes them, in the next place, to give their Troth by a mutual Stipulation. And, as our Lawyers tell us, that in a Deed of Conveyance four things are necessary, viz. (1.) The Premises, containing the Names of the Person, and of the Thing to be convey'd; (2.) The Habendum & Tenendum; (3.) The Limitations; And, (4.) The Sealing (k): So here the Compact seems to be drawn up exactly answerable to these four Rules. For, 1st, each Party names themselves, and specifying the other, as the individual Person whom they have chose, declare the End for

(e) Plut. Quæst. Rom. Tom. 2. p. 271. C. D. Francof. 1620.

(d) Gen. 2. 23.

(e) 2 Kings 10. 15. Prov. 11. 21.

(f) Dextra quæ fidei testes esse solebant. Cicero. So also Virgil, En. Dextra, Fidesque. See also Alex. ab Alex. Gen. Dier. 1. 2. c. 19.

(g) Alex. ab Alex. 1. 2. c. 5. Xenophon. Cyropæd. 1. 8. Servius in Virgil. Æn. 4. v. 104.

(h) Tobit. 7. 13.

(i) Greg. Naz. Ep. 37. ad Anyl.

(k) Lord Coke on Littleton's Tenures, c. 1.

which



which they take, viz. to be wedded Husband and Wife <sup>badly</sup>. The Manner of taking is express'd in those ancient words, *to have and to hold*, which are words (saith (l) Littleton) of such Importance, that no Conveyance can be made without them. And therefore they ought not to be omitted here, because the Man and the Woman are now to put themselves into the Power and Possession of each other; insomuch that after this Stipulation, the Wife hath not power of her own Body, but the Husband; and likewise the Husband hath not power of his own Body, but the Wife (m). 3dly, The Time of entering upon, and the Time of enjoying, the Possession convey'd, is here expressly declar'd. It is to begin immediately from the nuptial Day, and to continue during their mutual Lives, *From this Day forward, till Death us do part*. And lest any Inconveniencies appearing afterwards should be alledg'd for the breaking this sacred Contract, here is added a Protestation, that the Obligation shall continue in full force, notwithstanding any future unexpected Changes. They are to have and to hold *for better for worse*, in respect of their Mind and Manners; *for richer for poorer*, in respect of their Estate; and whether *in Sickness or in Health*, in respect of their Body. Now all these are added to prevent the scandalous Liberties of Divorce, which was practis'd upon every trifling Occasion among Jews and Romans (n): insomuch that Rab. Akiba had impiously affirm'd it to be sufficient for Divorce, if another Woman was better lik'd by the Man (o). But this being so contrary to the Nature of Marriage, it is necessary it should be remov'd from all Christian Societies; which cannot be more effectually done than by a particular Recital, at the time of Marriage, of all the Cases which may be pretended as the Causes of a future Dislike. And to prevent any Objection, I suppose, that might afterwards be imagin'd from either Party's declining in their Comeliness or Beauty; the *York Manual*, that was us'd in the Northern Parts of England before the Reformation, had an Addition of the words, **for fairer for fouler**, (for it must be observ'd that this mutual Stipulation was always in English, amongst our English Papists, even when all the Office besides was in Latin) which Mr. Selden translates, *five pulchrior fueris, five inveniustior* (p), i. e. whether thou shalt be more

(l) A. aver 81 tener. Littl. c. 1. p. 1. Lord Coke, ibid.

(m) 1 Cor. 7. 4.

(n) Mat. 19. 3.

(o) As cited by Dr. Comber on the Common-Prayer, Folio Edition, pag. 667.

(p) Seld. Uxor. Ebraic. l. 2. c. 27. p. 197.



or less handsome and comely. In all these Conditions the Engagement is the same, viz. the Man is to love and to cherish his Wife, and the Woman to love, cherish, and to obey her Husband; i. e. each of them must have the same Regard for the other, and pay those Duties which I have already shew'd to be necessary and indispensable, whatsoever accidental Varieties may happen. In the old *Salisbury Manual* (that was us'd in the Southern Parts of England in the Times of Popery, as I have observ'd the *York Manual* was in the Northern) instead of the Woman's stipulating to love, cherish, and to obey her Husband, she engag'd to be *bonair and burum in bedde and at boorde*. And so in the *York Manual*, the Minister in asking the Woman's Consent, instead of demanding of her, whether she would serve and obey her Husband, ask'd her, whether she would be *burum* to him. From whence we may observe, that whatever Meaning those words have been perverted to since, they originally signify'd no more than to be meek and obedient. Accordingly *meek and obedient* are added in the Margin of the Manual, to explain them: And so they are interpreted in the *Saxon Dictionaries*, agreeably to which they are translated by Mr. Selden, *Ero officiosa ac obediens* (q). But to return to our present Form; the next Particular is the Rule by which the Compact is made, viz. according to God's Holy Ordinance. The words before the Reformation were, *if Holy Church it woll ordaine* (r), i. e. I suppose, if there be no Ecclesiastical Law to the contrary. But I think the modern words are better: which may either be referr'd to every part of the present Stipulation, so as to imply that all the Branches thereof are agreeable to the Divine Institution; or else it may be peculiarly apply'd to the two last Clauses, that each of the Parties will love and cherish, &c. the other till Death part them; which, I have shew'd, is according to the Ordinance of God. Lastly, here is the Ratification of all the former Particulars in the antient Form, and thereto I plight (as the Man says) or, (as the Woman) I give thee my Troth; i. e. for the performance of all that has been said, each of them lays their Faith or Truth to pledge: As much as if they had said, if I perform not the Covenant I have made, let me forfeit my Credit, and never be counted just, or honest, or faithful more.

(q) Uxor. Ebraic. l. 2. c. 27. p. 194.

(r) See the old Manuals, and Selden ut supra, pag. 194.



IV. BUT besides the invisible Pledge of our Fidelity, the Man is also oblig'd to deliver a visible Pledge, which the Rubrick directs shall be a Ring; which, by the first Common-Prayer Book of King Edward VI. was to be accompany'd with other Tokens of Spousage, as Gold or Silver. This lets us into the Meaning and Design of the Ring, and intimates it to be the Remains of an antient Custom, whereby it was usual for the Man to purchase the Woman, laying down for the Price of her a certain Sum of Money (s), or else performing certain Articles or Conditions which the Father of the Damsel would accept of as an Equivalent (t). Among the Romans this was call'd *Coemption* or Purchasing, and was accounted the firmest kind of Marriage which they had (u); and from them was deliver'd down amongst the Western Christians, by whom the Custom is still preserv'd in the Ring (u); which is given as a Pledge, or in part of Payment, of the Dowry that the Woman is to be intitled to by the Marriage; and by the Acceptance of which the Woman, at the same time, declares her self content, and in return espouses or makes over her self to the Man. Accordingly in the old Manual for the use of Salisbury, before the Minister proceeds to the Marriage, he is directed to ask the Woman's Dowry, viz. the Tokens of Spousage. And by these Tokens of Spousage are to be understood Rings, or Mony, or some other things to be given to the Woman by the Man; which said giving is called *Subarration*, (i.e. Wedding or Covenanting) especially when it is done by the giving of a Ring.

THE Reason why a Ring was pitch'd upon for the Pledge rather than any thing else, I suppose was because antiently the Ring was a Seal, by which all Orders were sign'd, and Things of Value secur'd (w); and therefore the Delivery of it was a Sign that the Person, to whom it was given, was admitted into the highest Friendship and Trust (y). For which Reason it was adopted as a Ceremony in Marriage, to denote that the Wife, in consideration of her being espous'd to the Man, was admitted as a Sharer in her Husband's Counsels, and a joint Partner in his Honour and Estate:

The Ring, the Remains of the old Coemption.

bloo a yall  
ono

What intar  
at by in  
Roundness

minis, m.  
in unia  
Rye

Why a Ring rather than any thing else.

(s) Gen. 34. 12. Exod. 22. 17. Dent.

pag. 283, 284.

22. 29.

(t) Gen. 29. 18, 27, 30. 1 Sam. 17. 25.

(w) Gen. 38. 18. Esther 3. 10, 12.

1 Maccab. 6. 15.

& chap. 18. 17, 25.

(y) Gen. 41. 42.

(u) Selden. Uxor. Ebraic. 1. 2. c. 25.

And



Chap. X.

And therefore we find that not only the Ring, but the Keys also were in former Times deliver'd to her at the Marriage (2). That the Ring was of use amongst the old Romans, we have several undoubted Testimonies (3). And that the Use of it was not owing to any Superstition amongst them, we have the Authority of Tertullian, a very ancient Father of the Christian Church (4). Pliny indeed tells us, that, in his time, the Romans us'd an Iron Ring, without any Jewel (5): But Tertullian hints, that in the former Ages it was a Ring of Gold (6); which being the nobler and purer Metal, and continuing longer uncorrupted, was thought to intimate the generous, sincere, and durable Affection, which ought to be between the married Parties (7): As the Form of it being round (which was the most perfect of all Figures, and was us'd by the Antients as the Hieroglyphick of Eternity) was understood to imply, that the conjugal Love should never have an end (8).

Why a Gold one.

What intimated by its Roundness.

An antient and universal Rite.

BUT these seem only allegorical Significations: The Use of it we have seen was instituted at first, to imply something more; viz. that the Woman, in consideration of a certain Dowry contracted for by the Man, of which the Ring is deliver'd as an Earnest and Pledge, espouses and makes over her self to him as his Wife. With this Signification it has been us'd by Christians in all Ages, and all Parts of the Church (9): And for the same Intent it is prescrib'd by our own, as is evident from the words which are spoken at the Delivery of it, and from the Prayer which follows immediately after; where the giving and receiving it, is call'd a Token and Pledge of the Vow and Covenant betwixt them made. The same is practis'd by the modern Jews (10), who, it is not likely, would have taken up the Custom in imitation of the Christians, and who therefore probably receiv'd it from their Forefathers. Good Reason therefore had our judicious Reformers to retain a Rite so antient and universal, and which even Bucer himself (who one would think was as scrupulous as

(2) Ant. Hotman. de vet. Rit. Nuptiar. c. 25.

(3) Juvenal. Sat. 6. ver. 26, 27. Plin. Hist. Nat. l. 3. c. 1. Tertul. Apol. c. 6. p. 7. A.

(4) De Idol. c. 16.

(5) Plin. ut supra.

(6) Apol. c. 6. pag. 7. A.

(7) Scalig. Poet. l. 3. c. 100.

(8) Scalig. ibid. Isidor. de Divin. Of-

fic. l. 2. c. 15. Vide & Rationalia Divin. Officior.

(9) Clem. Alex. Pedag. l. 3. c. 11. p. 245. C. Ambr. l. 14. Ep. 34. Isidor. Hist. pal. Etymol. l. 19. c. 32. pag. 268. & de Offic. Eccl. l. 2. c. 19. pag. 608. col. 2. C. and D.

(10) Buxtorf. Synag. Judaic. c. 39. pag. 633. and Ockley's History of the present Jews, pag. 170, 171.



ny Man need to be) thought fit to approve of as decent and proper (i).

§. 2. BEFORE the Ring may be given to the Woman, the Man must lay it upon the Book, with the accustom'd Duty to the Priest and Clerk. From whence the Priest is to take and deliver it again to the Man. Intimating, to be sure, that it is our Duty to offer up all we have to God as the true Proprietor, before we use them our selves; and to receive them as from His Hand to be employ'd towards his Glory.

Why laid up-  
on the Book.

§. 3. WHEN the Man espouses his Wife with it, he is to put it upon the fourth Finger of her Left Hand. The Reason of this the Rubrick of the Salisbury Manual says, is because from thence there proceeds a Vein to the Heart. Some modern Criticks indeed will not allow of this (k); but several eminent Authors, both of anient and later Times, as well Gentiles as Christians, as well Physicians as Divines, assert, that there comes a considerable Vein from the Heart to this Finger, which they thought for that Reason ought to bear this Pledge of Love, that from thence it might be convey'd as it were to the Heart (l). However, the Moral may safely be retain'd; viz. That the Husband hereby expresses the dearest Love to his Spouse, which ought to reach her Heart, and engage her Affections to him again. If we should add the other Reason of placing the Ring upon this Finger, viz. its being the least active Finger of the Hand, least us'd, upon which therefore the Ring may be always in view, and yet least subject to be worn out: This also may teach us, that the two Parties should carefully cherish each other's Love, that so it may endure and last for ever.

Why put upon  
the fourth Fin-  
ger of the Wo-  
man's Left  
Hand.

§. 4. THE Man holding the Ring therefore upon this Finger, being taught by the Priest, and speaking to his Wife, he assures her, that this is a visible Pledge that he now takes her to his wedded Wife, With this Ring I thee wed; or make a Covenant with thee (for so the word (m) signifies) that all the Rights and Privileges of a lawful Wife do from this instant belong to thee. After these words, in the first Book of King Edward VI. follow'd, This Gold and Silver I thee give; at the repeating of which words it was customary to give the Wo-

The Words  
explain'd.

With this Ring  
I thee wed.

(i) Bucer. Censur. pag. 488.

(k) Dr. Brown's Vulgar Errors, l. 4.

(l) Alex. ab Alex. Gen. Dier. l. 2. c.

19. Appian. in lib. Egypt. & ex eo

Aul. Gel. Noct. Attic. l. 10. c. 10. 15i

dor. Hispal. in Locis supra citatis. Du-

rand. Rational. l. 3. c. 14. Atreius Ca-

pit. in Macrob. Saturn. l. 7. c. 13. Le-

vinus Lemn. & Forrestus ap. Brown.

(m) See the Saxon Dictionary.



man a Purse of Money, as *Livery and Seisin of their Estate*: But this was left out at the second Review, probably because it was more than some People could perform. Besides, by what has been said, it appears that the Design of it is fully enough answer'd by the Delivery of the Ring.

With my Body I thee worship;

THE Man therefore having wedded her with the Ring, in the next words proceeds to assign over the Rights accruing to her thereby. The first of these is *Honour*, and therefore He immediately adds, *With my Body I thee worship*, i. e. with my Body I thee honour; for so the word signifies in this Place; and so Mr. Selden (n), and before him Martin Bucer (o), who liv'd at the time when our Liturgy was compil'd, have translated it. The Design of them is to express that the Woman, by virtue of this Marriage, has a share in all the Titles and Honours which are due, or belong to the Person of her Husband (p). It is true, the modern Sense of the Word is somewhat different: For which Reason, I find, that at the Review of our Liturgy, after the Restoration of King Charles II. *Worship* was promis'd to be chang'd for *Honour* (q). How the Alteration came to be omitted, I can't discover; but so long as the old Word is explain'd, in the Sense that I have given of it, one would think no Objection could be urg'd against the using it.

And with all my worldly Goods I thee endow.

BUT to proceed; the second Right accruing to the Wife, by virtue of her Marriage, is *Maintenance*; and therefore the Husband adds, in the next place, *With all my worldly Goods I thee endow*. And those that retain the old Custom of giving the Woman Gold and Silver, take the Opportunity of these words to deliver to her a Purse. But I have shew'd that formerly other words were provided for the doing of this: And the Design of the Words I am now speaking of, is not so much to invest the Woman with a Right to all her Husband's Goods, as to declare that by Marriage she has acquir'd such Right. For from the very instant of their making the mutual Stipulation, the Woman has a Right to sue for a Maintenance during the Life of her Husband, should he be so brutish as to deny it; and after his Decease, is entitled to a third, or perhaps a larger Share (according to the Laws of the Place where she lives) in all her Husband's

(n) Corpore meo te dignor. Uxor. Ebraic. l. 2. c. 27. pag. 206.

(o) Cum meo Corpore te honoro. Bucer. Script. Anglican. pag. 443.

(p) Hooker's Ecclesiastical Polity, l. 5. §. 73.

(q) See the Papers that pass'd between the Commissioners, &c. pag. ult.



Goods and Chattels, and may further demand what the Law calls her *Quarentine*, which is Lodging and Maintenance in his best Mansion-House for forty Days after his Death (r).

NOR is this either a new or an unreasonable Privilege: For it was a Law of *Romulus*, the first King of the Romans, that the wedded Wife, who was married to a Man according to the sacred Laws, was to have all that he had in common with himself (s). And the same is affirm'd long after by *Cicero*, viz. that they ought to have one House, and all things common (t). For this Reason the Roman Laws would not allow of Donations to be made between a Man and his Wife, because they were to enjoy their Estates in common (u); which Community of Goods they also express'd by offering the Wife *Fire and Water* at her first coming into her Husband's House, and by that usual Expression, *Ubi tu Cajus, ego Cajs*, where you are Master, I am Mistress (w). Nor did this only continue during her Life: For the Laws of Rome appointed the Wife to be the sole Heir, when her Husband dy'd without Issue; and if he left Children, she was at least to have a Child's Part, and to be reckon'd as a Daughter (x). Only it is to be noted, that during the Husband's Life, the Wife has no power to alienate or dispose of any thing without her Husband's Consent, but only to enjoy and use it as there is Occasion. The same Privileges undoubtedly belong to the Wives of Christians; and indeed Reason determines very strongly on their Side. The Woman assigns all that she is possess'd of to her Husband at the Marriage: And what less can the Man do in return of such Kindness, and in Compensation for what he enjoys by her, than invest her with the Enjoyment of what is his? Even the barbarous *Gauls* were us'd to give as much out of their own Estates, as they receiv'd in Portion with their Wives, and out of those two Sums to make Provision for the Woman, if she surviv'd the Man (y). And surely Christians should not come behind the Heathens in such reasonable Duties, it being unjust and unworthy to suffer any Person to sustain Damage by their Kindness, where we are able to requite them.

(r) Selden, *Uxor*, Ebraic. l. 2. c. 27. p. 202.

(s) Dion. Halicarn. l. 2.

(t) Offic. l. 1.

(u) Plut. L. de Præcept. Connub.

(w) Ant. Hotman. de Vet. Rit. Nupt. c. 18.

(x) Dion. Halic. l. 2. Ulpian. Fragm. Tit. 22. §. sui Hæredes. Aul. Gel. l. 18. c. 6.

(y) Cæsar. de Bell. Gallic. lib. 6.

BUT



## Chap. X.

In the Name  
of the Father,  
&c.

**BUT** to conclude; the last part of these words, *In the Name of the Father, and of the Son, and of the Holy Ghost, Amen,* are a solemn Confirmation of the Engagement here made, being an Invocation of the sacred Trinity as Witness to this Compact, who will therefore undoubtedly revenge the Perjury on those who break it.

## The Prayer.

**V. AND** now the Covenant being finish'd, it is very requisite we should desire a Blessing on it: For even the Heathens look'd upon their Marriage-Covenant as inauspicious, if it were not accompany'd with a Sacrifice (z). And therefore Christians sure can do no less than call upon the Divine Majesty upon the like Occasion. For this Reason the Man leaving the Ring upon the fourth Finger of the Woman's left Hand, and both of them kneeling down, the Minister begs for them the Blessing of God that they may always perform and keep the Covenant which they have now been making.

The Ratifica-  
tion.

**VI. AND** as it was an antient Custom among the Romans, and other Heathens, for Masters to ratify the Marriages of their Servants; so since we profess to be the Servants of God, it is necessary that He should confirm our Contract. To which end the Priest, who is his Representative, joining the Right Hands of the married Persons together, declares, in the words of our blessed Lord (a), that they are join'd by God, and that therefore no human Power can separate them: *Those whom God hath join'd together, let no Man put asunder.*

The Publica-  
tion.

**VII. AND** now the Holy Covenant being firmly made, it ought to be duly publish'd and proclaim'd: And therefore the Minister, in the next place, speaking unto the People, and recapitulating all that has been done between them, makes Proclamation that the Marriage is legal and valid, and pronounces that they be Man and Wife together, in the Name, and by the Authority, of the Father, and of the Son, and of the Holy Ghost.

## The Blessing.

**VIII. WITH** a Blessing from whom, this Part of the Office is in the next place concluded. For the Covenant being made by the Authority of God, the Institution being

(z) Ant. Hotman, de Vet. Rit. Nupt. man. Tom. 8. col. 1141. C.  
c. 29. apud Grævii Thesaur. Antiq. Ro- (a) Mat. 19. 6.



His, the Method His, and He being the Author, Witness, and Ratifier of this Contract; what could be added more properly at the Conclusion, than a solemn Benediction from that Holy, Blessed, and Undivided Trinity, who is so many ways engag'd to bless it?

Sect. 6. Of the Introites, or Psalms.

THE Marriage-Covenant being now compleated, the Minister and Clerks are to go to the Lord's Table. By the Clerks here mention'd, I suppose, were meant such Persons as were appointed at the beginning of the Reformation, to attend the Incumbent in his Performance of the Offices; and such as are still in some Cathedral and Collegiate Churches, which have Lay-Clerks (as they are improperly call'd, upon account that they are not always ordain'd) whose Business it is to look out the Lessons, name the Anthem, set the Psalms, and the like (b): Of which sort I take our Parish-Clerks to be, but of which we have now seldom more than one in a Parish.

Clerks, who intended by them.

§. 2. THE Reason why they are order'd to go to the Lord's Table, was, because by all the Common-Prayer Books till the last Review, the new married Persons were oblig'd to receive the Holy Communion the same Day of their Marriage (c). Our present Rubrick indeed does not insist upon this: For what Reason it does not, I shall shew by and by (d). But it still declares it is convenient they should do so; and therefore that they may not omit it for want of being reminded, they are order'd to accompany the Minister and Clerks to the Lord's Table.

Why they are to go to the Lord's Table.

§. 3. AND whilst they are going, either the Minister or Clerks are to say or sing a proper Psalm, which was appointed, I suppose, instead of the Introite, which, I have already shew'd (e), was a Psalm some way or other proper to the Day, and said or sung whilst the Priest was going to the Altar.

Psalms, why to be said whilst going to the Lord's Table.

§. 4. AND it is certain that Psalms are very fit to attend a Marriage Solemnity, which was ever reputed a Time of Joy, and generally attended with Songs and Musick. Solo-

How proper to the Solemnity.

(b) See Clergyman's Vade Mecum, p. 202, 203.

(c) See the Rubrick at the end of the

Office, in the old Common-Prayer Books.

(d) In the last Section.

(e) Pag. 207, 208.



## Of the Form of Solemnization

mon's Spouse was brought to him with Joy and Gladness (f): And in the Nuptials of the Gentiles, nothing was more usual than Minstrels and musical Instruments, Songs to Hymen, Epithalamiums, and Fescivine Verses (g). But these being Expressions of a looser Mirth than becometh Christians, the Church hath hallow'd our Joy, by chusing Holy Psalms for the Exercise and Expression of it, in obedience to the Precept of the Apostle St. James, who, when we are merry, bids us sing Psalms (h).

Psal. 128.

§. 5. THERE are two appointed in this Place for Variety: But the first is generally us'd, as being more proper for the Occasion, being thought by some to have been drawn up for an Epithalamium or Marriage Song (i), and for that Reason taken into the Marriage-Office by all Christians in the World (k).

Psal. 67.

§. 6. THE other is proper to be us'd sometimes, when the Age of the Parties perhaps, not giving a Prospect of the Blessings mention'd in the foregoing Psalm, renders that not so suitable to the Occasion.

## Sect. 7. Of the Supplications and Prayers to be us'd at the Lord's Table.

The Lord's Prayer and Responses.

I. THE Minister or Clerk being now got into the Quire, and the Man and the Woman kneeling before the Lord's Table, the Priest before he proceeds to the Office for the Communion (which I have already hinted was the Design of their coming hither) offers up some further Prayers and Supplications for a Blessing upon the Parties. These are introduc'd with the antient Form, Lord have Mercy upon us, &c. To which is immediately subjoin'd the Lord's Prayer, which sanctifies and makes way for all the rest. And being thus prepar'd, we proceed to some Supplications chosen out of the Psalms (l), and put into the Form of Versicles and Responses, that all the Company may shew their Love and Affection to their Friends, by publicly joining in these short Petitions for them.

(f) Psal. 45. 15, 16.

(g) Terent. Adelph. Act. 5. Scen. 7. Vide &amp; Briffon. de Ritu Nuptiar. pag. 83. &amp; pag. 90, 91.

(h) James 5. 13.

(i) Vide Muller. &amp; Muscul. in Pf. 128.

(k) Vid. Eucholog. Offic. Coron. pag. 386. &amp; Manual. Sarisb. Ord. Sponsal. fol. 39.

(l) Psal. 86. 2. — 20. 2. — 61. (3) — 61. 1.



The three Prayers.

II. AFTER these follow three Prayers to be said by the Minister alone; the first being a Prayer for Spiritual Blessings; the second for the temporal Blessing of Children, which is the chief end of Marriage, and which is the Blessing that God pronounc'd at first to Adam and Eve (m), and which all Mankind hath ever since wish'd to new-married Persons (n), and which is therefore always to be ask'd at the Solemnization of a Marriage, except the advanced Age of the Persons make our Prayers unlikely to prevail, in which Case our Rubrick has therefore order'd it to be omitted. The last Prayer is made for the accomplishing of those Duties which are mysteriously signify'd and imply'd by Marriage,

III. LAST of all there is added a Blessing, the words of which have an evident Respect to the Prayer immediately foregoing; which was offer'd up upon such excellent Grounds, and with so very great a probability of Success, that the Priest may boldly venture to pronounce and ensure it to the Parties, if they are but duly prepar'd to receive it.

The Blessing.

### Sect. 8. Of the Exhortation.

IN all the old Common-Prayer Books (i. e. till the last Review) the Rubrick before this Exhortation was worded thus:

The Communion-Service to begin here.

THEN shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any Marriage) the Office of a Man and Wife shall be declar'd, according to Holy Scripture; or if there be no Sermon, the Minister shall read this that followeth.

WHY the Rubrick was alter'd, shall be shewn in the next Section. In the mean while I shall observe, that if the married Persons are dispos'd to communicate, the Office for the Communion must still begin immediately after the fore-mention'd Blessing. And after the Gospel and Nicene Creed, if there be no Sermon declaring the Duties of Man and Wife, the Exhortation here appointed is to be read instead of it.

§. 2. FOR the married Persons having mutually engag'd to live together according to God's Holy Ordinance,

The Design of the Exhortation, i. e.

(m) Gen. 1. 28.

(n) Gen. 24. 60. Ruth 4. 11, 12.

according



according to those Laws which he has ordain'd in his Word; it is very necessary they should hear and know what those Laws are which they have engag'd to perform. It was God's own Command, that the Kings of Israel should have a Copy of the Law deliver'd to them at their Coronation (o); and there is the same Reason to give this Abstract to those that have taken upon themselves the State of Matrimony. For which Reason, instead of the Epistle and Gospel us'd in the Offices of the Greek and Roman Churches (p), here is a full Collection of the Duties of both Parties, drawn from the Epistles of two great Apostles, St. Peter and St. Paul, in imitation of the Practice of the Primitive Church, which, always after the Celebration of a Marriage, exhorted the Parties to keep their matrimonial Vow inviolate (q).

## Sect. 9. Of the Last Rubrick.

How this Rubrick was worded formerly.

**A**T the End of the whole Office, is added a Rubrick, declaring, that it is convenient that the new married Persons should receive the Holy Communion at the Time of their Marriage, or at the first Opportunity after their Marriage. In all the former Common-Prayer Books this Rubrick was more positive, fixing and appointing the Day of Marriage for the Time of communicating. The new married Persons, the same Day of their Marriage, must receive the Holy Communion. And it was upon this Account, as I have already observ'd, that the latter Part of the Office was order'd to be perform'd at the Lord's Table, and that the Communion should be begun immediately after the Blessing.

Why alter'd.

**T**HE Occasion of the Alteration was an Exception that was made against this Rubrick by the Dissenting Ministers, at the Conference at the Savoy. They objected, that this either enforc'd all such, as were unfit for the Sacrament, to forbear Marriage, contrary to Scripture, which approves the Marriage of all Men; or else compell'd all that should marry to come to the Lord's Table, tho never so unprepar'd. And for this Reason they desir'd the Rubricks, relating to the Communion, might be omitted, and the rather, because that Marriage Festivals are too often accompany'd with such Divertisements, as are unsuitable to those Christian Duties, which

(o) Deut. 17. 18, 19. 2 Kings 11. 12.

(p) Vide Eucholog. & Missal.

(q) Aug. de Civ. Dei, l. 1. c. 27.



ought to be before, and follow after, the receiving of that Holy Sacrament (r). To this the Episcopal Ministers answer'd, That this Rubrick enforc'd none to forbear Marriage, but presum'd (as well it might) that all Persons marriageable ought to be also fit to receive the Holy Sacrament. And Marriage being so solemn a Covenant of God, they that undertook it in the Fear of God, would not stick to seal it by receiving the Holy Communion, and accordingly prepare themselves for it; and therefore it would have been more Christian to have desir'd that those licentious Festivities might be suppress'd, and the Communion more generally us'd by those that married, of which the Happiness would be greater than could easily be express'd (s). For which they quote that Passage in Tertullian, Unde sufficiam ad enarrandam Felicitatem ejus Matrimonii, quod Ecclesia conciliat, & confirmat Oblatio (t) ?

THIS was an Answer which the Presbyterians knew not how to get over, and therefore, as usual, they only return an unmannerly Reply. However, to oblige them the Rubrick is alter'd, and Persons are now expressly requir'd to communicate at their Marriage; but only reminded that it is convenient so to do.

BUT no serious Person surely will think the Communion less proper or requisite, because the Church has left it more to their Discretion. As to the Objection of these Puritans, that Marriage-Festivals are too often accompany'd with such Divertisements as are unsuitable to the Sacrament; a sober Man would be apt to think, that this should rather be a Reason why the Sacrament should be join'd to this Office, viz. that the Reverence of this Holy Institution might banish those vain and wicked Revels from Christian Marriages. And certainly since one must be spar'd, it is much better to part with a licentious Custom, than a religious Duty. The Passage of Tertullian, cited above, shews what Opinion the Primitive Church had of a Marriage so decently solemniz'd: And no Office, I believe, but the Geneva Order (u), ever forbad, nor no Christians, I believe, but the English Puritans, ever found fault with, the administering of the Eucharist upon the Wedding-Day: And neither of these, I dare say, will influence the good Dispositions of considerate Men. The Sober and Serious will still believe, that when this Holy Sacra-

The Advantage of communicating on the Day of Marriage.

(r) See an Account of the Proceedings of the Commissioners of both Persuasions, &c. p. 29. London, printed in 4to. 1661.

(s) See the Papers that pass'd between

the Commissioners, &c. pag. 122.

(t) Tertul. ad Uxor. l. 2. c. 8. pag. 171. D.

(u) Ordin. Eccles. Genev. 134.



*Of the Solemnization of Matrimony.*

## Chap. X.

Chap. X. ment attends the Nuptials, the Office will be esteem'd more sacred and venerable, the Persons will act more considerately and gravely, and the Marriage-Vow receives new Strength, from its being confirm'd by so solemn an Engagement.

quod Ecclesia conciliat, & confirmat Oblatio (1) ?

THIS was an Answer which the Presbyterians knew not how to get over, and therefore, as usual, they only return an unmannerly Reply. However, to oblige them the Ru-  
back is altered, and Persons are now expressly required to communicate. We have but very faintly sketched this

But no less than the Church has let it  
more to their Discretion, that Marriage-  
Dissolutions as are now made, rather be a Reason  
why the Sacrament should be used to this Office, viz. that  
the Reverence of this Holy Institution might be kept from  
vanishing and wicked Revels from Christian Marriages. And cer-  
tainly since one must be spared, it is much better to part with  
a heinous Custom, than a religious Duty. The Passage  
of Tertullian, cited above, shews what Opinion the Primitive  
Church had of a Marriage so decently solemnized: And  
no Office, I believe, but the General Order (as) ever forbade,  
not so Christians, I believe, but the English Puritans, ever  
looked fault with the administering of the Eucharist upon the  
Wedding-Day: And neither of these, I dare say, will in-  
fluence the good Dispositions of considerate Men. The So-  
ber and Serious will still believe, that when this Holy Sacra-

## CHAP.

(1) See the Papers that passed between  
(2) See an Account of the Proceedings  
of the Commissioners of both Parliaments  
in 1711. D.  
(3) Printed at Oxford. 1711. 8. pag.  
the Commissioners, &c. pag. 122.



# CHAP. XI

## OF THE

# ORDER

### FOR THE

# VISITATION of the SICK.

### The Introduction.



**W**IN a World so full of Casualties as this we live in, in which Sickness and even Death sometimes interrupts the Marriage-Solemnitys, it should be no matter of Surprize that this melancholy Office is plac'd immediately after that of Matrimony. The Eastern Emperors

thought it not unsuitable to chuse the Stone for their Sepulchre on the Day of their Coronation (a). And it would not a little tend to temper and moderate the exuberant Joys which sometimes attend the Festivities of Marriage, if by casting an Eye on the following Form, we should call to mind, that the next and longer Scene may be calamitous.

§. 2. **I**T is certain that no Age nor Sex, no State nor Condition can secure us from Sickness; and therefore as no Man should forget that it will, one day or other, come to be

*Introduct.*

*Why this Office is plac'd next to that of Matrimony.*

*Visiting the Sick a Duty incumbents upon all.*

(a) Dionys. Carthus. de 4 Noviss. Art. 14.



his own Lot; so should all Men take care to comfort those who at present lie under this Calamity. So that this is a Duty which all Christians are oblig'd to, and to which great Promises are annex'd (b), and which was therefore always esteem'd, by the ancient Fathers of the Church, to be one of the most solemn Exercises of Religion (c).

*Especially upon the Clergy,*

§. 3. THE Clergy more especially are expressly requir'd to perform this Duty by a Divine Command (d). For tho' private Friends may pray for us; and with us, yet we can by no means place such Confidence in their Prayers, as we may in those that are sent to Heaven in our behalf, by such as are peculiarly commission'd to offer them. For this Reason it is enjoin'd by St. James (e), that if any be sick, they call for the Elders of the Church. From whence we may observe, that the Care of sending for the Minister is left to the Sick. For the Priest himself, it is very probable, may never have heard of his Sickness; or if he has, may not be so good a Judge when his Visit will be seasonable, or when the Party is best able to join with him.

*Whom the Sick are to send for,*

*At the beginning of their Sickness.*

§. 4. FOR this Reason it is order'd by the Rubrick, that when any Person is sick, Notice shall be given thereof to the Minister of the Parish. Not when the Person is just expiring (as is too often the Case) but when the Distemper or Disease first discovers its Approach. To put it off to the last Scene of Life, is to defer the Office till it can do no good. For when the Distemper is grown past Recovery, to pray for his Restoration, is only to mock the Almighty: And what spiritual Advantage can be propos'd or expected, from the Minister's Assistance, to one who is unable to do any thing for himself? For this Reason it is the Advice of the Wiseman, that in the time of our Sickness we take care of our Souls in the first place, and then afterwards give place to the Physician (f). And among the ancient Constitutions of this Church, a strict Charge is laid upon the bodily Physicians, that, when they are at any time called to the Sick, they do before all things persuade them to send for the Physician of Souls, that when Care is taken for the sick Man's Spirit, they may more successfully proceed to the Remedies of external Medicines (g).

(b) Mat. 23. 44, 45. Heb. 13. 3. Jam. 1. 27. Eccles. 7. 35.  
(c) Tertul. de Cult. Form. l. 2. c. 11. p. 159. C.

(d) Jam. 5. 14, 15.

(f) Eccles. 37. 9, 10, 11, 12.

(g) Constit. Richard. Ep. Sarum. A. D. 1217. ap. Spelm. Concil. Tom. 2.



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§. 5. IT is the sick Person's Duty therefore to give the Minister Notice, and the Minister's to go when Notice is given: For by the 67th Canon of the Church, it is order'd, that when any Person is dangerously sick in any Parish, the Minister or Curate (having Knowledge thereof) shall resort unto him or her (if the Disease be not known, or probably suspected to be infectious) to instruct and comfort them in their Distress, according to the Order of the Communion-Book, if he be no Preacher; or if he be a Preacher, then as he shall think most needful and convenient. Which last Words evidently allow a preaching Minister (i. e. a Minister who is licens'd to preach) the Liberty of using either this Order, or any other, as he shall see convenient. And it is certain that the Order prescrib'd by the Common-Prayer Book is very deficient in several Cases. For which Reason Bishop Andrews and others have drawn up Offices to supply the Defect; tho' it may be question'd, whether by the Act for the Uniformity of publick Prayers, we be not restrain'd from private Forms. At least it were to be wish'd that some more copious Office was provided by Authority, which might take in the various Conditions of the Sick, for which they that confine themselves to the present Order are often at a loss.

See 98d  
Who are to go  
without Delay:

Whether the  
Minister be  
confin'd to the  
present Order:

### Sect. I. Of the Salutation.

THE Minister of the Parish coming into the sick Man's House, is to say, *Peace be to this House, and to all that dwell in it*: Which is the same Salutation that our Saviour commanded his Apostles to use to every House into which they should enter (a). And, which is particularly to our purpose, one main part of the Apostles Errand was to heal the Sick (b). We know indeed the Apostles work'd miraculous Cures: However, when the Gift was ceas'd, the Salutation remain'd; which therefore we use to this very day in visiting the Sick, since we still go on the same charitable Account, tho' not endu'd with the same Power. And the Sense of the Words is very suitable: For *Peace* signifies all outward Blessings, tho', when us'd in Salutation, it generally imports Health. For which Reason, in Joseph's Inquiry (c) after the

The Saluta-  
tion.

(a) Luke 10. 5.  
(b) Ver. 9.

(c) Gen. 42. 27.

P p p p p

Health



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Health of his Father, tho' the Hebrew Text expresses it, *Is there Peace to your Father?* our Translation renders it, *Is your Father well?* to which the Septuagint Reading also exactly corresponds, viz. *Is your Father in Health?* When therefore a Family is visited with Sickness or Distress, what better Salutation can we use than this, viz. that they may all have *Peace*, i. e. Health and Prosperity? And as the Apostolical Salutation was not a mere Compliment, but a real Benediction to those that were worthy (d); so shall this of ours prevail for what we ask to that House which is prepar'd to receive it. For which Reason the Family should receive it with Thankfulness and Faith, and welcome with Joy the Ambassador of Heaven, who in the time of their Calamity comes with Health and Salvation to their Dwelling.

## Sect. 2. Of the Supplications and Prayers.

Psalms 143.  
us'd formerly.

The Sentence  
out of the Li-  
tany.

Lord have  
Mercy upon  
us, &c.

I. **W**HEN the Minister is come into the sick Man's Presence, he is to begin the Supplications. By the first Book of King *Edward*, these were introduc'd with the 143d Psalm; which, upon whatever Occasion it was compos'd, is very proper and applicable to any State of Affliction. But at the next Review this Psalm was left out, and the Office has ever since begun with the Sentence out of the *Litany*. For the *Litany* being design'd for the averting of Evil, and the proper Office for a State of Affliction, would have been very proper to be us'd here intirely, but that it is suppos'd the sick Man can't attend so long. For which Reason there is only one Sentence taken out of the whole, to deprecate both *our own*, and the *Iniquities of our Forefathers*, which so long as God remembers, his Holiness and Justice will oblige him to punish us more and more. And because all of us equally deserve to be afflicted, as well as the Person for whom we are going to pray; therefore all that are present join to say both for themselves and him, *Spare us, good Lord*.

II. **A**ND as all that came to Jesus for Help, us'd to cry, *Lord have Mercy upon us* (e); so do we here, on the like Occasion, supplicate and beseech the whole Trinity for *Mercy*, in that antient Form of which we have already spoken (f).

(d) Luke 10. 6.

(e) Mat. 9. 27. — 15. 22. — 17. 15. | — 20. 30, 31.

(f) Pag. 155.



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The Lord's  
Prayer.

III. WHEN we have thus pray'd against Evil, we proceed to petition for those good Things which the sick Man's Condition make him stand in need of. And that our Prayers may be the more prevailing, they are introduc'd as usual with the Prayer of our Lord, which is more particularly proper here, as being very suitable to a State of Trouble.

The Lord's  
Prayer.

The Versicles  
and Responses.

IV. THIS is follow'd by some short Responses, in which all that are present are to join with the Priest in behalf of the Sick, who will doubtless be refresh'd by the Charity and Devotion of so many Supplicants, who, with united Requests, petition the Throne of Grace for him. The Places of the Psalms, whence they are taken, has already been shew'd upon the Office of Matrimony (g): Here is only one added for the Preservation of the Sick from the Malice of the Devil, which is taken from Psal. 89. 23. according to the old Latin Translation.

The First Col-  
lect.

V. AFTER this the Minister proceeds to collect the Requests of the People into a short Prayer; wherein he begs, that whilst the Sickness remains it may be made easy to bear, by the Comforts of Divine Grace continually bestow'd upon the Person that suffers.

The Second  
Collect.

VI. AND then, in another Prayer, he proceeds further, to beg that the Correction may be sanctify'd so, that, whether it end in Life or Death, it may turn to his Advantage.

How this  
Prayer was  
worded for-  
merly.

§. 2. THIS last Prayer was shorter before the last Review: How it ran then, may be seen in the Margin\*, where the Instances borrow'd from the Roman Offices, being Examples of miraculous Cures which are not now to be expected, were prudently left out, and supply'd with some other more suitable Petitions; which must be allow'd to be a good Improvement of the Form.

(g) Pag. 414

\* After the words, Griev'd with Sickness, it ran thus: Visit him, O Lord, as thou didst visit Peter's Wife's Mother, and the Captain's Servant. [And as thou preserv'dst Tobie and Sarah by thy Angel from Danger;] so visit and restore unto this sick Person his former Health (if it be thy Will) or else give him Grace so to take thy Visitation, that after this painful Life ended, he may dwell with thee in Life everlasting, Amen. But Note, the Clause within the Crotchets [], concerning Tobie and Sarah, was only in the first Book of K. Edward.

Sect.



## Sect. 3. Of the Exhortation.

The first Part.

**I**T is a Part of the Minister's Office to exhort, as well as to pray for, their People, and that not only in Time of Health, but also in Sicknes (i): For then they stand in most need of Directions, and are then most likely to follow wholesome Advice. The Church therefore, being unwilling to lose so likely an Opportunity of doing good, when the Sufferings of the Patient make him tender and tractable, hath drawn up a proper and pious Exhortation to improve that happy Temper for his Soul's Salvation. The Form here prescrib'd exactly agrees with the Heads of Exhortation, which the Priest was order'd to use to the Sick by an antient Council above eight hundred Years ago (k). It consists first of *Instructions*, concerning the Author of Afflictions, the Ends for which they are sent, the Manner how we are to bear them, and the Benefits of improving them. And here if the Person be very sick, the Curate may end his Exhortation.

The second Part.

**B**UT if his Distemper will allow him to proceed, the Minister is to admonish and stir him up to the Practice of those Virtues which are now especially needful: Such as, in the first place, is *Patience*; since till his Mind is made calm, it is in vain to press him either to Faith or Repentance. For which Reason this second Part of the Exhortation, we are speaking of, endeavours to chear up the Spirits of the Sick, by proper Arguments, Precepts, and Examples.

The Examination of the Sick.

**A**ND now being in hopes that his Mind is compos'd, the Minister proceeds to give him such Advice as is proper for one that is preparing for Death. And since at his Baptism he made a solemn Vow to God, which he promis'd to keep all the Days of his Life; it is fit he should examine, now the End of his Life may probably draw near, how he has perform'd and discharg'd that Promise. And because one part of his Vow was, *to believe all the Articles of the Christian Faith*, therefore the Priest particularly enquires into the sick Man's Belief. For to doubt of, or deny any of these Articles, is declar'd to be a dangerous and damnable State: It is to forsake the Faith into which he was baptiz'd:

(i) 1 Thess. 5: 14. 2 Tim. 4: 2.

(k) Concil. Nannetens. c. 4. apud Bingham, Tom. 3. Part. 2. pag. 131.



And what else is this but to cut himself off from all the Privileges and Advantages to which his Baptism entitled him? For which Reason it is necessary that our Brother should shew that he has kept this Faith entire, that so we may be satisfy'd that he dies a sound Member of the Catholick Church, out of which no Salvation can ordinarily be obtain'd.

**Sect. 4. Of the Examination and Exhortation, according to the Direction in the Rubrick.**

**T**HE former Exhortation agrees to all sick Persons in general, and is therefore prescrib'd in a set Form. But since the Cases and Tempers of Men in Sicknes are very different, the Church leaves it to the Discretion of the Minister who visits, to assist and direct them in other Matters, as he sees the particular Case requires. She only prescribes the Heads of Examination, and leaves the Management and Expression to the Prudence of the Minister, since no Form could possibly be contriv'd, that should suit all the Variety of Circumstances that happen.

The Discretion-  
al Examina-  
tion of the  
sick Person.

§. 1. THE first Direction given, is, that the Minister shall examine whether he repent him truly of his Sins. For it is very certain that all have sinned (d), and consequently that all have need of Repentance. And therefore before the Minister can give the sick Man Comfort upon any good Grounds, it is fit that he should be satisfy'd of the Truth of his Repentance.

1. As to his  
Repentance.

§. 2. IN the next place he is to examine, Whether he be in Charity with all the World, exhorting him to forgive, from the bottom of his Heart, all Persons that have offended him. For there is not any Duty more enforc'd in the Gospel, than that of brotherly Reconciliation, or Forgiving of Injuries, which even in the Prayer that our Lord has taught us, is made the Condition of God's forgiving us. The Example therefore of our Lord and his first Martyr St. Stephen, who pray'd for their Murderers at the very instant of their Death, should always be consider'd upon these Occasions. Father, forgive them, for they know not what they do (e); and, Lord lay not this Sin to

2. As to his  
Charity.

(d) Rom. 3. 23.

(e) Luke 23. 34.



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their Charge (f), which were their dying words, should always be ours. For sure it is high Time for Men to forget their Resentments against their Neighbours, when they are just going to answer for their own Misdoings. Especially when we are taught so plainly by our Saviour, that unless we have Compassion on our Fellow-Servants, our Lord will exact from us all that we owe to him, and will deliver us over to the Tormentors till we shall have paid what is due (g).

BUT besides the sick Person's forgiving those that have offended him, if he has offended any other, he must ask them Forgiveness; and where he hath done Injury or Wrong to any Man, he must also make amends to the uttermost of his Power. For he who refuses to do this, is not a Penitent for the Injury he has done, but would certainly do more if he had Time and Opportunity. And therefore he can expect nothing but Condemnation from that Judge, who knows the Tendency and Temper of his Mind. Our Lord, we know, did not receive Zaccheus into the Number of his Followers or Disciples, till he had made Profession of his Willingness to restore (h). Who then can expect to be receiv'd into his Kingdom, that refuses so necessary a part of Justice? Since therefore the sick Person may now, for what he knows, be going to appear before the Judge of all the World, from whom he that doth wrong, shall receive for the Wrong which he hath done, without respect of Persons (i): How much doth it concern him to agree with his Adversary while he is yet in the way with him, lest afterwards the Adversary deliver him to the Judge, and the Judge deliver him to the Officer, and so he be cast into Prison, from whence he shall by no means come out till he has paid the uttermost Farthing (k)! So necessary is it even for those, who but suspect themselves of any wrongful Deed, to judge and examine themselves with all possible Strictness, and by public Acknowledgments and Tender of Satisfaction, to declare their unfeign'd and hearty Repentance.

He must be exhorted to settle his worldly Affairs.

§. 3. AFTER the Exercise of these two Branches of Charity, should follow the third, viz. that of giving to the Poor: But before the sick Man be exhorted to this, it is necessary that he should know what is his own to give. For which Reason, if he has not before dispos'd of his Goods, he is then to be admonish'd to make his Will, and to declare his Debts, what he oweth, and what is

(f) Acts 7. 60.

(g) Mat. 18. 23, &amp;c.

(h) Luke 19. 8.

(i) Col. 3. 25.

(k) Mat. 5. 25, 26.



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owing unto him, for the better discharging of his Conscience, and the Quietness of his Executors. And tho' the Making of a Will be a secular Matter, which does not relate to those special Concerns which the Minister comes to the sick Man about: yet since the Affairs of Intestates are generally left in so confus'd a manner, that Strifes and Contests are often the Result; it is very prudently enjoin'd by our Church, that the Minister should remind them of settling their Affairs. Men indeed should often be put in remembrance, to take Order for the settling of their temporal Estates whilst they are in Health: For no Man is sure but that he may be taken off suddenly, without having Time to perform it; or tho' he may be seiz'd with a lingering Disease, it yet may be such a one as may incapacitate him from doing it: or supposing the best, that he may have timely Notice and Warning of his Death, and his Understanding hold good and perfect to the last; yet sure it must be a Disturbance to a dying Man, to have those Moments taken up in ordering and disposing of his worldly Affairs, which ought to be employ'd in preparing him for Eternity. However, if our Carelessness has deferr'd it till then, it must by no means be omitted now. We must not leave our Friends and Relations involv'd in endless Suits and Contentions; None of our Family must be left unprovided for, thro' our Neglect of assigning their Portion; Nor must our Creditors be defrauded of their just Demands, for want of our clearing or declaring our Debts. If in any of these Cases our last Act be unjust, we leave a Blot upon our Name in this World, and can expect nothing but a sad Doom in the next.

FOR this Reason the Church makes it a part of the Minister's Care. Tho' if he think it of too secular a Nature to be mingled with his Discourses concerning his spiritual Concerns; he is allow'd to manage and dispatch this first before he begins the Holy Office. For that is the Intent of the following Rubrick, which allows, that the Words before rehears'd, may be said before the Minister begin his Prayer, as he shall see Cause. Which, if compar'd with King Edward's Common-Prayer Books, plainly refers to the Man's Disposal of his Goods; against which part of the Direction this Rubrick is printed in the Margin (l).

(But this may be done before the Minister begins his Prayers.)

(l) This may be done before the Minister begin his Prayers, as he shall see Cause.



§. 4. THE Man's Affairs being now settled, and his Circumstances known, the Minister, in the next place, is *not* to omit earnestly to move him, if he be of Ability, to be liberal to the Poor. By the old Canon Law every one was oblig'd to leave such a Proportion of his Goods or Estate to charitable Uses, as he bequeath'd to each of his Children (m). This Moiety, which belong'd to the Church, was laid up by the Bishop for the Maintenance of the Clergy, the Repair of the Fabrick, and the like. But we are only enjoin'd to put the Rich in mind of the Poor, that out of the Abundance which they are going to leave, they should bestow some liberal Largess on them. And indeed of all our Treasures, that alone which we thus dispose of, is laid up in store for our selves: Our good Works are our only Moveables that shall follow us to the Grave: And therefore there is no Time more seasonable for them than Sickness, when we are preparing to be gone.

§. 5. BESIDES the Examination and Exhortation above-mention'd, the sick Person is further to be mov'd to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matters; i. e. I suppose, if he has committed any Sin for which the Censure of the Church ought to be inflicted, or else if he is perplex'd concerning the Nature, or some nice Circumstances of his Crime. It was upon the former of these Cases, that private Confession seems at first to have been appointed: For in the early Ages of the Church, when the publick Humiliation of scandalous Offenders was observ'd to be attended with some great Advantages; many Persons of Zeal would not only rank themselves in the Class of publick Penitents for Sins done in secret, but would even solemnly confess before the Congregation the particular Crime for which they desir'd to make Satisfaction, by submitting to Penance. Now tho' it was fit that what had been openly committed in the face of the World, should be openly retracted, that so the Scandal might be remov'd; yet it might often happen, that in the case of secret Sins, it would be better that the Particulars should be kept conceal'd. For this Reason a Penitentiary, or Confessor, was early appointed in every Diocess, to whom Persons in doubt should resort, and consult with him, what on the one hand might be fit for Publication, and what on the other would be better kept

(m) Decret. Part. 2. Caus. 13. Qu. 2.



secret. So that tho' publick Penance was still generally assign'd for grievous Offences that were privately committed; yet the Persons that confess'd did not always make a publick Declaration of the Fact, for which they appear'd in the Rank of Penitents. The Congregation to be sure knew, that something had been committed which deserv'd that Correction: But what the thing was, they were no otherwise acquainted with, than as the Penitentiary should advise or forbid the Discovery. This is the best Conjecture we are able to make concerning the Rise of the Penitentiary's Office; tho' we have some Footsteps of private and secret Confessions before we read of any stated Confessor. For Origen, who liv'd at the beginning of the third Century, speaks of private Confessions as the receiv'd Usage in his time, and only advises the choice of a Person that was fit to be trusted (m). And St. Cyprian, that liv'd much about the same time, commends the Zeal of those that laid open even their Thoughts and Intentions of offering Sacrifice to Idols. (tho' they had not yet proceeded to Fact) with Grief and Sincerity before the Priest (n). And much the same Advice is given by others; who mention private Confession as a general and well-known Practice, and only caution the Penitents to chuse such Persons to consult with, as will be careful and tender of their Reputation and Safety (o). And it was an imprudent Direction of the Penitentiaries at Constantinople, for the publick Confession of a Sin which had been better conceal'd, that caus'd Nestarius, who was then Bishop of that City, to abolish the Office, and to strike the Name of Penitentiary out of the Ecclesiastical Roll (p). It appears indeed from St. Chrysostom (q), that the publick Discipline of the Church was the same after this Accident as it was before: only the Confession of secret Sins, which gave no Scandal, was left from that time to the Discretion and Conscience of those who had committed them; who should judge for themselves, whether they should resort to, or abstain from, the Holy Communion. Not but that they were at liberty, after the abolishing of this Office, as much as they were before, to use the

(m) Origen. in Psalm. 37. Hom. 2.

(n) Cypr. de Laps.

(o) Greg. Nyssen. contra Eunom. Orat.

11. Tom. 2. pag. 705. de Pœnit. Tom. 2.

pag. 175, 176. Paulin. in vit. Ambros.

Basil. Regulæ Breviares, pag. 614. Inter-

rog. 229. Tom. 2. Lucian. in Parœn.

five Libell. ad Pœnit. Hieron. in Mat. 16.

(p) Socrat. Hist. Eccl. 1. 5. c. 19. &

Soz. 1. 7. c. 17.

(q) In Ep. ad Innocent. & in Ep. ad

Hebræ. Hom. 4. & in 2 Cor. Hom. 4. &

18. & in Ephes. Hom. 3.



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Advice of a Ghostly Counsellor, if they found themselves in want of it: But then there was no peculiar Officer, whose distinct Business it should be to receive such Applications; but every one was left to chuse a Confessor for himself, in whom he might safely confide. And how far even this came to be afterwards abus'd, is too well known to need any Proof: But no Argument sure can be drawn, that because a Practice has been abus'd, it should therefore cease to be us'd. The Abuses of it should be reform'd, but not the Practice discontinu'd.

How far en-  
join'd by the  
Church of  
England.

AND therefore the Church of England at the Reformation, in the Particular now before us, freed it from all the Encroachments with which the Church of Rome had embarras'd it, and reduc'd Confession to its Primitive Plan. She neither calls it a Sacrament, nor requires it to be us'd as universally necessary: But because it is requisite that no Man should come to the Holy Communion, but with a full Trust in God's Mercy, and with a quiet Conscience; She therefore advises, that if there be any one who is not able to quiet his own Conscience, but requireth further Comfort or Counsel, he come to his own, or some other discreet and learned Minister of God's Word, and open his Grief, that by the Ministry of God's Holy Word, he may receive the Benefit of Absolution, together with Ghostly Counsel and Advice, to the quieting of his Conscience, and avoiding of all Scruple and Doubtfulness (r). Here we see there's nothing arbitrarily prescrib'd, but every one is left to his own Discretion: All that was absolutely enjoin'd, was only a mutual Forbearance and Peace: For the Security of which a Clause was added in the first Book of King Edward, requiring such as shall be satisfy'd with a general Confession, not to be offended with them that do use, to their further satisfying, the auricular and secret Confession to the Priest: Nor those also which think needful and convenient, for the Quietness of their own Consciences, particularly to open their Sins to the Priest; to be offended with them that are satisfy'd with their humble Confessions to God, and the general Confession to the Church. But in all things to follow and keep the Rule of Charity, and every Man to be satisfy'd with his own Conscience, not judging other Mens Minds or Consciences; whereas he hath no Warrant of God's Word to the same. What could have been added more judiciously than this, to temper, on the one hand, the Rigours of those, who were too apt, at that time, to insist upon Confession as always absolutely necessary to Salvation; and to prevent, on the other

(r) See the Conclusion of the first Exhortation to the Holy Communion.

hand,



hand, a Carelessness in those, who being prejudic'd against the Abuse, were apt indiscriminately to reject the thing, as at no time needful or useful to a Penitent? So that we may still, I presume, wish, very consistently with the Determination of our Church, that our People would apply themselves, oftner than they do, to their spiritual Physicians, even in the time of their Health: Since it is much to be fear'd, they are wounded oftner than they complain, and yet thro' Aversion of disclosing their Sore, suffer it to gangreen, for want of their Help who should work the Cure.

BUT present Ease is not the only Benefit the Penitent may expect from his Confessor's Aid: He will be better assisted in the Regulation of his Life; and when his last Conflict shall make its Approach, the Holy Man, being no Stranger to the State of his Soul, will be better prepar'd to guide and conduct it thro' all Difficulties that may oppose. However, if we have neglected to communicate our Doubts and Scruples in our Health, we have more need of following the Apostle's Advice when we are sick, viz. to call for the Elders of the Church, and to confess our Faults, in order to engage their fervent Prayers (t). For this Reason, tho' our Church leaves it in a manner to every one's Discretion, in the time of Health, whether they will be satisfy'd with a general Confession to God and the Church; yet when they are sick, she thinks it proper that they be *MOV'D* to make a special Confession of their Sins to the Priest, if they feel their Consciences troubled with any weighty matter. For how will he be able to satisfy their Doubts, if he be not let into the Particulars of their Case? Or with what Assurance can he absolve them, or admit them to the Peace and Communion of the Church, before he is appris'd how far they have deserv'd its Censure and Bonds? If then they are desirous of the following Consolations which the Church has provided for their Quiet and Ease; It is fit they should first declare and make known what Burden it is from which they want to be freed. How far the Church can assist or relieve them, or what Consolations they are which she administers; the Absolution here prescrib'd will lead us to consider, which, with the Collect that follows, shall make the Subject of the next Section.

The Benefits and Advantages of it.

(t) James 5. 14, 16.



## Sect. 5. Of the Absolution and the Collect following.

The Form of  
the Absolu-  
tion,

**AFTER** the sick Person has made a special Confession of his Sins, as has been mention'd above, the Priest is to absolve him (if he humbly and heartily desire it) after this sort:

**OUR** Lord Jesus Christ, who hath left Power to his Church to absolve all Sinners, who truly repent and believe in him, of his great Mercy forgive thee thine Offences: And by his Authority committed to me, I absolve thee from all thy Sins. In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Seems only to  
respect the  
Censures of  
the Church.

**NOW** whether the Church designs by this Form, that the Priest shall directly convey God's Pardon to the Conscience of the Sinner, for his Sins and Offences committed against Him; or whether that he shall only remit the Censures of the Church, and continue him in the Privilege of Church-Communion, which he may be suppos'd to have forfeited by the Sins he has confess'd, is thought by some not to be clearly or determinately express'd. But if we look forward to the Collect immediately after to be us'd, it looks as if the Church did only intend the Remission of Ecclesiastical Censures and Bonds. For in that Prayer the Penitent is said still most earnestly to desire Pardon and Forgiveness; which surely there would be no occasion to do, if he had been actually pardon'd and forgiven by God, by virtue of the Absolution pronounc'd before. Again, the Priest offers a special Request, that God would preserve and continue him in the Unity of the Church; which seems to suppose, that the foregoing Absolution had been pronounc'd in order to restore him to its Peace. And therefore since the Form will bear this Sense, without straining or putting any force upon the words; I hope it will be no Offence to interpret them so, as is most consistent with the original Commission given by our Lord, and the Exercise of it in the purest Ages of the Church.

What Power  
given to the  
Church by our  
Saviour.

§. 2. **NOW** it is plain, that the Authority first promis'd to St. Peter (u), and afterwards in common to all the (x) Apostles, was a Power of admitting to, or excluding from

(u) Mat. 16. 19.

(x) Mat. 18. 18.



Church-Communion : For it is express'd by the *Keys of the Kingdom of Heaven*. Now the *Kingdom of Heaven* being, in the Scriptural Sense, the Church of Christ, of which Heaven is the Metropolis or principal Part; and the *Keys* (which are a Token or Ensign of Power) being also us'd in Scripture to denote the conferring of Authority to some chief Officer in a Family, to take in and exclude from it whom he should judge convenient (1); it must follow, that by the *Keys of the Kingdom of Heaven*, must be meant a Power of admitting into, and shutting out of the Christian Church. Accordingly the Exercise of this Power is call'd *Binding and Loosing*, which were Terms us'd by the *Jews*, to signify the same things with what we now express by *Excommunicating and Absolving* (2). And our Saviour gives in Charge, that whoever is thus bound, should be looked upon by his Disciples as a *Heathen Man and a Publican*; which seems naturally to import, that from a State of Communion with the Christian Church, he should be reduc'd into the State of Heathens, and such other profligate Men, who were not admitted into their Places of Worship, nor so much as receiv'd into common Conversation (a).

ST. JOHN indeed tells us, that our Saviour, after his Resurrection, and when he seem'd to be giving his final Commission, endu'd his Apostles with a Power, express'd by the Terms of *remitting and retaining Sins* (b). But now it is the Opinion of Dr. Hammond (c), and from him of a late Author of not inferiour Judgment (d), that this Passage has much the same signification with the former, and that the Terms in St. John, of *retaining and remitting*, are equivalent to those in St. Matthew, of *binding and loosing*. They only observe, that *retaining* is more emphatical than *binding*, and that it signifies properly to *keep bound*; and that the word *remit*, refers to Sin as a *Debt*; whereas the word *loose* refers to it as a *Bond or Chain*. And if this be the Sense of the words in St. John, then it is plain that this Commission, as well as the former in St. Matthew, confers only a Power of excommunicating and absolving; and consequently that

(1) Isa. 22. 22. Rev. 3. 7. & chap. 20. 1, 2, 3.

(2) Vide Selden. de Synedr. veter. Ebraeor. l. 1. c. 7. & Morin. de Administrat. Pœnitent. l. 4. c. 23.

(a) Mat. 9. 11. Acts 11. 3. & ch. 21. 28. Gal. 2. 12.

(b) John 20. 23.

(c) See his Notes upon the Text.

(d) Dr. Marshall's Penitential Discipline of the Primitive Church, pag. 12, 13. See also Bishop Potter's Discourse of Church-Government, chap. 5. pag. 345, &c. where the Bishop gives the same Interpretation of this Text with Dr. Hammond.



no Authority can be urg'd from hence for the applying of God's Pardon to the Conscience of a Sinner, or for absolving him any otherwise than from the Censures of the Church.

AND indeed that these words give no power to us in the present State of the Church, to forgive or remit Sins in the Name of God, so as immediately to restore the Person absolv'd to his Favour and Grace, I humbly presume to join my Opinion with theirs. But yet, with due Submission, I can't forbear thinking, that such a Power was intended to be given by them to the Apostles. For I observe, that wherever else in the New Testament we meet with the word ἀφίημι, (which we render *remit* in the Text) apply'd to Sins, as it is here; it is constantly us'd to express the Remission and Forgiveness of them, or the entire putting them away: And therefore the Use of the same Terms, in the Text I am speaking of, inclines me to interpret the Commission there given, of a Power to remit Sins, even in relation to God; insomuch that those Sins, which the Apostles should declare forgiven by virtue of this Commission, should be actually forgiven by God himself, so as to be imputed no more. Not that I believe this Power extended to the remitting all Sins indiscriminately, and in whomsoever they pleas'd: but only that when some temporal Calamity or Disease had been inflicted upon a Man as a Punishment for his Sins; the Apostles, if inwardly mov'd by the Spirit, had Power to declare that his Sins were forgiven, and as a Testimony thereof to remove his Calamity. That which inclines me to put this Sense upon these words, is my observing, that when our Saviour vouchsaf'd to heal the Paralytick, he first pronounc'd, that *his Sins were forgiven him* (e): And that when St. James also is speaking of a sick Man's being rais'd by the Prayer of Faith from his bodily Disease; he adds, that *if he had committed any Sins (which were the Cause of it) they also should be forgiven him* (f). Now from hence I would infer, that the Power of healing Diseases, and the Power of remitting Sins, were generally consequent one of the other: And therefore since it is evident that the Apostles and others, in the first Ages of the Church, could heal Diseases, it seems not unlikely that they did it by virtue of a Power that was invested in them of forgiving Sins. And

(e) Mat. 9. 2, &amp;c.

(f) James 5. 14, 15.



consequently if they had a Power of forgiving Sins; that Power must be conferr'd upon them by this Commission of St. John, where our Saviour sends them with the same Plenitude of Power with which He Himself was sent of the Father, and explains that Power by the express and open Terms of *remitting and retaining Sins*. And if this be the Sense of this Text in St. John; then it is only to be interpreted of an extraordinary Power, which accompany'd the inflicting, or continuing, or removing Diseases (as the Occasion requir'd) which our Saviour thought fit, for the readier Progress of the Gospel, to entrust with the Apostles and first Preachers of Christianity.

§. 3. HOWEVER, that these words were never understood by the Primitive Christians to imply a standing Authority in the Ministers of the Gospel, to pardon or forgive Sins immediately and directly in relation to God, and as to which the Censure of the Church had been in no wise concern'd; I think may fairly be arg'd, from there being no mention made, in any of the ancient Fathers, that any such Authority was ever pretended to by any Church whatever, for a great many Centuries after Christ. And therefore if they relate to any standing Authority, which was design'd to continue thro' all Ages of the Church, they must necessarily be interpreted in the above-mention'd Sense; which makes them equivalent to the Texts in St. Matthew, which, I have already shew'd, have an evident relation to excommunicating and absolving, or to the inflicting and removing Church-Censures. Not that the Favour or Displeasure of God is wholly unconcern'd in these Acts of the Church: For the contrary of this is evidently declar'd by our Lord himself: *Whatsoever, saith he, ye shall bind on Earth, shall be bound in Heaven; and whatsoever ye shall loose on Earth, shall be loosed in Heaven*: Which must at least imply, that whatever Sentence shall be duly pass'd by the Governors of the Church, shall be ratify'd by Him whom they represent: Inasmuch that whosoever is, by virtue of such Sentence, cut off from the Church, not only loses the Benefit of Church-Communion (which is ordinarily the necessary means of Salvation) but will also, if he dies in a State of Unrepentance, be look'd upon by God to have forfeited all the Privileges of his Baptism, and consequently to be as much without the Pale of the Church, as if he had never been admitted into it. Nay further, tho' even an innocent Man should,

The Internal Effects of Excommunication and Absolution.



Chap. XI.

should, thro' wrong Information, or some other Mischance, be unjustly excommunicated; he must, with due Respect and Submission to the Authority, plead his Innocence, and use all proper means that offer, to bring his Judges to a Sense of their Mistake. And if, after all, his Sentence is, for want of Opportunities to clear himself, ratify'd and confirm'd; he is oblig'd to acquiesce in it: For should he, upon such Occasion, behave himself undutifully to the Ministers of Christ; he will undoubtedly incur the same Sentence in Heaven, which the Courts on Earth would pass on those who should offer to abuse and revile their Judges; i. e. he will be condemned for his Disobedience to them, let him be ever so innocent as to the Crime laid to his Charge. So that tho' a Man may have committed no real Offence against God; yet if he falls under the Censure of the Church; it will be imputed to him as a Sin even by God himself, if he does not obtain, or by all due Humiliation endeavour to obtain, her Absolution and Forgiveness. And for this Reason the Absolution of the Church ought always to be su'd for with Prayers and Tears, whenever we have done any thing that may give her Offence: And therefore all I aim at is only to shew, that it does not appear from this Text in St. John, nor from any of the others that have been spoken to above; that any Absolution, pronounc'd by the Church, can cleanse or do away our inward Guilt, or remit the eternal Penalties of Sin, which are declar'd to be due to it by the Sentence of God; any further than by the Prayers which are appointed to accompany it, and by the Use of those Ordinances, to which it restores us; it may be a means, in the end, of obtaining our Pardon from God himself, and the Forgiveness of our Sin, as it relates to him.

*The Power of  
Absolution, in  
what Sense  
exercis'd by  
the Primitive  
Church.*

§. 4. AND this, upon Enquiry, we shall find to be all that the Church laid Claim to for divers Ages after our Saviour. For if we look into her Practice for the first four Centuries, we shall always find Absolution correlative to publick Discipline. The Peace of the Church was never ordinarily given but to such as were under its Censures before: Nor was any loos'd, or had his Sins remitted, but who had before been bound, or had his Sins retain'd. It is true, at such times Prayers were always us'd, for the obtaining to the Penitent the Forgiveness of God, and for restoring him again to His Favour and Grace. And indeed it does not appear,



appear, that in those Primitive Ages there was any other Ceremony us'd, at the Instant of re-admitting a Penitent to the Peace of the Church, than Intercessions and Prayers offer'd to God on his behalf, together with the Imposition of the Bishop's Hands; which, by the way too, were all along apply'd to him, throughout the whole Course of his penitential Separation: So that his Sin was gradually expiated by the Deprecations of the Minister, during the whole time of his being under the State of Penance; and was then judg'd to be fully expiated, when the Term of his Sentence was quite expir'd, and he had for the last time receiv'd the Imposition of Hands, upon which he was immediately re-instated in all the Privileges of full Communion (g). In some time after the Optative Form was gradually introduc'd, and mix'd with the Precatory, much as it is in the Form of Absolution us'd by our own Church in the Office of Communion (h). But as to the Indicative Form, it does not appear to have been introduc'd till about the middle of the 12th Century; and then it was made use of only to reconcile the Penitent to the Church, whilst the Deprecatory was what was suppos'd to procure his Pardon from God (i). Within a Century afterwards indeed, it was a rul'd Case in the Church, that such as receiv'd the Confession of Penitents, should, by an Indicative Form, absolve them from their Sins (k): And the Priests were suppos'd to have a Power invested in them, to release a Sinner from the Wrath of God, purely by pronouncing this Form over him.

BUT I have already observ'd, that as to the Pardon of God, and applying it directly to the Sinner's Conscience, the Power of the Priest is only ministerial, and therefore one would think that, in the Exercise of that Power, the Form should be rather precatory than peremptory. But in restoring a Man to the Peace of the Church (which he may appear by his Confession to have forfeited *ipso facto*, tho' Sentence was never denounc'd against him;) There the Form may decently enough be absolute and indicative: For the Minister, in this Case, has a judicial Authority, and so is at liberty to use fuller Terms.

(g) See Dr. Marshall's Penitential Discipline, pag. 84, &c.

(h) See this prov'd by Dr. Marshall in his Penitential Discipline, chap. 3. §. 4.

(i) See Dr. Marshall, as before.

(k) See the Constitution of Othobon, A. D. 1268. in Bishop Gibson's Codex, p. 487.



§ 5. AND that the Form of Absolution, of which we are now discoursing, is only design'd to remit to the Penitent the Censures that might be due from the Church to his Sins; may not only be infer'd from the Expressions I have already taken notice of in the Collect that is appointed to be us'd immediately after it (l), but may also further be argu'd from the End and Design for which that Collect was originally compos'd. For in the Penitential of *Ebert*, who was Archbishop of York, in the middle of the eighth Century, the Reader may find this very Prayer, with a very little Variation, to have been one of the ancient Formularies for Clinical Absolution (m): For even in the Primitive Church, Absolution was granted to a Sick-Bed Penitent, tho' neither Excommunication nor Penance had preceded before. Penance indeed was in such Cases assign'd him, and he stood bound, upon his Recovery, to comply with the Conditions upon which it was granted him, and to perform it publicly in the face of the Church: But since he was not at present in such a State or Capacity, he was by no means whatever to be deny'd a Reconciliation, but was admitted to the one, upon a presumption that, if he liv'd, he would perform the other (n). And as this was the ancient Usage of the Church, and as our own Church has made choice of a Form that was us'd upon these Occasions, to be us'd to a Penitent in the same Circumstances; why may we not suppose that her Design was to accommodate, as far as She could, our modern Office to the ancient ones? If the Minister that visits will use his Endeavours, he may certainly bring it very near: For he may assign the Party, that confesses to him, certain penitential Mortifications to be undergone by him, as soon as he recovers and is able, tho' they be not publicly submitted to in the Face of the Congregation: and he may insist with him, that he shall give some Proof of his Repentance, before he offers to receive the Communion in the Church. And if the Penitent promises to submit to these Conditions, the Minister may proceed, with a great deal of Hopes and Satisfaction to himself, and with a great deal of Comfort and Advantage to the Penitent, to reconcile him to the Church in the Absolution it self, and to interceed with, and to recommend him to the Throne

(l) See Pag. 432.

(m) See the Form in Dr. Marshall's Appendix to his Penitential Discipline, p. 54.

(n) See Dr. Marshall's Penitential Discipline, pag. 104, &amp;c.



of Grace in the Prayer that follows. And if this too were done before a few chosen serious Witnesses, it would still bear a nearer Resemblance to the ancient Practice. For Tertullian observes, that the Church may subsist in a few of her Members (o); and our Saviour has promised, that where two or three are gather'd together in his Name, he will be there in the midst of them (p), and (which to our purpose is somewhat remarkable) that Promise follows close after the Power he had just before been promising to his Disciples, of binding and loosing.

§. 6. BY the first Book of King Edward VI. the same Form of Absolution was order'd to be us'd in all private Confessions; i. e. I suppose, whenever any Person, whose Conscience was troubled and griev'd in any thing, lacking Comfort or Counsel, should (as it was then worded in the Exhortation to the Communion) come to some discreet and learned Priest taught in the Law of God, and confess and open his Sin and Grief secretly, that he might receive such Ghostly Counsel, Advice, and Comfort, that his Conscience might be reliev'd, and that of him (as of the Minister of God and of the Church) he might receive Comfort and Absolution, to the Satisfaction of his Mind, and avoiding of all Scruple and Doubtfulness. But in the Review of the Common-Prayer, in the fifth year of that Prince, our Reformers (observing, as I suppose, that this Form of Absolution was not very antient, and that Persons might place too much Confidence and Security in it, as thinking that the bare pronouncing it over them, cleans'd them from their inward Pollution and Guilt, and entirely remitted their Sins before God,) left out that Rubrick in the Office appointed for the Visitation of the Sick, and in the Exhortation to the Communion mention'd above, somewhat alter'd the Expressions, to shew that the Benefit of Absolution (of Absolution, I presume, from inward Guilt) was not to be receiv'd by the pronouncing of any Form, but by a due Application and Ministry of God's Holy Word (q). So that all that the Minister seems here empower'd to transact, in order to quiet the Conscience of a Person that applies to him for Advice; is only to judge by the outward Signs and Fruits of his Repentance, whether his Conversion be real and sincere. And if upon Examination it appears to be so; he is then to comfort him, with an Assurance that his Sins

Private Absolutions formerly join'd.

(o) Tertull. de Pœnit. c. 10.  
(p) Mat. 18. 20.

(q) John 15. 3. 2 Cor. 5. 19.



Chap. XL

are remitted even in the Court of Heaven, and that he is restor'd to the Grace and Favour of Christ. But then this he is to deliver, not absolutely, but conditionally; i. e. upon the Presumption that his Repentance is as sincere as he represents it. He must by no means pronounce it as a final Judge: because Christ alone can discern whether his Conversion be feign'd or real; and consequently He only can absolutely determine the State of the Man towards God.

*The present  
Form not to be  
pronounc'd,  
unless heartily  
desir'd.*

§. 7. AS to the Form of Absolution, of which we are now discoursing, a Parenthesis was added at the last Review, to intimate, that this is not to be us'd even over the Sick, unless he humbly and heartily desire it. For it is fit a Man should shew an earnest Desire, and a due Sense of so great a Benefit, before it is offer'd him. And then if he be rightly instructed in the End and Design of it, and the Form it self be apply'd with that Prudence and Caution above describ'd; the Use of it surely may not only tend to the Good of the Penitent, but may also prove of singular Service and Advantage to the Church.

### Sect. 6. Of the Psalm and Blessings.

*The LXXI.  
Psalm.*

I. AFTER the sick Person is absolv'd by the Church, and recommended to the Pardon and Grace of God; the Minister is directed to use, in his behalf, the 71<sup>st</sup> Psalm; which is so very apt and proper to express the sick Man's Desires and Wants, and at the same time to exercise his Faith, to inflame his Love, to uphold his Patience, and revive his Hope; that not only our own, but the *Eastern* (r), *Western* (s), and most Churches in the World agree in the Choice of it for this Office. At the Review at the Restoration indeed the five last Verses were left out of our own, as supposing the Person restor'd to his former State and Prosperity, and so not being suitable to be us'd over one whose Case is languishing and dangerous.

*The three  
Blessings.*

II. AND now to take leave with a valedictory Blessing, as it is very fit and decent at all times, so is it necessary, when we depart from a Friend, whose Case is such as that

(r) Eucholog. pag. 418, 419.

(s) Manual. Sarisb. fol. 73.

perhaps



perhaps we may see his Face no more. For this Reason the Office is concluded with three solemn Blessings; the first of which is an Address to God the Son, the second to the Father, and the third (which was added at the last Review) to the Holy and Undivided Trinity: And all assist to procure to the Patient the greatest Blessings he can need or desire.

Sect. 7.

Sect. 7. Of the Unction prescrib'd by the first Common-Prayer Book of King Edward VI.

**A**FTER the second of the aforesaid Blessings, i. e. at the end of the ordinary Office for the Visitation of the Sick in King Edward's first Liturgy, If the sick Person desir'd to be anointed, the Priest was to anoint him upon the Forehead or Breast only, making the Sign of the Cross, saying thus:

Uction of the Sick prescrib'd by the first Common-Prayer Book of K. Edward VI.

*AS with this visible Oil thy Body outwardly is anointed, so our Heavenly Father, Almighty God, grant of his infinite Goodness, that thy Soul inwardly may be anointed with the Holy Ghost, who is the Spirit of all Strength, Comfort, Relief, and Gladness. And vouchsafe for his great Mercy (if it be his blessed Will) to restore unto thee thy bodily Health and Strength to serve him; and send thee Release of all thy Pains, Troubles, and Diseases, both in Body and Mind. And howsoever his Goodness (by his Divine and Unsearchable Providence) shall dispose of thee; we his unworthy Ministers and Servants humbly beseech the eternal Majesty, to do with thee according to the Multitude of his innumerable Mercies, and to pardon thee all thy Sins and Offences, committed by all thy bodily Senses, Passions, and carnal Affections; who also vouchsafed mercifully to grant unto thee Ghostly Strength, by his Holy Spirit, to withstand and overcome all Temptations and Assaults of thine Adversary, that in no wise he prevail against thee, but that thou mayst have perfect Victory and Triumph against the Devil, Sin, and Death, thro' Christ our Lord; who by his Death hath overcome the Prince of Death, and with the Father, and the Holy Ghost, evermore liveth and reigneth God, World without end. Amen.*

**AFTER** this follow'd the 13th Psalm, *How long wilt thou forget me, O Lord? &c.*

**THIS** seems to have been the Remains of both the Antient and Popish Unction of the Sick; which I shall shew by and by differ'd one from the other, as well as it will ap-

U u u u u

pear



Chap. XI.

pear they both did from the Primitive. But to give the Reader a distinct View of the Case, it will be necessary to begin from the famous Passage in St. James, upon which they (were each of them founded and built.) Now in the last Chapter of that Epistle, among several other Instructions which the Apostle was giving to the Jewish Converts, this, it seems, was one, viz. that if any was sick among them, he should call for the Elders of the Church, who should pray over him, anointing him with Oil in the Name of the Lord. The Effect of which he declar'd would be, that the Prayer of Faith should save the Sick, and the Lord should raise him up, and if he had committed Sins, they should be forgiven him (a). This is the Place on which those that contend for the Uction of the Sick (whether Popish or Antient) lay all their stress, urging it as a standing Precept of St. James, which was to continue in force thro' all Ages of Christianity.

Oil us'd by  
the Apostles in  
healing the  
Sick; and  
why.

§. 2. BUT now if we compare these Words with the Context, together with the Primitive Practice of the Church; it will evidently appear, that they were only design'd as a temporary Instruction, proper to the Time in which the Apostle liv'd, and suited as well to an antient Practice of the Jews, as to a miraculous Dispensation which was then vouchsaf'd by the Holy Ghost to the first Believers of the Gospel. For that the Apostles and others, in the first Ages of the Church, were endu'd with several extraordinary Gifts, almost every Page in the New Testament declares: And that the Power of Healing, or miraculously recovering sick Persons from their Diseases, was one of these Gifts, is also too evident to need any Proof (b). It is sufficient therefore to note, that tho' these Operations were effected wholly by virtue of that Power, with which the Apostles and others at that time were endu'd; insomuch that we read of some that were heal'd by the bare speaking of a Word (c), of others that were cur'd by Handkerchiefs or Aprons (d), and of others again that were recover'd by the Imposition of Hands (e), or by the mere Shadow of an Apostle as he was passing by (f): yet since it was customary for the Jews to apply Oil to the Sick, as an ordinary Medicine to heal their Diseases (g); therefore the Apostles, in working the Cures

(a) James 5. 14, 15.

(b) See 1 Cor. 12. 9, 28, 30.

(c) Acts 9. 34.

(d) Acts 19. 11, 12.

(e) Mark 16. 18. Acts 28. 8.

(f) Acts 5. 15, 16.

(g) See Dr. Lightfoot's Works, Vol. 1. pag. 333. and in Mar. 6. 13. Vol. 2. pag. 343.

upon



upon those of their own Nation, did often make use of the same Application. For thus we are told, that when the Twelve were sent forth by our Lord with Power, they anointed with Oil many that were sick, and healed them (b). Not that they us'd Oil as having any natural Force in it to procure the Effect, but only as a Symbol or Sign of a miraculous Recovery. For that the Virtue, which attended the Uction us'd by the Apostles, was supernatural, and deriv'd from Him who sent them, was plain enough from hence, that the same Means, which at other times was at best but of doubtful success, always produc'd a certain Cure, when apply'd by them.

*Why prescrib'd  
by St. James,  
and in what  
Sense.*

§. 3. ANOINTING of the Sick therefore being customary among the Jews, and such Anointing, when perform'd by those that were endu'd with the Gift of Healing, being attended with extraordinary and miraculous Cures; it was very natural for St. James, when he was writing to the twelve Tribes which were scatter'd abroad (i), and giving them Instructions for the Behaviour of the Sick, to advise them to send for the Elders of the Church, and to commit the Application of the Oil to them. Not that he promis'd that the ordinary Use of it should always produce such a miraculous Effect; but only that since the Elders of the Church were the Persons on whom the Gift of Healing was generally bestow'd; the happiest Event from the anointing with Oil might reasonably be expected; when it was done by them. And indeed that the Apostle gave this Advice, upon supposition that their following it would often be attended with miraculous Cures; is plain from the words in the following Verse, where he says, that *the Prayer of Faith shall save the Sick, and the Lord shall raise him up*. Now Faith, we know, is often us'd in Scripture for an inward Persuasion, that one should be enabled by God to do a Miracle (k): And therefore the Prayer of Faith must be Prayer accompany'd with such a Persuasion. Consequently the meaning of St. James, when he says, *the Prayer of Faith shall save the Sick*, must be; that when the anointing with Oil, which he directs the Elders to perform, should be attended or accompany'd with the Prayer of Faith; it should save or recover the Sick from his Disease, and prevail with the Lord to raise him up. For it is not to be suppos'd that they, who were endu'd with

(b) Mar. 6. 7, 13.  
(i) Chap. 1. 1.

(k) Mat. 17. 20. & 21. 21. Mar. 11. 23.  
Luke 17. 6. 1 Cor. 12. 9. & 13. 2.

this



Chap. XI. this Gift, could exercise or exert it upon whom they pleas'd; but only that when they knew by the Impulse of the Spirit, that the Lord design'd to save any Person whom they were call'd upon to anoint; they pray'd to him with full Assurance of Success, and the Sick was accordingly restor'd to Health. And this being done generally to those on whom Sickness had been inflicted as a Chastisement for some Sins which they had committed (which was a very common Case in the beginning of the (1) Church) therefore it is added, that if he have committed Sins, they should be forgiven him; i. e. not only his Affliction or Disease should be remov'd; but his Sins, which were the Cause of it, should also be taken away.

BUT further, that the Prayer of Faith, to which the Apostle here attributes the Recovery of the Sick, is a Prayer offer'd up by the extraordinary Impulse of the Spirit; may be gather'd from what he adds by way of Confirmation at the 16th Verse, viz. that the inspir'd Prayer of a righteous Man availeth much. For so the word *ενεργουεν* is often us'd to signify, and so the Context shews it ought to be translated in this Place: For that the Prayers of *Elijah* (which the Apostle brings for an Example in the two following Verses) were Prayers of Faith in the Sense mention'd above; is plain from the History of that Prophet in the first Book of Kings: For as we know from St. James, that he pray'd that it might not rain, and again that it might rain; so we know by that History, that he expressly and absolutely foretold to *Ahab* both the one and the other (m). And this too being an Instance of the Prevalency of Prayer, in producing of strange and sudden Events, shews clearly what was meant by the Apostle in this Place, when he says, that the inspir'd Prayer of a righteous Man availeth much; viz. that it avails to the procuring temporal Effects, of a strange, and surprizing, and wonderful Nature.

I AM sensible that, in this Interpretation of St. James, I differ in one Point from several of the most eminent Divines of our Church; and that is, in supposing the Unction here mention'd was to be apply'd indifferently towards All that were sick; whereas Dr. Clagget (n), Dr. Bennet (o), and others, are of Opinion, that it was not to be us'd to any but

(1) See 1 Cor. 11. 30, 31, 32. Joh. 5. 14.

(m) 1 Kings 17. 1. & chap. 18. 1, 41.

(n) See his Discourse of Extreme Unction, pag. 14, 26, 27.

(o) Confutation of Popery, pag. 307. those



those on whom the Elders were assur'd the Gift of Healing should take place. What inclines me to give a different Interpretation of this Passage, is the 14th Verse, which seems to be express'd in very general Terms: *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord.* This seems, I say, to imply, that all that were sick, were to send for the Elders of the Church; that the Elders of the Church were to pray over all that sent for them; and that they were to anoint with Oil all whom they pray'd over; and consequently that they were to anoint all in general that were sick. The following Verse indeed, which is concerning the *Prayer of Faith*, must necessarily be restrain'd to those only who were to be miraculously heal'd: For I have shew'd, that the *Prayer of Faith* was a Prayer, accompany'd with a Persuasion that the Sick should recover; and therefore such a Prayer could never be us'd, but over such as the Lord had design'd to raise. So that tho', I suppose, what the Apostle said of *Unction*, was a general Direction to all that were sick; yet I don't understand him to promise any Cure by it, but when it should be accompany'd with the *Prayer of Faith*. Nor yet do I believe that this Direction was intended to oblige any other Branches, or distant Ages of the Church; but rather that it was design'd as a temporary Instruction, suited to the Custom of anointing the Sick, which I have observ'd was, at that time, the ordinary Practice of the Jews; and which the Apostle did not concern himself either to abolish or confirm; but only to require, that if the Use of it was continu'd among the Converts to Christianity; it should always be perform'd, not by Jewish, as formerly, but by Christian Elders or Priests. But now this, when the Jewish Oeconomy ceas'd, was no longer of use to the Christian Church. Most of those who afterwards came over to Christianity were Infidels or Heathens; who having no such Rite amongst them in the State they were in before, did not think that they were oblig'd by this Direction of *St. James*, to take it up when they were Christians.

§. 4. ACCORDINGLY, if we search into the antient Writers of the Church, we shall never find any mention of Anointing, but when it was us'd as a Rite of the Gift of Healing. As the Gift of Healing indeed was frequent for several Ages after the Apostles; so we grant that the Unction

*What Anointing was us'd in the Primitive Church.*

X x x x x

was



was often made use of to denote the Miraculousness of the Cure (a): But then as an ordinary Rite, us'd in the Visitation of the Sick, there is not a Hint of it to be met with for above six hundred Years after Christ; tho' it is well known that the Christian Writers, within that Compass of Time, discourse very frequently and plainly concerning the Sacraments and Rites of the Church. Nay further, tho' the Manner and Circumstances of the Deaths of many holy Persons within those Centuries are describ'd; yet there is not the least Intimation any where to be met with, that so much as one of them was anointed.

*What was afterwards us'd by the Antient Church.*

§. 5. ABOUT the Seventh Century, it is true, the Anointing of all sick Persons whatsoever began to take place: The chief Inducement to which seems to have been the Observation of those Cures by anointing, that were wrought by such as had the Gift of Healing. And indeed if we look back into the History of those Times, we shall find that very small Inducements were sufficient to dispose Men to seek for temporal Relief, from things that were consecrated to the Uses of Religion, especially when there were some notable Examples of Success. And thus in the Case before us, the Gift of miraculously healing with Oil being not yet quite ceas'd (b); the Christians in this Century, that labour'd under any Calamity or Disease, chose rather to seek for Relief and Recovery by the Use and Application of the Holy Oil, than by any other Means. And as this too seem'd to be countenanc'd by the Text in St. James, and also to express the reposing greater Confidence in God, than in the Force of natural Remedies; it therefore pass'd off with the less Opposition. So that from this time, the anointing was not only of those who were to be heal'd of their Diseases by the Prayer of Faith, but of all sick Persons in general, who were anointed of course, in bare hopes of receiving by it some bodily Relief (c). And perhaps some casual Cures, which sometimes follow'd this Unction, but which yet might have happen'd without any Unction at all, did not a little contribute to support the Reputation of it.

(a) Tertull. ad Scap. c. 4. Hieron. in vitâ Hilarionis. Sulpit. Sever. in vitâ Mart. c. 15. August. de Civitat. Dei, l. 22. c. 8. Vide & Rosweid in vit. Patrum, p. 211. 343, 451, &c. Vide & Dallæum de Extrema Unctione, pag. 85, 86, 87. & Baron, A. C. 63. n. 4.

(b) Vide Dr. Clagget of Extreme Unction, pag. 94, 95.

(c) Vide Menardi Not. in Sacrament. Gregorii, pag. 341. See also The Defence of the Exposition of the Order of the Church of England, pag. 45, &c.



## *Visitation of the Sick.*

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§. 6. **HOWEVER** in After-Ages another Use of it was discover'd: For when they began to be convinc'd that it did no good to the Body; they concluded that at least it must have a wonderful Virtue towards the saving of the Soul: So that about the 12th Century it was improv'd into what it is now in the Church of Rome, and apply'd, not for the Recovery of bodily Health, but to cleanse the Soul from its Sins, and to prepare it for the next Life. For this Reason it was not now us'd as before, to those of whose Recovery they had any reasonable Hopes, but to those only who were look'd upon to be at the point of Departure. Nor was the Unction apply'd to those Parts of the Body which were the Seat of the Disease; but to the Eyes, Ears, and Nostrils, to the Mouth, Hands, and Feet, and lastly to the Reins, as the several Seats of Sin. And this is the Unction which to this Day is practis'd by the Church of Rome; having been first publickly own'd by *Eugenius* the IVth, at the close of the *Florentine* Synod, to be the 5th Sacrament; and then, in the next Age, being establish'd by the Council of *Trent* under the severest *Anathemas* or Curses (d). But this only relates to the Church of Rome: For tho' the *Greek* Church hath in some things been guilty of modern Innovations; yet their Unction is apparently that Unction which began in the seventh Age after Christ (e). So that the Practice of the *Greeks* has some Antiquity to plead, whereas that of the Church of Rome came in but lately in comparison, and may almost be call'd an Invention of yesterday.

Sect. 7.  
How abus'd by  
the Church of  
Rome.

Anthon well  
studied  
John 8:12

§. 7. **FOR** this Reason when our Reformers came to draw up an Office for the Visitation of the Sick, as they had some Reasons to induce them not to lay aside the Rite of Anointing entirely; yet they chang'd it from the Popish to that of the Antients. It is true, in the Prayer which they appointed to be us'd, there is a Petition for the Pardon of all the Sins and Offences committed by the bodily Senses, Passions, and carnal Affections of the Patient. But this is so worded, as not to have any necessary Reference to the Oil; which may well enough be understood to be apply'd to the Sick, in order to restore to him his bodily Health and Strength. Besides, the Unction here allow'd could not be call'd *Extreme*, because it might be ministr'd to any that were sick: Nor yet was it to

How far coun-  
tenanc'd at  
the Reforma-  
tion.

(d) Vide Canones & Decreta Concil. Trident. Sess. 14. | cud. de Extr. Unct. c. 7. Sect. *His ita*,  
&c. Vid. & Eucholog. per Goar. p. 408,  
(e) Vide Simeon. Thessalonic. in Ar. &c.



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be apply'd to all the Organs of Sense, but only to the Forehead or Breast of the Patient. But, in short, and once for all, the Unction in that Book was not so much as enjoind, or prescrib'd; but only indulg'd to such, as might probably, in the Infancy of the Reformation, be uneasy without it: For the Rubrick does not order nor suppose any Unction, unless the sick Person himself desire it: And therefore when *Bucer* found fault with it in his Censure (f), it was intirely discontinu'd in the second Book of King *Edward*. And indeed if that Reformer had never attempted any worse Amendments, he had betray'd his Learning less, and done more Service to the Church.

## Sect. 8. Of the Occasional Prayers.

How needful,  
and when  
first added.

**T**HERE is so much variety in the State of Sicknes, that it is impossible one Form, tho' it were ever so compleat, should be contriv'd to fit all particular Occasions. As to those whose Distemper lies chiefly in the Body, and who are of an Age that is capable of Comfort and Advice, and have also their Senses and Understanding entire, and Faculties and Time enough to exercise all the foremention'd Duties of Religion; the former Office is very suitable and proper. But there are singular Cases which require peculiar Prayers, and more indeed than it is easy to provide for in any stated Forms: However, there are four which our Church took notice of at the last Review, and for which therefore she hath provided four suitable Prayers.

The Prayer  
for a sick  
Child.

**I.** THE first of these is for a sick Child: In which Case, as the Fondness and Love of the Parents will direct them to use all humane means for its Recovery; so Christianity should instruct them to turn the Violence of their Passion into fervent Addresses to Almighty God to help it. He gave it at first, and he only can preserve it: And it was the Trust of the *Shunamite* in His Power to save, that encourag'd her to apply herself to the Prophet *Elisha*, even when her Son was actually dead, which procur'd for her a Success as wonderful as her Faith (g). And tho' when *Jairus* went to Jesus for his dying Child, the Disease prov'd swifter than his utmost haste; yet our Lord rewarded the Faith of the Pa-

(f) *Eucer.* pag. 489.

(g) 2 Kings 4.



Parent with the Restoration of the Daughter's Life (h). Such Miracles indeed we must not now expect: But yet if we seek the Prayers of the Church with due Humility and Faith, there is no Doubt but they will assist very much in the Cure; and that if any Means can move God to spare them, this will.

II. THE second of these Prayers is for a sick Person, when there appeareth small Hope of Recovery. For when the Disease hath almost got the Victory of the Sick, it is not to be expected that the Man should do much on his part for the bettering of his future State. And therefore since (it is to be hop'd) he hath already gone thro' the preparatory Exercises of Patience and Submission, of Faith and Repentance, of Thankfulness and Charity; but is now render'd incapable of any other Office, the Minister must take care that at least he don't want such further Benefits as the Church has provided for him in this excellent Form. Which is also very proper to be us'd when any sudden Disease puts a Man beyond all hopes of Recovery at the first Assault; or when any, tho' visited with a lingering Disease, have yet wretchedly deferr'd to send for the Minister, till there is as little to be done for the procuring their Salvation, as there is for the restoring of their bodily Health. However, since they are now incapable of such other Comforts and Advantages which this Office directs; it is fit we should do all that possibly we can, and that is to pray for them heartily in this Form, the only Means left in such an Emergency.

Sect. 8.  
The Prayer for a sick Person, when there appeareth small Hope of Recovery.

III. THE Third is a Commendatory Prayer for a sick Person at the point of Departure: For we know that when the Dust returns to the Earth as it was, the Spirit returns unto God that gave it (i): And therefore our Saviour Himself, when He was expiring on the Cross, cries out to His Father, Into thy Hands I commend my Spirit (k). And that we are to imitate His Holy Example, is evident from the Practice of His first Martyr St. Stephen, who also at his Death commended his Soul into the Hands of his Redeemer (l). Accordingly the succeeding Ages of the Church always observ'd the same religious Rite (m): And indeed it is unlikely that any one

The Commendatory Prayer for a sick Person at the point of Departure.

(h) Mat. 9.  
(i) Eccles. 12. 7.  
(k) Luke 22. 46.

(l) Acts 7. 59.  
(m) Hieron. in Psal. 30.



Chap. XI. should omit it, who believes, as they did, that every one that dies, before he can reach the Seat of Bliss, must pass thro' the Dominion of evil Spirits, who are ready, to be sure, to snatch at and seize all unhappy Souls, who approach their Territories without a Guard of Holy Angels to preserve them from their Power, and to conduct them safe to a Place of Repose (n). For this Reason because there are but few who, at the Instant of Departure, are able to implore this Protection for themselves; therefore our Church, in Imitation of the Saints of former Ages (o), calls in the Minister and others, who are at hand, to assist their Brother in his last Extremity. In order to this, she directs, that when any is passing out of this Life, a Bell shall be tolled, and the Minister shall not then be slack to do his last Duty (p). The Passing-Bell indeed is now generally disus'd, and only the short Peal continu'd, which the Canon orders to be rung after the Party's Death. But the former was certainly of much more Use, to give Notice to all, within the Sound of it, to put up their last and most affectionate Prayers for their dying Neighbour, and to help their Friend in those Extremities, which themselves must assuredly one Day feel. However, if their Prayers are wanted, it is more requisite that the Minister should be more diligent in his; who should therefore constantly be sent for when these Agonies approach, that so, by the Use of this excellent Composure, he may assist the Dying in his Flights to God, and alarm the Living by such an Example of Mortality.

The Prayer  
for Persons  
troubled in  
Mind, and in  
Conscience.

IV. THE Fourth and Last of these Prayers is, for Persons troubled in Mind or in Conscience. For when any become melancholy thro' bodily Distempers, or by evil Principles are troubled with dismal and false Apprehensions of God, or are too much disturb'd in their inward Peace and Quiet, thro' a dreadful Sense of their former Sins; it is fit that the spiritual Physician should be call'd, that he may discreetly apply the Promises of God, and endeavour to obtain his Consolation and Mercy for the dejected Penitent's deplorable State: To which purpose the Prayer that is here provided is very pertinent and useful.

(n) Vide Just. Mart. Dial. cum Tryph. pag. 333. Compare also Eph. 2. 2. & ch. 6. 12. with Luke 16. 22.

(o) Vide Possidon. in vita Augult. c. 31.  
(p) Can. 67.



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# APPENDIX to CHAP. XI.

## OF THE COMMUNION of the SICK.

### SECT. I. Of the General Rubrick.

**INASMUCH** as all mortal Men be subject to many sudden Perils, Diseases and Sickneses, and ever uncertain what time they shall depart out of this Life; therefore to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates are diligently from time to time (but especially in the time of Pestilence, or other infectious Sicknes) to exhort the Parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publickly administred in the Church; that so doing they may, in case of sudden Visitation, have the less Cause to be disquieted for lack of the same. But if the sick Person be not able to come to the Church, and yet is desirous to receive the Communion in his House, then he must give timely Notice to the Curate: who, in such a Case, is here directed to celebrate and administer this Holy Sacrament to him; which is exactly conformable to the most early Practice of the Primitive Church: For there is nothing more frequently mention'd by the ancient Writers, than the Care of the Church to distribute the Eucharist to all dying Persons that were capable of receiving it. They esteem'd it the greatest Unhappines that could be, for any one to die before he had

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The general  
Rubrick for  
communicat-  
ing the Sick,

Agreeable to  
the Practice of  
the Primitive  
Church.



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had been supply'd with this *ἑφθάριον*, or *Viaticum* (as the ancient Canons (q) frequently call it, i. e. the necessary Preparation or Provision for the Road, for those that are going to their eternal Home. For this Reason, even those who were under the Censures of the Church, and were suspended from the Eucharist in the time of their Health, were yet allow'd to communicate, if any Danger of Death surpriz'd them, before they had finish'd their stated Penance (r). Nay, about the fifth Century this was carry'd so high, that some were for forcing the Elements into the Mouths of those that were dead: But this was soon censur'd by several Councils, which order that Practice to be discontinu'd (s). However, the Care of the Church to communicate the Sick, has been equally the same in all Ages. And indeed that she looks upon this not only as convenient, but as highly necessary, may be gather'd from the Dispensation that she grants with the Canons, purely to secure it.

Private Con-  
secration of the  
Elements, how  
far allow'd.

§. 2. FOR tho' administering the Communion in private Houses be forbid by the Canons of 1603 (t), as well as by those of ancient Times (u), under the severest Penalties; yet there is an Exception made in the Case of Sickness. Upon which occasion, both the Canons before-mention'd, and this present Rubrick allow the Curate (*having a convenient Place in the sick Man's House, with all things necessary so prepar'd, that he may reverently minister*) there to celebrate the Holy Communion. This Indulgence was very rare in the Primitive Church: However, some Instances may be produc'd even from thence, of private Consecrations upon great Emergencies (w). But, generally speaking, it was usual for the Ministers to reserve some part of the Elements, that had been consecrated before, in the Church, to be always in a readiness upon such like Occasions (x). Agreeably to which in this very Rubrick (as it was worded in King Edward's first Common-Prayer) it was worded, that if the same Day (on which the Person was to be visit'd) there was a Celebration of the Holy Communion in the Church, then the Priest was to reserve (at the open Communion) so much of the Sa-

(q) Concil. Nicæn. 1. Can. 13. Concil. Araus. 1. Can. 3. Concil. Agathens. Can. 11.  
(r) Vide Canones citat. in not. (q), & Greg. Nyss. Ep. ad Letoium Melitenes. Can. 5. Tom. 1. pag. 953. A.  
(s) Concil. Carthag. 3. Can. 2. Con-

cil. Trull. Can. 83.

(t) Can. 71.

(u) Concil. Trull. Can. 31.

(w) See Bingham's Antiquities, Book 15. chap. 4. §. 10.

(x) Bingham, ibid. Sect. 9, & 11.



crament of the Body and Blood, as would serve the sick Person, and so many as were to communicate with him (if there were any :) And so soon as he conveniently could, after the open Communion ended in the Church, he was to go and minister the same, &c. But then this Reservation was not allow'd, unless there was a Communion at the Church on the same Day on which the sick Person was to be visited: For by another Rubrick it was order'd, That if the Day were not appointed for the open Communion in the Church, then (upon convenient Warning given) the Curate was to go and visit the sick Person afore Noon; and having a convenient Place in the sick Man's House (where he might reverently celebrate) with all things necessary for the same, and not being otherwise letted with the publick Service, or any other just Impediment, there to celebrate the Holy Communion. And even the Elements that were consecrated thus privately were to be reserv'd, if there was any occasion to administer the Sacrament again that Day. For so it was order'd by a third Rubrick of this Office in the same Book, that if there were any more sick Persons to be visited the same Day that the Curate celebrated in any sick Man's House; then the Curate was there to reserve so much of the Sacrament of the Body and Blood, as would serve the other sick Persons, and such as were appointed to communicate with them (if there were any.) So that from all these Rubricks compar'd together, we may observe, First, that tho' antiently it was usual for the Ministers to reserve some part of the consecrated Elements, either in the Church or at their Houses, to be always in a readiness for any that should want to receive, before the time came to consecrate again (y); yet after the Reformation it was never allow'd to reserve them longer than that Day on which they were consecrated, nor indeed to reserve them at all, unless the Curate knew beforehand that some sick Person was that day to be visited. We may therefore, Secondly, suppose, that it was not the Design of our Reformers to attribute more Power or Efficacy to the Sacrament when it was consecrated in the Church, than it had when it was consecrated in a private House; but rather that the Sick, by partaking of the Elements which had been consecrated elsewhere, and of which his Fellow-Parishioners or Neighbours had been Partakers before him, might join as it were in the same Communion with the rest of the Congregation, tho' his

(y) See Bingham as before, Sect. II.



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present Infirmary hinder'd him from attending the publick Service of the Church. And this, it seems, was generally the Motive why the Sacrament was sent about to one another in the Primitive Church (2). Nor do I find that Bucer had any Objection to it in his Censure upon our Liturgy. However, in the second Book of King Edward VI. all these Rubricks, as far as they relate to the Reservation, were laid aside. Tho' in a Latin Translation of the Common-Prayer Book, which was put out by Authority in the second Year of Queen Elizabeth, for the Use of the Universities and the Colleges of Winchester and Eaton, the Rubrick for the Reservation is inserted at large. The Reason of this Difference might probably be this; viz. that the Reservation having been abus'd by some ignorant and superstitious People, just after the Reformation, was the Cause why it was discontinued in the English Common-Prayer Book: But the Latin Book being design'd for the use of learned Societies, the Reservation might safely enough be trusted with them, upon a presumption that they who enjoy'd so much Light, would be the less liable to abuse it to Error and Superstition. Tho' it is not unlikely that this might be indulg'd those learned Bodies, in order to reconcile them the easier to the Reformation: For it was the Design of Queen Elizabeth (as I have formerly observ'd, pag. [26.]) to contrive the Liturgy so, as to oblige as many of each Party as she could. However (except in this Latin Translation of it) there has been no mention of the Reservation in any of the Common-Prayer Books since the first of King Edward. But the Rubrick has constantly enjoin'd the Holy Communion to be celebrated, on such Occasion, in the sick Man's House.

Timely Notice  
to be given to  
the Curate.

§. 3. WHEN the sick Person desires to receive the Communion in his House, he must give timely Notice to the Curate; which ought to be some time over Night, or else early in the Morning of the same Day, as it was express'd in this Rubrick in all the Common-Prayer Books till the last Review. Since otherwise the Curate, thro' other necessary Avocations, may, for want of such Notice, be out of the way at the time that he is wanted.

How Many re-  
quir'd to com-  
municate with  
the Sick.

§. 4. WHEN the sick Person gives notice, he is also to signify how many there are to communicate with him; which was order'd (as appears by the first Common-Prayer) that

(2) See Bingham as before, Sect. 8.



the Minister might know how much of the sacred Elements to reserve. It is also plain by the first and last of those Rubrics, which I have above transcrib'd out of that Book, that the Minister was allow'd, in all Cases of Sicknes, to communicate alone with the sick Man, if there were none else to receive with him. For they order him to reserve so much of the Sacrament as shall serve the sick Person, and so many as shall communicate with him, (*if there be any;*) which plainly supposes, that if there were none, he was only to reserve enough for himself and the sick Man. And so in the Rubrick, relating to the manner of the Minister's distributing; he was first to receive the Communion himself, then to minister to those that were appointed to communicate with the Sick, (*if there were any*) and then to the sick Person. However, it follow'd in that Rubrick, that the sick Person should always desire some, either of his own House, or else of his Neighbours, to receive the Holy Communion with him; for that would be to him a singular great Comfort, and of their Part a great Token of Charity. But at the second Review these Parentheses were all thrown out, and in all our Common-Prayers ever since till the Restoration, a good Number was requir'd by this general Rubrick to receive the Communion with the sick Person, without determining what Number should be esteem'd a good one. But the Scotch Common-Prayer is a little more explicite, and orders a sufficient Number, at least two or three; and from thence, I suppose, our own Rubrick, at the Restoration, order'd that there should be three, or two at the least; i. e. at least three, including the Sick to communicate with the Minister, which is the same Number that is requir'd to a Communion in the Church (a). However, at the same time that such a Number was requir'd in all ordinary Sickneses (i. e. in the fifth Year of King Edward) there was a Rubrick added at the end of this Office (which has continu'd ever since) that in the time of the Plague, Sweat, or such other like contagious Times of Sicknes or Diseases, when none of the Parish or Neighbours can be gotten to communicate with the Sick in their Houses, for fear of the Infection, upon special Request of the Diseas'd, the Minister may alone communicate with him. But this is only indulg'd in such extraordinary Cases: For in other ordinary Diseases, lack of Company to receive with the sick Person, is mention'd as

(a) See the third Rubrick after the Communion-Office.



Appendix a just Impediment why the Sacrament should not be administered to him (b).  
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### Sect. 2. Of the Form of Administring.

The Collect,  
 Epistle, and  
 Gospel.

**T**HE Curate having a convenient Place in the sick Man's House, with all things necessary so prepar'd, that he may reverently minister, he was by the first Common-Prayer to introduce the Office with the 117th Psalm, which was instead of the Introite, and then to use the short Litany, Lord have Mercy upon us, &c. with the usual Salutation, The Lord be with you, &c. But Introites now being laid aside, he is to begin immediately with the Collect, that is very proper to the Occasion, which is follow'd by two Passages of Scripture for an Epistle and Gospel, which evidently tend to comfort and deliver the sick Man from the Fears which he may be too apt to entertain. After which he is to proceed, according to the Form before prescrib'd for the Holy Communion, beginning at these words [Ye that do truly, &c.]

How much of  
 the Commu-  
 nion-Office to  
 be us'd.

How much of  
 the Visitation-  
 Office at such  
 time may be  
 omitted.

§. 2. *AND* if the sick Person is visited, and receiveth the Holy Communion all at one time, then the Priest, for more Expedition, is to cut off the Form of Visitation at the Psalm [In thee, O Lord, have I put my Trust;] i. e. when he comes to that Psalm, he is not to use it, but to go strait to the Communion.

In what Order  
 the Minister is  
 to deliver the  
 Elements.

§. 3. *AT* the time of the Distribution of the Holy Sacrament, the Priest is first to receive the Communion himself, and after to minister unto them that are appointed to communicate with the Sick, and last of all to the sick Person. The Minister, we know, is always to receive the Communion himself before he proceeds to deliver it to others: But the Reason perhaps why the sick Man is to receive last, may be, because those who communicate with him, thro' fear of some Contagion, or the Noisomness of his Disease, may be afraid to drink out of the same Cup after him.

§. 4. *LASTLY*, because it may happen sometimes that a sick Person, who desires to receive the Communion, may yet, by some Casualty, be hinder'd from doing it; Therefore here is a Rubrick added for their Comfort, and to remove all Fears that may arise on such Occasions: By which the Curate is directed, that, if a Man, either by reason

(b) See the third Rubrick at the end of the Communion of the Sick.



## Of the Communion of the Sick.

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of Extremity of Sickness, or for want of giving warning in due time, or for lack of Company to receive with him, or by any other just Impediment, do not receive the Sacrament of Christ's Body and Blood; he is to instruct him, that if he do truly repent him of his Sins, and stedfastly believe that Jesus Christ hath suffer'd Death upon the Cross for him, and shed his Blood for his Redemption, earnestly remembring the Benefits he hath thereby, and giving him hearty Thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's Health, altho he do not receive the Sacrament with his Mouth. For the means whereby we partake of the Benefits of this Sacrament, is a lively Faith: And therefore as our Church asserts in her Articles (a), that the Wicked, and such as be void of a lively Faith, altho they do carnally and visibly press with their Teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they Partakers of Christ, but rather, to their Condemnation, do eat and drink the Sign and Sacrament of so great a thing; So here she declares, that if a sick Man be hinder'd by any just Impediment from receiving the Sacrament of Christ's Body and Blood; yet by Faith and Repentance, and by mentally laying hold of the Benefits obtain'd for him by Christ, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his Soul's Health, altho he do not receive the Sacrament with his Mouth.

Sect. 2.

§. 5. THE last Rubrick, which is concerning the Minister's communicating alone with the sick Person, in times of contagious Sickness, has already been spoken to in §. 4. of the foregoing Section.

The Last Rubrick.

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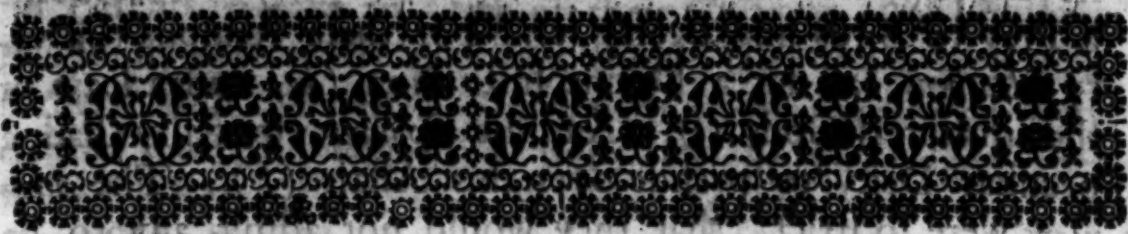
(a) Artic. 29.



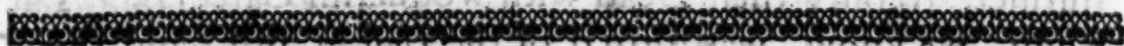








**CHAP. XII.**  
**OF THE**  
**ORDER**  
**FOR THE**  
**BURIAL of the DEAD.**



**The Introduction.**



**I**F all our Prayers and Endeavours for our Friend prove unavailable for the Continuance of his Life, we must with Patience submit to the Will of God, to whom the Issues of Life and Death belong: And therefore after recommending his Soul to God, which immediate-

*Introduc.  
 The Care of  
 Dead Bodies  
 an Act of Re-  
 ligion.*

ly upon its Dissolution returns to Him; it is fit we should decently dispose of his Body, which is left to our Management and Care. Not that the Dead are any thing the better for the Honours which we perform to their Corps: (For we know that several of the antient Philosophers car'd not whether they were bury'd or not (b): and the antient Martyrs of the Christian Church despis'd their Persecutors for threatning them with the want of a Grave.) But those who

(b) *Plato in Phædo. 182. Cicero Tusculan. Quæst.*



Chap. XII. survive could never endure that the Shame of Nature should lie expos'd, nor see the Bodies of those they lov'd become a Prey to Birds and Beasts (c). For these Reasons the very Heathens call'd it a Divine Institution (d), and a Law of the immortal Gods (e). And the Romans especially had a peculiar Deity to preside over this Affair (f). The Athenians were so strict, that they would not admit any to be Magistrates who had not taken care of their Parents Sepulture (g), and beheaded one of their Generals after he had gotten a Victory, for throwing the dead Bodies of the Slain, in a Tempest, into the Sea (h). And Plutarch relates, that before they engag'd with the Persians, they took a solemn Oath, that if they were Conquerors, they would bury their Foes; this being a Privilege which even an Enemy hath a Right to, as being a Debt which is owing to Humanity.

Funerals variously perform'd.

Viz. sometimes by Burying, which was the most ancient and natural.

§. 2. IT is true indeed, the Manner of Funerals have vary'd according to the different Customs of several Countries: But all civiliz'd Nations have ever agreed in performing some Funeral Rites or other. The most ancient manner was by burying them in the Earth; which is indeed so natural, that some Brutes have been observ'd, by mere Instinct, to bury their Dead with wonderful Care (i). The Body, we know, was form'd of the Dust at first, and therefore it is fit it should return to the Earth as it was (k): inso-much that some Heathens have, by the Light of Reason, call'd Burying in the Earth, the being hid in our Mother's Lap, and the being cover'd with her Skirt (l). And that Interment, or enclosing the dead Body in the Grave, was us'd antiently by the Egyptians, and other Nations of the East, is plain from the Account we have of their embalming, and from their Mummies, which are frequently found to this Day whole and entire, tho some of them have lain above three thousand Years in their Graves. That the same Practice of burying was us'd by the Patriarchs, and their Successors the Jews, we have abundant Testimony from the most antient Records in the World, the Books of Moses; by which we find, that their Funerals were perform'd, and their Sepulchres

(c) See 2 Sam. 21. 10. and Lactant. l. 6.  
(d) Isocrat. Panathem.  
(e) Eurip. in Supplic. Sophocl. in Antigon.  
(f) Plut. vit. Numæ.  
(g) Zenoph. Rer. memorabil. p. 587.

(h) Valer. Max. l. 9. c. 8.  
(i) Orig. in Cels. l. 4. Elian. Hist. Animar. 5. 49.  
(k) See Gen. 3. 19. Ecclesi. 12. 7.  
(l) See the Notes upon Grotius, de Veritat. Relig. Christian. l. 1. §. 16. p. 40. Edit. Cler. Amstel. 1709.



provided with an officious Piety (a); and that it was usual for Parents to take an Oath of their Children (which they religiously perform'd) that they should bury them with their Fathers, and carry their Bones with them, whenever they quitted the Land where they were (b). In succeeding Ages indeed it became a Custom in some Places to Burn the Bodies of the Dead; which was owing partly to a Fear that some Injury might be offer'd them if they were only bury'd, by digging their Corps again out of their Graves; and partly to a Conceit, that the Souls of those that were burnt were carry'd up by the Flames to Heaven (bb). Introduct. And sometimes by Burning.

§. 3. BUT tho' other Nations sometimes us'd Interment, and sometimes Burning; yet the Jews confin'd themselves to the former alone. There is a Place or two indeed in our Translation of the Old Testament (c), which might lead us to imagine that the Rite of Burning was also us'd by them sometimes. But upon consulting the original Texts, and the Customs of the Jews, it does not appear that the Burnings there mention'd, were any thing more than the burning of Odours and Spices about their Bodies, which was an Honour they usually perform'd to their Kings (d). So that notwithstanding these Texts, we may safely enough conclude, that Interment or Burying was the only Rite with them: as it was also in After-times with the Christian Church. For wherever Paganism was extirpated, the Custom of burning was disus'd; and the first natural way of laying up the Bodies of the Deceas'd entire in the Grave, obtain'd in the room of it. Burying always us'd by Jews and Christians.

§. 4. AND this has always been done with such Solemnity, as is proper to the Occasion. Sometimes indeed it has been attended with an expensive Pomp, that is unseemly and extravagant. But this is no Reason why we should not give all the Expressions of a decent Respect to the Memory of those whom God takes from us. The Description of the Persons who interr'd our Saviour, the Enumeration of their Virtues, and the everlasting Commendation of her who spent three hundred Pennyworth of Spikenard to anoint his Body to the Burial, have always been thought sufficient Grounds and Encouragements for the careful and decent Se- Always perform'd with due Solemnity.

(a) Gen. 23. 4. chap. 25. 9. chap. 35. 29. chap. 49. 31.

(b) Gen. 47. 29, 30, 31. chap. 48. 29—33. chap. 50. 25, 26. Exod. 13. 19.

See also Josh. 24. 32. Acts 7. 16. Heb. 11. 22.

(bb) Plin. Nat. Hist. l. 7. c. 54.

(c) 1 Sam. 31. 12. Amos 6. 10.

(d) See 2 Chron. 16. 14. chap. 21. 19. Jer. 34. 5.



**Chap. XII** *pulture of Christians.* And indeed if the Regard due to a Human Soul, render'd some Respect to the Dead a Principle, that manifested it self to the common Sense of Heathens; shall we think that less Care is due to the Bodies of Christians, who once entertain'd a more glorious Inhabitant, and were living Temples of the Holy Ghost (e)? To Bodies which were consecrated to the Service of God; which bore their part in the Duties of Religion; fought the good Fight of Faith and Patience, Self-Denial and Mortification; and underwent the Fatigue of many Hardships and Afflictions for the sake of Piety and Virtue? To Bodies which, we believe, shall one Day be awaken'd again from their Sleep of Death; have all their scatter'd Particles of Dust summon'd together into their due Order; and be fashion'd like to the glorious Body of Christ (f), as being made Partakers of the same Glory with their immortal Souls, as once they were of the same Sufferings and good Works? Surely Bodies so honour'd here, and to be so glorify'd hereafter, and which too we own, even in the State of Death, to be under the Care of a Divine Providence and Protection; are not to be expos'd and despis'd by us as unworthy of our Regard. Mov'd by these Considerations, the Primitive Christians, tho' they made no use of Ointments whilst they liv'd, yet they did not think the most precious too costly to be us'd about the Dead (g). And yet this was so far from being reproach'd with Superstition, that it is ever reported as a laudable Custom; and such as had something in it so engaging, so agreeable to the Notions of civiliz'd Nature, as to have a very considerable Influence upon the Heathens, who observ'd and admir'd it: It becoming instrumental in the disposing them to a favourable Opinion at first, and afterwards to the embracing, of the Christian Religion, where these Decencies and tender Regards to deceas'd Friends and good People, were so constantly, so carefully, and so religiously practis'd (h).

(e) 1 Cor. 6. 19.

(f) Phil. 3. 21. See also 1 Cor. 15. 42, 43, 44.

(g) Minut. Felix, c. 12. p. 69. Arnob. l. 5. Clem. Alex. Pædagog. l. 2. c. 8. pag. 176. A.

(h) This was observ'd by Julian the Apostate, who writing to an idolatrous High-

Priest, put him in mind of those things by which he thought the Christians gain'd upon the World, and recommends them to the Practice of the Heathen Priests, viz. the Gravity of their Carriage, their Kindness to Strangers, and their Care for the Burial of the Dead. Epist. 49. ad Asiacum.



§. 5. TO say exactly what was the Primitive Office or *Sect. 1.*  
*The ancient Form of Burial.*  
 Form at the committing a Christian to the Ground, is a difficult Matter: But we are sure that Psalms were a principal part of it, from the concurrent Testimonies of ancient Writers (i). Not but that these were accompany'd with suitable Prayers for the Restitution of the Deceased, with Praises of those Virtues which they were eminent for whilst living, and with ample Recommendations of their good Example to those who surviv'd. And how agreeable our present Office is to this, will be best seen by taking a distinct View of its Particulars, which I shall now proceed to do in the same Order that they lie.

**Sect. 1. Of the First Rubrick.**

**T**HO' all Persons are, for Decency, and some other of *Christian Burial deny'd to some Sorts of Persons.*  
 the Reasons that have been mention'd above, to be put under Ground, yet it appears by the Rubrick (which was prefix'd to this Office at the last Review) as well as by the Canons of the ancient Church, that some are not capable of Christian Burial. Here is to be noted (saith this Rubrick) that the Office ensuing is not to be us'd for any that die unbaptiz'd, or excommunicate, or have laid violent Hands upon themselves.

I. THE prohibiting the Burial-Office to be us'd for any *As first to such as die unbaptiz'd.*  
 of these, is exactly agreeable to the ancient Practice of the Church. For first in relation to such as died unbaptiz'd, the first Council of Bracara, which was held A. D. 563. determines, that there should be no Oblations or Commemorations made for them, neither should the Office of Singing be us'd at their Funerals (k). Not that the Church determines any thing concerning the future State of those that depart before they are admitted to Baptism: But since they have not been receiv'd within the Pale of the Church, we cannot properly use an Office at their Funeral, which all along supposes the Person that is bury'd to have dy'd in her Communion.

(i) Const. Ap. 1.6. c. 30. p. 358. 359. 22. Tom. 5. col. 1014. D.  
 Chrys. Hom. 4. in Ep. ad Hebr. Tom. 4. (k) Concil. Bracar. 1. Can. 17. Tom. 5.  
 p. 453. lin. 35. Concil. Tolet. 3. Can. col. 841. C.



Chap. XII.

Whether Persons baptiz'd by the Dissenters are here excluded.

§. 2. WHETHER this Office is to be us'd over such as have been baptiz'd by the Dissenters or Sectaries, who have no regular Commission for the administering of the Sacraments, has been a Subject of Dispute: People generally determining on one side, or the other, according to their different Sentiments of the Validity or Invalidity of such disputed Baptisms. But I think that for determining the Question before us, there is no Occasion to enter into the Merits of that Cause: For whether the Baptisms among the Dissenters be valid or not, it is certain that we are to take notice of no Baptisms, but of such as are to be prov'd by the Registers of the Church. Unless therefore we our selves betray our own Rights, by registering spurious among the genuine Baptisms, Persons baptiz'd among the Dissenters can have no Pretence to the Use of this Office. For the Rubrick expressly declares, that it is not to be us'd for any that die unbaptiz'd; but all Persons are suppos'd to die unbaptiz'd, but those whose Baptisms the Registers own: And therefore the Registers not owning Dissenting Baptisms, those that die with such Baptisms must be suppos'd to die unbaptiz'd. But indeed the best way to put an end to this Controversy, is to desire those that have separate Places of Worship, to have separate Places for Burial too; or at least to be content to put their Dead into the Ground, without requiring the Prayers of a Minister, whose Assistance in every thing but in this and Marriage they neglect and despise.

2dly, To such as die excommunicate.

II. THE next Persons to whom the Church here denies the Office of Burial, are those that die *excommunicate*; i. e. those who die excommunicated with the *greater Excommunication* (as it is express'd by the 68th Canon) which not only excludes the Person excommunicated from the Benefit of the Sacraments, and the other Divine Offices; but also from the Society and Conversation of the Faithful: And to such as these Christian Burial has ever been deny'd by the Catholick Church (1). The Intent of which Penalty is to bring the Excommunicate to seek the Absolution and Peace of the Church, for the Health of his Soul, before he leaves the World; and if not, to declare him cut off from the Body of Christ, and by this Mark of Infamy to distinguish him from an obedient and regular Christian.

(1) Synes. Ep. 58. p. 203. A. Concil. Bracar. 1. Can. 16. Tom. 5. col. 841. E. Decretal. 1. 3. Tit. 39. c. 12. & 1. 5. Tit. 33. c. 5.



## Of the Order for the Burial of the Dead

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§. 2. THE Reverend Mr. Johnson is of Opinion (a), that Persons notoriously guilty of any of those Crimes, for which Excommunication *ipso facto* is decreed against them by the Canons of our Church (b), are really excommunicated, tho' they be not particularly by Name publish'd or declar'd to be so: And that therefore a Minister may refuse to bury them, if they die in this Condition, and no one be able to testify of their Repentance. To confirm which, he observes from the Canonists, that it is a sufficient Denunciation, if it come to the Knowledge of the Person excommunicated (c): So that the Curate, who has taken care that his Parishioners, who are guilty of those Crimes, be made sensible that they are excommunicated by Canon, seems to be under no Obligation to bury them when they are dead. And yet this learned Gentleman observes just before (d), that the Judges have declar'd, that Excommunication takes no Effect as to the common Law, till it be denounc'd by the Ordinary and Curate of the Place where the Offender lives. He also refers to *Lyndwood* (e), to shew, that if the Fact be not notorious or evident beyond Exception, then it must be prov'd, and the Sentence pass'd in the Ecclesiastical Court, before the Criminal be taken for excommunicated *in foro Ecclesie*. Now certainly before he be taken for excommunicated, he is not to be deny'd Christian Burial, which is treating him as excommunicated. It is true, Mr. Johnson is here speaking of a Case where the Fact is not notorious; but then he goes on to prove from the same Author (f), that tho' the Fact be notorious, yet the Offender must be publicly declar'd excommunicated, before it can be criminal for other Persons to converse with him. From whence I would infer, that so long as he is allow'd the Conversation of Christians, he may also be indulg'd with a Christian Burial. But he further observes from the same Place in *Lyndwood*, that when the Fact is notorious, the Curate of the Parish may denounce the Excommunication, without any special Order from his Superiour: If so, then no body, I suppose, will deny, that when the Curate has denounc'd it, he is to be refus'd the Use of this Office of Burial, by the Injunction of the Canon (g), and the

whether an  
ipso facto Ex-  
communica-  
tion seclude a  
Man from  
Christian Bu-  
rial, before  
Sentence is  
pronounc'd.

(a) See Clergyman's Vade Mecum, p. 170, 171.

(b) See Can. 2, 3, 4, 5, 6, 7, 8, 9, 12.

(c) Lyndw. in Gloss. l. 3. T. 28. c. Sect. Princip. v. Excommunicati.

(d) Ibid. pag. 169.

(e) L. i. T. 2. Gloss. vers. Finem.

(f) Lyndw. l. 3. T. 28. vers. Finem.

(g) Can. 68.

C c c c c

Rubrick



Chap. XII. Rubrick before us. But the greatest Difficulty is in what he asserts in the following Paragraph, viz. That the Offender is to be deem'd excommunicate, before such Publication is made; which he founds upon a Supposition, that if it were otherwise, there would be no Difference between *Constitutio Sententiae latae*, and *Constitutio Sententiae ferendae*. But with Submission to this Gentleman, I can conceive a Difference between these Constitutions, without deeming an Offender excommunicate before Publication is made. For *Constitutio Sententiae latae* may signify no more, than that the Sentence is specify'd which shall be pass'd upon the Criminal as soon as he is convicted; whereas *Constitutio Sententiae ferendae* may leave it to the Judge to pass such Sentence as he shall think fit: Or otherwise the former may oblige the Judge to pronounce Sentence as soon as ever there is a legal Proof of the Fact; whereas the latter may leave him a discretionary Power of decreeing the Offender one or more Monitions before he pronounce it. Lyndwood, and other Lawyers, explain it in the former Sense (g), whom certainly we must allow to be the best Judges in the Case. But Mr. Johnson further tells us, that the Canonists say, *Excommunicatio ipso facto*, is *Excommunicatio facta, nullo Ministerio Hominis intercedente*; that an *ipso facto* Excommunication, is an Excommunication that takes Effect without the Intervention of any Man's Ministry. But how this is to be reconcil'd with what he says before, I don't readily discern. He there proves from Lawyers and Canonists, that an Excommunication takes no Effect as to common Law, till it be denounc'd by the Ordinary and Curate of the Place; that the Fact must be prov'd, and the Sentence pass'd in the Ecclesiastical Court, before the Criminal be taken for excommunicated in *foro Ecclesiae*; nay, that tho' the Fact be notorious of it self, yet the Offender must be publicly declar'd excommunicated before it be criminal for others to converse with him; and, lastly, that tho' there may be a Case, where there is no need of any special Order from a Superiour, yet even then the Excommunication must be pronounc'd by the Curate of the Parish. Now all this, in my Opinion, seems abundantly to prove, that even an *ipso facto* Excommunication takes no Effect till the Sentence be pronounc'd by the Ministry of some Man. So that all the Difference between an ordinary Excom-

(g) See the next Note.



munication, and an Excommunication *ipso facto* (with Submission to better Judgments) I apprehend to consist in what I have observ'd before, viz. That whenever a Canon decrees that an Offender be excommunicated *ipso facto*, the Sentence being in this Case particularly specify'd, the Judge is oblig'd to decree nothing less than Excommunication: And whereas too in ordinary Cases the Judge has a discretionary Power of deferring the Sentence, and of decreeing one or more Admonitions before he pronounce it; in this Case he is oblig'd to a shorter Course, and must inflict the Penalty as soon as ever the Offender is convicted of his Offence. But whether the Penalty enjoin'd be bare Excommunication, or Excommunication *ipso facto*, the Sentence must necessarily be pronounc'd before the Offender becomes actually excommunicate, and consequently before he be treated as such\*. And therefore (which is the principal Point here concern'd) no Man can be refus'd the Privilege of this Office,

Sect. 1.  
An *ipso facto* Excommunication, how it differs from an ordinary one.

\* That this is the general Opinion of the Canonists, may be gather'd from two or three Authorities, which I shall here subjoin.

In the Constitution of Otho, Licet ad profugandum, are these words, Alioquin (c) *ipso jure* ipsi ipsos decernimus fore privatos.

Upon which Jo. de Athona has this Note.

(c) *Ipso jure.* Hoc casu tamen fertur Sententia Declaratoria delicti, ut notat Gui. Arch. de Homic. c. 1. in fin. lib. 6. & eod. libr. de Pœnis ca. felicis. in glo. ver. infamis. per eundem. §. de jure fisci. l. ejus.

Again in the Constitution of J. Peccham, Quia Incontinentia, we read thus:

—Sub pœna Suspensionis ab Officio & Beneficio, quam in ipsos ferimus (b)—ne causari possint, cum ad Executionem (l) Privationis in eos lata sententialiter in Constitutione prædicta processum fuerit, se monitos non fuisse. Siqui autem prædictæ Constitutionis recitationem malitiose impediunt, Excommunicationi subjaceant *ipso facto* (p).

Upon this Constitution part of Lyndwood's Notes (Lib. 1. Tit. 2.) are as follows.

(b) *Ferimus.* Et sic hæc est Pœna Sententiæ lata, quam incurrit inobediens *ipso jure.* Executio tamen hujus pœnæ fieri non debet, nisi prius per ipsum, ad quem pertinet, sententia declaratoria super hoc fuerit promulgata, ut legitur in c. Cum secundum Leges, de Here. lib. 6.

(l) *Executionem.* Facta prius declaratione ipsos beneficiis suis hujusmodi fuisse & esse privatos; licet enim *ipso jure* privati sint, necessaria tamen est Sententia declaratoria, ut no. Jo. de Athona dicta Constitutione Orbanis, Licet ad profugandum, ubi habes super hoc remissiones ad Arch. de Homicid. c. 1. in fin. lib. 6. & eod. libr. c. felicis. de Pœnis in glossa, ver. infamis. de Pœnis eod. libr. per eundem.

(p) *Ipso facto.* Et sic est Constitutio lata Sententiæ. Cui concor. quod noster Jo. An. in c. quam sit. ver. eo *ipso.* de elect. lib. 6. & per Arch. eo ver. Requiritur tamen Sententia declaratoria, secundum Doctores prædictos. Pro quo etiam notat. Arch. de Homicid. c. 1. glo. ult. lib. 6. & optime in c. felicis. ver. infamis. de Pœnis; eod. libr. per eundem.

So also our Common Lawyers. For 10 Eliz. Dyer 278. upon the Statute of 5 Edw. VI for striking in the Church, that *ipso facto* he shall be excommunicated, is to be intended he shall be excommunicated after Sentence, or due Trial and Conviction, and not before. 1 Cro. 680. See also Ventris's Rep. 1. 146.

however



**Chap. XII.** however liable he may have render'd himself to an *ipso facto* Excommunication, unless such Excommunication has been actually pronounc'd, and no Man is able to testify of his Repentance. By this Clause in the Canon indeed (k), one would be apt to imagine, that if any were able to testify of his Repentance, the Man has a Right to Christian Burial, tho' his Sentence was not revers'd: And to some such Testimonies perhaps it might be owing, that since the Reformation, as well as before, Commissions have been granted not only to bury Persons who dy'd excommunicate, but in some Cases to absolve them, in order to Christian Burial (l). But the Rubrick speaks indefinitely of all that die excommunicate, and so seems to include all whose Sentence was not revers'd in their Life-time, without supposing any Benefit to be obtain'd by an Absolution afterwards.

3dly, To such as lay violent Hands upon themselves.

**III.** THE last Persons mention'd in the Rubrick we are discoursing of, are such as have laid violent Hands upon themselves; to whom all Christian Churches, as well as our own, have ever deny'd the Use of this Office (m). And indeed none have been so justly and so universally depriv'd of that natural Right, which all Men seem to have in a Grave, as those who break this great Law of Nature, the Law of Self-Preservation. Such as these were forbid both by Jews and Heathens to be put under Ground, that their naked Bodies might lie expos'd to publick View (n). And the Indignity which (if I mistake not) our own Laws enjoin to the Bodies of those that murder themselves, viz. that they shall be bury'd in the High-way, and have a Stake drove thro' them, tho' it is something more modest, yet is not less severe.

Whether a Person that kills himself, being Non compos Mentis, be excluded by this Rubrick.

**§. 2.** THIS Indignity indeed is to be only offer'd to those who lay violent Hands upon themselves, whilst they are of sound Sense and Mind: For they who are depriv'd of Reason or Understanding can't contract any Guilt, and therefore it would be unreasonable to inflict upon them any Penalty. But then it may be question'd, whether even these are not exempted from having this Office said over them, since the Rubrick makes no Exception in favour of

(k) Can. 68.

(l) See Bishop Gibson's Codex, Tit. 23. cap. 2. pag. 540.

(m) Vide Concil. Bracar. 1. Can. 16. ut supra. L. L. Edgari, c. 15. in Can. de modo imponendi Pœnitentiam. Concil.

Tom. 9. col. 690. B.

(n) Joseph. Bell. Judaic. l. 3. c. 14. Plin. Nat. Hist. l. 36. c. 15. Aul. Gel. Noct. Attic. l. 15. c. 10. Servius in Æneid. 12.



those who may kill themselves in Distraction, and since the Office is in several Parts of it improper for such a Case. As to the Coroner's Warrant, I take that to be no more than a Certificate, that the Body is not demanded by the Law, and that therefore the Relations may dispose of it as they please. For I can't apprehend that a Coroner is to determine the Sense of a Rubrick, or to prescribe to the Minister when Christian Burial is to be us'd. The scandalous Practice of them and their Inquests, notwithstanding the strictness of their Oath, in almost constantly returning every one they sit upon to be *Non Compos Mentis*, tho' the very Circumstances of their murdering themselves are frequently a Proof of the Soundness of their Senses, sufficiently shews how much the Verdict of those Wretches is to be depended on. It is not very difficult indeed to account for this: We need only to be inform'd, that if a Man be found *Felo de se*; all he was possess'd of devolves to the King, to be dispos'd of by the Lord Almoner according to his Discretion; and no Fee being allow'd out of this to the Coroner, it is no wonder that the Verdict is generally for the Heirs, from whom a Gratuity is seldom wanting. They plead indeed that it is hard to give away the Subsistence of a Family: But these Gentlemen should remember, that they are not sworn to be charitable, but to be just; that their Business is to enquire not what is convenient and proper to be done with that which is forfeited, but how the Person came by his Death; whether by another or himself; if by himself, whether he was *Felo de se*, or *Non Compos Mentis*. As the Coroner indeed summons whom he pleases on the Jury, and then delivers to them what Charge he pleases; it is easy enough for him to influence their Judgments, and to instil a general Supposition, that a Self-Murderer must needs be mad, since no one would kill himself unless he were distracted. But the Jury should consider, that if the Case were so, it would be to no purpose for the Law to appoint so formal an Enquiry. For according to this Supposition, such Enquiry must be vain and impertinent, since the Fact it self would be Evidence sufficient. 'Tis true indeed, there may be a moral Madness, i. e. a Misapplication of the Understanding in all Self-Murderers: But this sort of Madness does not come under the Cognizance of a Jury; the Question with them being, not whether the Understanding was misapply'd, but whether there was any Understanding at all. In short,

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the



the best Rule for a Jury to guide themselves by in such a Case, is to judge whether the Signs of Madness, that are now pretended, would avail to acquit the same Person of murdering another Man; if not, there is no Reason why they should be urg'd as a Plea for acquitting him of murdering himself. But this is a little wide from my Subject: However it may be of use to shew what little heed is to be given to a Coroner's Warrant, and that there is no Reason, because a Coroner prostitutes his Oath, that the Clergy should be so complaisant as to prostitute their Office.

## Sect. 2. Of the Second Rubrick.

A Peal to be rung before the Burial.

**B**EFORE the Burial a short Peal is to be rung (a), to give the Relations and Neighbours Notice of the Time, and to call them to pay their last Attendance to their deas'd Friend.

The Time for Funerals.

§. 2. THE Time generally appointed for this is late in the Evening, from whence the Bearers had the Name of *Vespillones*. And as Death is a Sleep, and the Grave a Resting-Place; the Night is not improper for these Solemnities. The Primitive Christians indeed, by reason of their Persecutions, were oblig'd to bury their Dead in the Night: But when afterwards they were deliver'd from these Apprehensions, they voluntarily retain'd their old Custom; only making use of lighted Torches (which we still continue) as well, I suppose, for Convenience, as to express their Hope of the Departed's being gone into the Regions of Light (b).

The Manner of the Procession.

§. 3. THE Friends and Relations being assembled together, the Body is brought forth, and in some Places is still, as antiently it was often, laid upon the Shoulders of some of the most intimate Friends of the Deas'd (c): Tho' there have generally been some particular Bearers appointed for this Office, who were call'd by the Greeks *Komitai*, or *Komitai*, (d), and *Vespillones* by the Latins, for the Reasons before-nam'd. The Body being in a readiness, and moving towards the Church, the chief Mourners first, and then all the Company

(a) Can. 67.

(b) Chryl. Hom. 4. in Hebr. Tom. 4. pag. 453. lin. 34. & Hom. 116. Greg. Nyfl. in vit. S. Macrinæ in Append. pag. 201. B. Hieron. Ep. 27. de Paulâ, c. 13.

(c) Greg. Naz. Orat. 20. Tom. 1. p. 371. C. Greg. Nyfl. & Hieron. ut supra.

(d) Epist. ad Antiochen. Ignat. adscrip. ta, pag. 88. Edit. Voff. Lond. 1680. Epiphan. Compend. Doctr. Fid. Cathol.

follow



follow it in order, intimating, that all of them must shortly follow their deceas'd Friend in the same Path of Death (e).

§. 4. BUT to express their Hopes that their Friend is not lost for ever, each Person in the Company usually bears in his Hand a Sprig of *Rosemary*. A Custom which seems to have taken its Rise from a Practice among the *Heathens*, of a quite different Import. For they having no Thoughts of a future Resurrection, but believing that the Bodies of those that were dead would for ever lie in the Grave, made use of *Cypress* at their Funerals, which is a Tree, that being once cut, never revives, but dies away (f). But Christians, on the other side, having better Hopes, and knowing that this very Body of their Friend, which they are now going solemnly to commit to the Grave, shall one Day rise again, and be reunited to his Soul; instead of *Cypress*, distribute *Rosemary* to the Company, which (being always green, and flourishing the more for being cropt, and of which a Sprig only being set in the Ground, will sprout up immediately, and branch into a Tree) is more proper to express this Confidence and Trust (g). A Custom not unlike that practis'd by the *Jews*, who, as they went with a Corps to the Grave, pluck'd up every one a handful of Grass, to denote that their Brother was but so cropt off, and should again spring up in his proper Season (h).

*Rosemary, why given at Funerals.*

§. 5. THE Corps having been brought in this Manner or Procession to the Entrance of the Church-yard; the Priest in his Surplice (i), and the Clerks, of whom I have spoken before (k), are order'd by the Rubrick there to meet it: So that the Attendance of the Minister at the House of the Deceas'd, and his accompanying it all the way from thence, is a mere voluntary Respect, which he is at liberty to pay or refuse as he pleases. For, as it was express'd in the Injunctions of King *Edward VI.* Forasmuch as Priests be publick Ministers of the Church, and upon the Holy-Days ought to apply themselves to the common Administration of the whole Parish, they are not bound to go to Women lying in Child-Bed, except in time of dangerous

*The Priest and Clerks to meet the Corps at the Entrance of the Church-yard.*

(e) Eucher. Græc. per Goar. pag. 526. Alex. ab Alex. l. 3. c. 7. Donat. in Te. rent. Andr. Aft. 1. Scen. 1. p. 20.

(f) Plin. l. 16. c. 33. & Serv. in Æneid. 3. v. 70. See also Kennet's Roman Antiquities, pag. 343.

(g) Durand. Rational. Divin. Offic. l. 7. c. 35. num. 38. fol. 457.

(h) See Mr. Gregory's Sermon on the Resurrection, among his Posthumous Works, pag. 70. and Leo Modena's Rites of the present Jews, publish'd by Mr. Ockley, pag. 228.

(i) See chap. 2. Sect. 4. pag. 105.

(k) See chap. 10. Sect. 6. pag. 413.

Sickness,



Chap. XII. Sickness, and not to fetch any Coarse before it be brought to the Church-yard (l). And so by our present Canons (m), the Corps must be brought to the Church or Church-yard, and convenient Warning too must be given the Minister beforehand, or else there is no Penalty lies upon him for either delaying or refusing to bury it.

And to go before it to the Church or Grave.

§. 6. BUT the Corps being capable of Christian Burial, and having been brought in due Form, and after due Notice given, to the Entrance of the Church-yard; there the Minister must meet it (n), and, as this present Rubrick further directs, go before it either into the Church or towards the Grave; i. e. (if I rightly understand the words) if the Corps be to be bury'd within the Church, he shall go directly thither; but if in the Church-yard, he may first go to the Grave (o); for now, according to the general Custom, every one is at liberty to be bury'd in which he pleases.

In what Places the Dead were used to be buried.

AND indeed all Nations whatsoever, Jews, Heathens, and Christians, have ever had solemn Places set apart for this Use; but in permitting their Dead to be bury'd either in, or near their Places of Worship, the Christians differ from both the former. For the Jews, being forbid to touch or come near any dead Body, and it being declar'd that they who did so were unclean; had always their Sepulchres without the City (p): And from them it is probable the Greeks and Romans deriv'd, not only the Notion of being polluted by a dead Corps, but the Law also of burying without the Walls (q). For this Reason the Christians, so long as the Law was in force throughout the Roman Empire, were oblig'd, in compliance with it, to bury their Dead without the Gates of the City (r). A Custom which prevail'd here in England till about the middle of the eighth Century, when Archbishop Guthbert of Canterbury obtain'd a Dispensation from the Pope for making Church-yards within the Walls (s). However, that the Christians did not do this out of any Belief that the Body of a dead Christian defil'd the Place or Persons near it; may be infer'd from their consecrating their old Places of Burial into Places of Divine Worship, and by building their Churches, as soon as they had Liberty over

(l) Bishop Sparrow's Collection, pag. 11.

(m) See Canon 68.

(n) Under pain of Suspension from his Ministry by the space of three Months. See Can. 68.

(o) See more of this below in Sect. 4.

(p) See Luke 7. 12.

(q) L. 1. 12. Tabul. ut in Al. ab Alex.

1. 3. c. 2.

(r) Euseb. Hist. Eccl. 1. 10. Vide & Baron. Annal. Tom. 2. ad Ann. 130.

(s) See Godwin's Life of Guthbert.



some or other of the Martyrs Graves (a). After Churches were built indeed, they suffer'd no body to be bury'd in them; but had distinct Places contiguous to them appropriated to this Use, which, from the Metaphor of Sleep, by which Death in Scripture is often describ'd, were call'd *Koimithria*, i. e. *Cemeteries*, or *Sleeping-Places*. The first that we read of, as bury'd any where else, was *Constantine the Great*, to whom it was indulg'd, as a singular Honour, to be bury'd in the *Church-Porch* (b). Nor were any of the Eastern Emperors, for several Centuries afterwards, admitted to be bury'd any nearer to the Church: For several Canons had been made against allowing of this to any Person of what Dignity soever (c): And even in our own Church we find, that in the end of the seventh Century, an Archbishop of *Canterbury* had not been bury'd within the Church, but that the Porch was full with six of his Predecessors that had been bury'd there before (d). In later times indeed every one, that could pay for the Honour, has been generally allow'd it: But since all cannot purchase it, nor the Churches contain all, there's a Necessity of providing some other Conveniencies for this Use. And this has generally been done, as I observ'd before, by enclosing some of the Ground round the Church, for a Burying-Place, or Church-yard: That so as the Faithful are going to the House of Prayer, they may be brought to a fit Temper and Disposition of Mind, by a Prospect of the Graves and Monuments of their Friends: Nothing being more apt to raise our Devotion, than serious Thoughts upon Death and Mortality. I need not say now whether the Church or Church-yard be the most antient and proper Place for Burial; nor have I any thing left to say further on this Head, than that, in which ever the Grave is, the Priest is to go before, and to lead the Company thither, and to conduct, and introduce, as it were, the Corps of the Deceas'd into its House of Rest.

(a) Chrys. Tom. 5. Hom. 3.

(b) Chrys. Hom. 26. in 2 Cor. Tom. 3. col. 842. & Concil. Tribur. Can. 17.

pag. 687. Callisth. Hist. Eccl. 1. 14. c. 58.

Tom. 2. pag. 581. B.

(c) See Bishop Godwin's Life of Theodore Archbishop of Canterbury.



## Of the Order for the Burial of the Dead.

## Sect. 3. Of the Sentences to be us'd in going to the Church or the Grave.

The Sentences.

**S**INCE the following a dear and beloved Friend to the Grave, must naturally raise in us some Melancholy and Concern; the Church calls in the Aids of Religion to raise and cheer our dejected Hearts. It was with this Design that pious Antiquity carry'd out their Dead with Hymns of Triumph, as Conquerors that had gloriously finish'd their Course, and were now going to receive their Crown of Victory (e). To this end again were those *Hallelujahs* sung of old, as they went toward the Grave (f); a Custom still retain'd in many Parts of this Nation, where they divert the Grief of the Friends and Mourners, by singing Psalms from the House to the very Entrance of the Church-yard. And here the Holy Man comes forth to meet us, and immediately salutes us with the Gospel of peace. And indeed whither should he go for Consolations on this Occasion, but to that Store-house of Comfort, which is furnish'd with Remedies for every Grief?

John xi. 25,  
26.

**I.** HE begins with the Words which were spoken at first by the blessed *Jesus*, as he was going towards the Grave of a beloved Friend, with intent to comfort a pious Mourner: Words so proper to the Occasion, that they have been us'd in the Burial-Office of almost all Churches whatever (g). Poor *Martha's* Affection and Sorrow for her Brother, had almost swallow'd up her Faith in *Jesus*; and it is not unusual for the same Passions still to prevail to the same excessive Degree. But our Lord here comforts both her and us, by reminding us of his Omnipotence, and absolute Power to raise the Dead, and restore them to Life, as well in a natural as a spiritual Sense. If then we can recover but the Exercise of our Faith, we shall be much more at ease; as remembering that the Soul of our deceas'd Friend, tho' parted from his Body, is still alive, and that even his Corps, which we follow, shall live again as soon as ever Christ shall call it.

(e) Chryl. Hom. 4. in Ep. ad Hebr.  
(f) Hieron. ad Eustoch. Ep. 27. & ad Oceanum, Ep. 30.

(g) Aug. Verb. Apost. Serm. 35. Du-  
rand. Rational. l. 7. c. 35. Eucholog.  
Offic. Exequ. pag. 527.



II. AS a noble Example of the Exercise of that Faith, which the foregoing Sentence was design'd to raise in us, *Job* <sup>Job xix. 25, 26, 27.</sup> is propos'd to us in this that follows. And surely if He, who liv'd among the Gentiles so long before the Revelation of Christianity, could sustain his Spirit with the Hopes of a Resurrection; it will be no small Reproach to us, who have fuller and better Assurances of it, to be slower in our Belief of this Article than He. The old Translation of these Verses in *Job* (which was retain'd in our Liturgy till the last Review) as it was more agreeable to the antient Versions, and the Sense of the Fathers, so was it more applicable to the present Occasion. The words, as they stood then, ran as follows: *I know that my Redeemer liveth, and that I shall rise out of the Earth in the last Day, and shall be cover'd again with my Skin, and shall see God in my Flesh; yea, and I myself shall behold him, not with other, but with these same Eyes.* Thus the Fathers read it, and accordingly explain'd it of a particular Resurrection of this very Body (b). And in this sense it is an admirable Consolation to all that mourn for the loss of Friends, viz. to believe with holy *Job*, that the same Person we are now laying in the Earth, there to crumble and moulder into Dust, shall live again with the same Form and Figure, Lineaments and Features, which before distinguish'd him. We lose indeed the Sight of him for a Season; but we know that Jesus our Redeemer liveth, who will in due time raise us all from the Dust, when both our Friend and we shall all behold him, and even know and distinguish each other again with these very Eyes.

III. THE next Grace to be exercis'd at this time is *Patience*, which upon these Occasions, is often violently assaulted by worldly Considerations: For when we reflect on our own Loss, in being depriv'd of a Friend; or descend lower, to reflect upon the Comforts of the World which He hath left behind him, our Passions are apt to overflow. But here a third Sentence comes in to allay both these Grievs. We have lost perhaps a tender, dear, and useful Friend: But what then? We brought no Friends with us into the World, nor can we carry them out from hence. They were given us by God, who can raise up others in

(b) Chrys. & Hieron. in loc. Aug. de Civ. Dei, 22, 29. & Serm. 2. de Nat. Dom. their



**Chap. XII.** their stead; and they are taken away by him, to wean our Affections from any thing here. We should therefore rather bless the Giver for the Time we have enjoy'd them, than murmur at his taking them, after he has lent them us so long.

**A GAIN,** as to our Friend, it is true, he is going naked to the Grave: But, alas! he goes no otherwise than he came: For (saith the Wiseman) as he came forth of his Mother's Womb, naked shall he return to go as he came, and shall take nothing of his Labour which he may carry away in his Hand.

Ecc. v. 15.

**Pfal. xlix. 17.** He shall carry nothing away with him (saith the Psalmist) when he dieth, neither shall his Pomp follow him. Whatever he had, or possess'd here, was only useful to him so long as he staid: Where is the Misfortune then, if, upon removing from hence, he leaves that behind him, which will be of no Service to him in the Place he is going to? Whilst he was engag'd on this Stage of the World, God furnished him with a Habit suitable to the Part which he expected him to perform; shall any of us therefore think it strange, that the Actor is undress'd when his Part is done? In a word, let us consider our selves under what Character we please, there is still the same Reason to join with the Holy Penmen in these noble Reflections, *We brought nothing into this World, and it is certain we can carry nothing out; the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord.*

#### Sect. 4. Of the Psalms and Lessons.

*Psalms always us'd at Christian Funerals.*

**T**HOUGH Joy, at the first Glance, may seem unsuitable to a Funeral Solemnity; yet upon due Reflection we shall be of another Opinion. The wiser sort of Heathens bury their Dead with Expressions of Joy, lamenting themselves that stay behind, whilst their Friend is gone to be immortaliz'd above (i). And that Hymns and Psalms were always us'd upon the like Occasions by the Primitive Christians, is abundantly testify'd by the antient Writers (k). In the Greek Church the Order is much the same as in ours, viz. That when they come into the Church, the Body shall be set down in the lower end thereof, and then they shall begin the 90th

(i) Porphyr. de Abst. l. 4. s. 18. Po-  
lydor. Virgil. de Invent. l. 6. c. 10.  
(k) Hieron. de Morte Fabiolæ. Chryf.  
Ep. 4. in Ep. ad Hebr. Anton. in Fun. Paul.  
Erem. apud. Hieron.



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*Psalm (1).* This, together with the 39th, are what our own Church uses on this Occasion: Both which will appear, upon a little Reflection, to be exactly agreeable to this Solemnity.

*§ 1.* THE 39th Psalm is suppos'd to have been compos'd by David, upon *Joab's* reproaching him for his publick Grief for *Abfalom's* Death; and is of use in this Place, to direct and comfort those that mourn, to check all loud and unbecom'g Complaints, and to turn them into Prayers and devout Meditations.

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*Psalm. xxxix.*

*Psalm. xc.*

*§ 2.* THE other was compos'd by *Moses* in the Wilderness, upon the Death of that vast Multitude, who, for their Murrain and Infidelity, were sentenc'd to leave their Carcasses in the Wilderness, and who accordingly wasted by little and little before they came into the Land of Canaan. Upon this the Prophet breaks forth into these religious Meditations, not accusing the Divine Providence, but applying all to the best Advantage; shewing us withal what Thoughts we should entertain, when we have the Prospect of a Funeral before our Eyes, viz. that we should reflect upon and consider our own Lot, and endeavour to apply the Instance of Mortality now before us, to the bettering and improving of our own Condition.

IN the first Book of King *Edward*, instead of the Psalms, of which we have now been speaking, there were three others appointed, viz. the 116th, the 139th, and 146th. And when they were left out at the next Review, there were no others whatever order'd in the room of them, till these were inserted at King *Charles's* Restoration.

II. AFTER the Psalms out of the Old Testament, follows the proper Lesson out of the New: For since the Faith of the Resurrection is not only the principal Article of a Christian's Belief, but also the Article which chiefly concerns us on this Occasion; as well to allay our Sorrow for the Party deceas'd, as to prepare us freely to follow him when God shall call us; therefore the Church has chosen here the fullest Account of the Resurrection of the Dead that the whole Scripture affords. That Article being here so strongly prov'd, so plainly describ'd, and so pertinently apply'd, that nothing could have been more suitable to the present Pur-

*The Lesson.*



Prayers for  
the Dead, in  
what sense  
us'd in King  
Edward's  
Common-  
Prayer.

pose; for which Reason we find it has always been us'd in the Office of this Church (m).

§. 2. THE Psalms and Lesson in King Edward's first Liturgy, are follow'd by some other Suffrages (which I have printed in the Margin \*) in behalf of the Deceased: How far, and in what Sense, Prayers for the Dead were us'd by the Primitive Church, I have already had Occasion to shew (o). And how different the Prayers for departed Souls, in our first Common-Prayer Books, were from those which the Church of Rome makes use of, and how inconsistent with their Doctrine of Purgatory, may be gather'd from the Paragraph which I there transcrib'd out of the old Prayer for the whole State of Christ's Church, and will further appear from this Prayer in the Burial-Office, which I have here inserted, as well as from others which I shall have occasion to transcribe by and by. All therefore I shall say, in reference to them here, shall be only to note once for

The Lesson ended, then shall the Priest say,

Lord have Mercy upon us.

Christ have Mercy upon us.

Lord have Mercy upon us.

Our Father, which art in Heaven, &c.

And lead us not into Temptation.

Answer.

But deliver us from Evil, Amen.

Priest.

Enter not (O Lord) into Judgment with thy Servant.

Ans. For in thy Sight no living Creature shall be justify'd.

Priest. From the Gates of Hell.

Ans. Deliver their Souls, O Lord.

Priest. I believe to see the Goodness of the Lord.

Ans. In the Land of the Living.

Priest. O Lord, graciously hear my Prayer.

Ans. And let my Cry come unto thee.

Let us pray,

O Lord, with whom do live the Spirits of them that be dead; and in whom the Souls of them that be elected, after they be deliver'd from the Burden of the Flesh, be in Joy and Felicity: Grant unto this thy Servant, that the Sins which he hath committed in this World be not imputed unto him, but that he, escaping the Gates of Hell, and Pains of eternal Darkness, may ever dwell in the Regions of Light, with Abraham, Isaac, and Jacob, in the Place where is no Weeping, Sorrow, nor Heaviness: And when that dreadful Day of the general Resurrection shall come, make him to rise also with the Just and Righteous; and receive this Body again to Glory, then made pure and incorruptible: Set him on the right Hand of thy Son Jesus Christ, among thy Holy and Elect, that then he may hear with them those most sweet and comfortable Words, Come to me, ye blessed of my Father, possess the Kingdom which hath been prepar'd for you from the beginning of the World. Grant this, we beseech thee, O merciful Father, thro' Jesus Christ our Mediator and Redeemer. Amen.

(m) Durand. Rational. l. 7. c. 35. |

(o) See chap. 6. Sect. II. p. 279, 280.

Man. Sarisb. fol. 107.



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all, that whatever in that Book related directly and immediately to the Dead, was all thrown out of the second Liturgy, at the Instance of Calvin, and his old Friend Bucer. There was one Clause indeed permitted to stand till the last Review, viz. in the Prayer that immediately follows the Lord's Prayer, in which, till then, we pray'd, that we, **WITH THIS OUR BROTHER**, and all other departed in the true Faith of God's Holy Name, might have our perfect Consummation and Bliss, &c. Not did the Puritans make any other Objection against this Clause, than what they did in general against all that express'd any Assurance of the deceased Party's Happiness, which they did not think proper to be said indifferently over all that dy'd (p). However, upon the Review of the Common-Prayer afterwards, these words were left out. Not but that the Sentence, as it is still left standing, may well enough be understood to imply the Dead as well as the Living: For we pray (as it is now) that we, **WITH ALL THOSE THAT ARE DEPARTED IN THE TRUE FAITH OF GOD'S HOLY NAME**, may have our perfect Consummation and Bliss; which is not barely a Supposition that all those, who are so departed, will have their perfect Consummation and Bliss; but a Prayer also that they may have it, viz. that we with them, and they with us, may be made perfect together, both in Body and Soul, in the eternal and everlasting Glory of God. For **tho'** (saith Bishop Cosin upon this very Prayer) the Souls of the Faithful be in Joy and Felicity; yet because they are not in such a degree of that Joy and Felicity, as that they can have or receive no more than they have already; therefore in the latter part here of this our Prayer, we beseech God to give them a full and perfect Consummation of Bliss both in Body and Soul, in his eternal Kingdom of Glory, which is yet to come. And whatsoever the Effect and Fruit of this Prayer will be, tho' it be uncertain; yet hereby we shew that Charity which we owe to all those that are Fellow-Servants with us to Christ; and in this regard our Prayers cannot be condemn'd, being neither impious nor unfit for those that profess the Christian Religion. For in like manner if I should make a Prayer to God for my Father or Mother, for my Brother or Sister, for my Son or Daughter,

(p) See their Exceptions against the Book of Common-Prayer, pag. 31. 4to. 1661. or in Baxter's Narrative of his own Life, pag. 332.

“ or



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"on any other Friend of mine who were travelling in a  
 "Journey, beseeching him that he would prosper them in  
 "their way, and keep them from all Danger and Sickness,  
 "till they should safely and happily arrive at their Jour-  
 "ney's End, and the Place where they desire to be, waltho',  
 "at the same time, when I pray this for them, peradventure  
 "they be arriv'd at the Place already (which I knew not)  
 "with all Safety, and met with no Danger or Diseases by  
 "the way, whereby all my Prayer is prevented; yet the  
 "Solicitude and Charity, in the mean while, that I had  
 "for them, cannot be justly or charitably reprehended by  
 "any others (a) <sup>bib</sup> Much to the same purpose just before:  
 "Altho' (saith he) it cannot be exactly and distinctly de-  
 "clar'd what Benefit the Dead receive by these Prayers which  
 "the Living make for them; yet if there be nothing else,  
 "there's this at least in it, That hereby is declar'd the Com-  
 "munion and Conjunction which we have still with one  
 "another, as Members of the same Body whereof Christ is  
 "the Head (b) <sup>T</sup> So also before him Bishop Overal, in his  
 "Notes upon this same Place, "The Puritans (saith he) think  
 "that here is Prayer for the Dead allowed and practised by  
 "the Church of England; and so think I; but we are not  
 "both in one mind for censuring the Church for so doing.  
 "They say it is Popish and Superstitious; I for my part e-  
 "steem it Pious and Christian. The Body lies dead in the  
 "Grave, but by Christ's Power and God's Goodness shall  
 "Men be rais'd up again; and the Benefit is so great, that  
 "sure it is worth the praying for. Because then we may pray  
 "for what we ourselves or our deceased Brethren as yet  
 "have not, therefore doth the Church pray for the perfect  
 "Consummation of Bliss both in Soul and Body, to be given to  
 "our Brethren departed. We believe the Resurrection; yet  
 "may pray for it as we do for God's Kingdom to come, &c.  
 "Besides, Prayer for the Dead cannot be denied; but to  
 "have been universally us'd of all Christians in the antientest  
 "and purest Times of the Church, and by the Greek Fa-  
 "thers, who never admitted any Purgatory; no more than  
 "we do, and yet pray for the Dead notwithstanding. What  
 "tho their Souls be in Bliss already, they may have a greater  
 "degree of Bliss by our Prayers; and when their Bodies

(a) See the Additional Notes to Dr.  
 Nichols on the Common-Prayer, p. 65.

(b) Ibid. pag. 64.



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" come to be rais'd, and join'd to their Souls again, they  
" shall be sure of a better State. Our Prayers for them then  
" will not be in vain, were it but for that alone (c). But  
to return.

§. 3. BY the first Common-Prayer, both the Psalms and Lesson, with the Suffrages above mention'd, were to be said in the Church either before or after the Burial of the Corps. But from that time to the Restoration of King Charles, the Lesson (for I have observ'd during all that time there were no Psalms) was appointed to be read wherever the Grave was, whether in the Church or Church-yard, immediately after the Sentence taken out of the Revelation. But the Puritans objecting that this expos'd both Minister and People to many Inconveniencies, by standing in the Air (d), there was a Rubrick added at the last Review, which orders, that the Psalms and Lesson shall be said after they are come into the Church: So that now, I suppose, it is again left to the Minister's Discretion (as it was in the Rubrick of the first Book of King Edward) whether he will read them before or after the Burial of the Corps. For the second Rubrick, at the beginning of the Office, permits him to go to the Church, or to the Grave, i. e. to either of them directly, which he pleases: Nor is there any further Direction, that if he goes into the Church, it shall be before he goes to the Grave: But only that after they are come into the Church, one or both of the Psalms shall be read with the Lesson that follows; and when they come to the Grave, the rest of the Devotions that are there to be us'd.

The Psalms  
and Lesson  
whether ever  
to be omitted.

I KNOW some are of Opinion, that the Design of the Rubricks, as they are worded now, is to give liberty to the Minister to go immediately to the Grave, and so wholly to omit the Lesson and Psalms: But if that were the Design of them, one would have expected some Hint, that they might be omitted; whereas the very Expression in the Rubrick, *After they are come into the Church*, supposes that either first or last they will come thither. I am therefore rather inclin'd to think, that the meaning of leaving the Rubrick so dubious, is, that if the Minister go directly into the Church, the Grave being there, he should use the Psalms and Lesson before the Burial: But if the Grave be without the Church, he may first go thither to bury the Corps, and then afterwards, to

(c) Ibid.

(d) See Exceptions as before.

G g g g g g

prevent



## Of the Order for the Burial of the Dead.

prevent any Inconveniency from the Air, proceed to the Church it self, to read the Lesson and Psalms, according to the Rubrick in the first Common-Prayer. For I don't know any Instance in the whole Liturgy besides, where the Minister is at liberty to leave out to considerable a part of an Office, when it is so proper to be us'd. But I only give this as my private Opinion, for I know it belongs to a much higher Authority to appease Diversity, and to resolve Doubts concerning the Manner how to understand, do, and execute, the things contain'd in this Book (n).

### Sect. 5. Of the Devotions and Solemnity to be us'd at the Grave.

The Meditation  
at the Grave.

**W**HEN the Body is strip of all but its Grave Attire, and is just a going to be put into the Ground, it is most like to make the deepest Impression upon us, and to strike us with the most serious Apprehensions of our Mortality. This happy Opportunity the Church is unwilling to lose; and therefore whilst we are in such good Dispositions of Mind, she presents us with a noble Strain of Devotion, consisting of a Meditation on the Shortness, and Misery, and Uncertainty of Life, together with an Acknowledgment of our Dependance on God, whom yet we have disoblig'd and offended with our Sins. However we presume to fly to him for Succour, and beg of him to preserve us from eternal Death hereafter, and to support us under the Pains of temporal Death here.

The taking  
leave of the  
Body.

**I**I. **NEXT** after this follows the solemn Interment: Immediately before which the Gentiles took their Leave of their deceas'd Friends, by bidding them Farewell for ever (o). And the antient Christians us'd to give a parting Kiss of Charity, just as the Body was about to be put into the Grave to declare their Affection, and to evidence that he dy'd in the Unity and Peace of the Church (p); a Custom still retain'd in the Greek Church (q), and in some of the Northern Parts of England.

(n) See the Preface concerning the Service of the Church.

(o) Virg. Æn. II. v. 97. Alex. ab Alex. l. 3. c. 7.

(p) Dionys. Areop. c. 7. pag. 150. A. Durand. Rational. l. 7. c. 35.

(q) Eucholog. p. 535.



§. 2. AS for the Posture or Position of the Corps in the Grave, it hath been always a Custom to bury them with their Feet Eastward, and their Face Upward, that so at the Resurrection they may be ready to meet Christ, who is expected from the East, and that they may be in a Posture of Prayer as soon as they are raised (s).

§. 3. THE casting Earth upon the Body was esteem'd an Act of Piety by the very Heathens (a); insomuch that to find a Body unburied, and leave it uncovered, was judged amongst them a great Crime (b). In the Greek Church this has been accounted so essential to the Solemnity, that it is order'd to be done by the Priest himself (c). And the same was enjoined by our own Rubrick in the first Common-Prayer of King Edward VI. But in our present Liturgy it is only order'd that it shall be cast upon the Body by some standing by: And so it is generally left to one of the Bearers, or Sexton, who according to Horace's Description (d), gives three Casts of Earth upon the Body, or Coffin, whilst the Priest pronounces the solemn Form which explains the Ceremony, viz. Earth to Earth, Ashes to Ashes, Dust to Dust.

§. 4. AND indeed the whole Form of Words which the Priest is to use whilst the Ceremony is performed, is very pertinent and significant. The Phrase of committing his Body to the Ground, implies that we deliver it into safe Custody, and into such Hands as will faithfully restore it again. We don't cast it away as a lost and perished Carcass, but carefully lay it in the Ground, as having in it a Seed of Eternity, and in sure and certain Hope of the Resurrection to Eternal Life: Not that we believe that every one we bury shall rise again to Joy and Felicity, or profess this sure and certain Hope of the Resurrection of the Person that is now inter'd. It is not HIS Resurrection, but THE Resurrection that is here express'd; nor do we go on to mention the Change of HIS Body, in the singular Number, but of our vile Body, which comprehends the Bodys of Christians in general. That this is the Sense and Meaning of the Words, may be

\* In the first Common-Prayer-Book of King Edward VI. the Beginning was different from what it is now. — Then the Priest casting Earth upon the Corps, shall say, I commend thy Soul to God the Father Almighty, and thy Body to the Ground, Earth to Earth, &c.

(s) Durand. ut supra.

(a) Aelian. Var. Hist. l. 5. c. 14.

(b) Horat. l. 1. Od. 28. v. 36.

(c) Goar. Eucholog. Offic. Exequ. p. 538.

(d) Injecto ter pulvere. Horat. ut supra.



Chap. XII

shewn from the other parallel Form which the Church has appointed to be us'd at the Burial of the Dead at Sea †. And this being a principal Article of our Faith, it is highly reasonable that we should publicly acknowledge and declare our Steadfastness in it, when we lay the Body of any Christian in the Grave.

The Sentence  
out of the Re-  
velation.

III. AFTER the foregoing Form follows a Consolatory Sentence from Rev. 14. 3. to be said by the Priest alone, or to be sung by him and the Clerks together. The Propriety of it to the present Solemnity, occasioned its being used in the Western Church many Centuries ago (e). It is a special Revelation that was made to St. John, and order'd to be recorded for ever by him, to be a perpetual Consolation in relation to the State of departed Saints. For since Jesus hath now conquer'd Death, *From henceforth Blessed are the Dead which die in the Lord.* They are no more to be lamented, but to be the Subjects of our Joy. The Spirit assures us, that they rest from their Labours, their Work is done, their Warfare accomplished, and now they enjoy Crowns of Victory as the Reward of their Pains.

The Lord's  
Prayer.

IV. BUT tho the Deceased rest from their Labours, yet we are in the midst of ours: And therefore in the next place we proceed to pray for our own Salvation, and the Consummation of our own Happiness, beginning first (as in most other Offices) with the lesser Litany, and Lord's Prayer.

The two  
Prayers.

V. AFTER this follow two other Prayers; in each of which there is such a noble Mixture of Acts of Faith and Hope concerning the State of our deceased Friend, and of Prayers and Petitions for our Happiness with him; as, being duly attended to, will effectually pacify that unnecessary Grief, which is pernicious to ourselves, without benefitting the Deceased; and will turn our Thoughts to a due Care of our own Souls, in order to our meeting with infinitely more Joy, than we now part with Sorrow and Grief.

† We therefore commit his Body to the Deep, to be turned into Corruption, looking for the Resurrection of the Body (when the Sea shall give up her Dead) and the Life of the World to come, thro our Lord Jesus Christ, who at his Coming shall change our vile Body, &c.

(e) Durand. Rational. l. 7. c. 35. Man. Sarisb. fol. 137, &c.



## Of the Order for the Burial of the Dead.

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§. 2. AGAINST the last of these Prayers it is often objected, that we make a Declaration of *Hope* that all we bury are sav'd. In order to appease the Scruples about which, as far as the Nature of the Expression will bear; we desire it may be consider'd, that there are very different Degrees of *Hope*, the lowest of which is but one Remove from *Despair*. Now there are but very few with whom we are concerned, that die in a State so utterly desperate, as that we may positively affirm they are damn'd; which yet we might do, did we absolutely and entirely despair of their Salvation. It remains therefore that we must have some, tho' very faint, Hopes of their Salvation: And this seems sufficient to warrant this Declaration, especially if it be pronounced as faintly as the Hope itself is entertained. However, it must be confess'd, that it is very plain, from the whole Tenour of this Office, that the Compilers of it, presuming upon a due Exercise of Discipline, never suppos'd that any would be offer'd to Christian Burial, who had not led Christian Lives. But since Iniquity hath so far prevail'd over the Discipline of the Church, that Schismatics, Hereticks, and all manner of vicious Livers, escape its Censures; this Gloss seems the best that our present Circumstances will admit of. And if it be not satisfactory, there seems to be no other Remedy left, than that our Governours should leave us to a discretionary Use of these Expressions, till either they be alter'd by publick Authority; or, which is much rather to be wish'd, Discipline be so vigourously exercised, that there be no Offence in the Use of them.

Sec. 4.  
Hope of the  
Party's Salva-  
tion, how much  
it necessarily  
implies.

§. 3. THE Prayer against which this Objection is made, is in our present Common-Prayer Book called *The Collect*: The Reason of which is, because in King Edward's first Book, at the end of the Burial-Office, there is an Order for *The Celebration of the Holy Communion, when there is a Burial of the Dead*. The 42d Psalm is appointed for the *Introite*. The Prayer I am now speaking of, with a little Alteration at the end, which I shall give by and by, stands there for the *Collect*; 1 *Thess.* 4. v. 13, to the end, is order'd for the *Epistle*; and for the *Gospel*, *St. John* 6. v. 37 to v. 41.

Celebration of  
Communion  
at Funerals for-  
merly appoint-  
ed.

RECEIVING the Eucharist at Funerals, is not without Precedents in the antient Church (f). Bishop *Cosin* was

(f) Vide Concil. Carthag. Can. 44. | nere Matris sue Monica, Lib. Confess. 9.  
apud Bevereg. Pandect. Can. Vol. 1. p. | c. 12. & Possid. de Morte & Funere  
567. & Vol. 2. p. 207. Aug. de Fu- | August, in ejusdem Vita.

H h h h h h

of



of opinion, that "the Design of it was to declare, that the  
 "dead Person departed out of this Life in the publick Faith,  
 "and Unity of the Catholick Church of Christ. From  
 "whence, saith he, we learn what the Reason was, that  
 "Monica, the Mother of St. *Augustine*, so much desir'd  
 "to be remembred at the Altar after her Death, which was  
 "not (as the fond and ignorant sort of People among the  
 "new Roman Catholicks imagine) to fetch her Soul so  
 "much the sooner out of Purgatory, (for the Papal Purga-  
 "tory Fire was not then kindled or known;) but partly to  
 "testify her faithful Departure in the Religion and Commu-  
 "nion among all other good Christians; and partly to have  
 "Praise and Thanksgivings render'd to Almighty God, for  
 "her happy Departure out of this World to a better; and  
 "partly also, that by the Prayers of the Church, made at  
 "the Celebration of the holy Eucharist, and by virtue of  
 "Christ's Death and Sacrifice therein commemorated, she  
 "might obtain a joyful Resurrection of her Body out of the  
 "Grave, and have her perfect Consummation of Glory,  
 "both in Body and Soul, in God's everlasting Kingdom (g)."  
 "Innocent (saith Mr. *L'Esrange*) was this Rite, whilst it  
 "preserved its first Intent: But it degenerating from its ori-  
 "ginal Purity, by *Masses* and *Dirges* sung for the Souls of  
 "the Dead, wisely was it done of our second Reformers,  
 "to remove not only the Evils themselves of such hete-  
 "rodox Opinions, but even the Occasions of them al-  
 "so, viz. the Communion us'd at Burials (h). Which be-  
 "ing so evident as to Matter of Fact (for the second Book of  
 K. *Edward* was publish'd without it) it may seem something  
 strange how it came to be reprinted in the Latin Translation  
 of Queen *Elizabeth's* Common-Prayer Book, in the second  
 Year of her Reign. That this was not a Translation of a  
 private Pen not licensed by Authority, and so the Effect of  
 Mistake, or a clandestine Practice (as Bishop *Sparrow* con-  
 jectures (i)) is plain from its being done by the Command  
 of the Queen, and by her Recommendation of it to the  
 two Universities, and to the Colleges of *Winchester* and *Ea-*  
*ton*; and particularly by the expresse Words of her Majesty's

(g) See Bishop *Cofins's* Note upon this  
*Collect*, in Dr. *Nichols's* Additional Notes,  
 p. 65. As also another Note of Bishop  
*Overalls* to the same purpose, in the same  
 Place.

(h) Alliance of Divine Offices, p. 303.  
 (i) See the Bishop's Answer to some Li-  
 turgical Demands, at the End of his In-  
 dex to his Rationale on the Common-  
 Prayer, § 10.



Proclamation, wherein she declares, that some things peculiar at the Funerals of Christians, she had added and commanded to be us'd, the Act for Uniformity set forth in the first Year of her Reign, to the contrary notwithstanding (k). Perhaps it might have been order'd for the same Reason, that I have suppos'd the Reservation of the Elements was allow'd, or indulg'd to these learned Societys by the same Book (l), viz. because they were in less danger of abusing it, and it might contribute to reconcile them the easier to the Reformation.

I HAVE already hinted that the Close of the Prayer, which is call'd the Collect in our present Office, was different as it stood in the first Common-Prayer, from what it is now. The present Conclusion of it was taken from the end of another Prayer, which was then in this Office; but of which the beginning has ever since been left out: But the best way to give the Reader a clear Notion of it, is to transcribe the Prayers at the bottom of the Page, whither therefore I refer him \*.

§. 4.

\* After the Sentence, *I heard a Voice from Heaven, &c.* follow'd,  
Let us pray.

*We commend into thy Hands of Mercy, (most merciful Father) the Soul of this our Brother departed, N. And his Body we commit to the Earth, beseeching thine infinite Goodness to give us Grace to live in thy Fear and Love, and to die in thy Favour: that when the Judgment shall come, which thou hast committed to thy well-beloved Son, both this our Brother, and we, may be found acceptable in thy Sight, and receive that Blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed Children of my Father, receive the Kingdom prepar'd for you before the beginning of the World. Grant this, merciful Father, for the Honour of Jesus Christ our only Saviour, Mediator and Advocate. Amen.*

*This Prayer shall also be added,*

*Almighty God, we give thee hearty Thanks for this thy Servant, whom thou hast deliver'd from the Miseries of this wretched World, from the Body of Death, and all Temptation: And, as we trust, hast brought his Soul, which he committed into thy Holy Hands, into sure Consolation and Rest. Grant, we beseech thee, that at the Day of Judgment, his Soul, and all the Souls of thy Elect, departed out of this Life, may with us, and we with them, fully receive thy Promises, and be made perfect all together, thro the glorious Resurrection of thy Son Jesus Christ our Lord.*

These were the two Prayers which were then us'd instead of the Prayers that are us'd at present: The last of which was then the Collect appointed for the Communion-Office, except that instead of the latter part of it, which we see was the Conclusion of another Form in King Edward's Book, it ended thus,

*And that at the general Resurrection in the last Day, both we, and this our Brother departed, receiving again our Bodies, and rising again in thy most gracious Fa-*

(k) Peculiariorum quædam in Christianorum Funeribus & Exequiis decantanda adjungi præcipimus, Statuto de Ritu Publicarum Precum, Anno primo Regni nostri promulgato, in contrarium non obstante. Holy Table, Name and Thing, pag. 56, 57. and Coal from the Altar, p. 23.  
(l) See Append. to Chap. II. Sect. I. §. 2. pag. 454.



**§.5.** THE whole Solemnity is concluded with another *Psalm*, which the same Canon (4) orders after the Burial, that appoints one before it.

you, may, with all thy Elect Saints, obtain eternal Joy. Grant this, O Lord God, by the means of our Advocate Jesus Christ, who with thee and the Holy Ghost liveth and reigneth one God for ever. Amen.

the Prayers at the bottom of the Page, which therefore I  
 way to give the Reader a clear Notion of it is to transcribe  
 the beginning has ever since been lost out: But the best  
 another Prayer, which was then in this Office; but of which  
 The present Conclusion of it was taken from the end of  
 as it stood in the first Common-Prayer, from which (as  
 which is call'd the Collect in our present Office, was different

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After the sentence, I heard a faint sound, &c. follow.

John Christ our only Saviour, Redeemer,  
before the beginning of the world,  
hail, Come to bless Child  
blessing which the world before  
with this our Brother, and we  
that under the Judgment shall  
Ourselves to give an Answer to  
And we  
It's command into thy Hand

certain, that the glorious Resurrection of the Son Jesus Christ is our Lord.  
 may wish us, and we wish them, infinitely the Promise, and be made perfect all so-  
 Day of Judgment, his Soul, and in the Soul of the Father, departed out of this Life.  
 His Hands, into his Consolation and Rest. Grant, we beseech thee, that in the  
 Temptation: And, as we trust, hath brought his Soul, which he committed into thy  
 deliver'd from the Master of this wretched World, from the Body of Death, and all  
 glorifying God, we give thee hearty Thanks for this thy Servant, whom thou hast

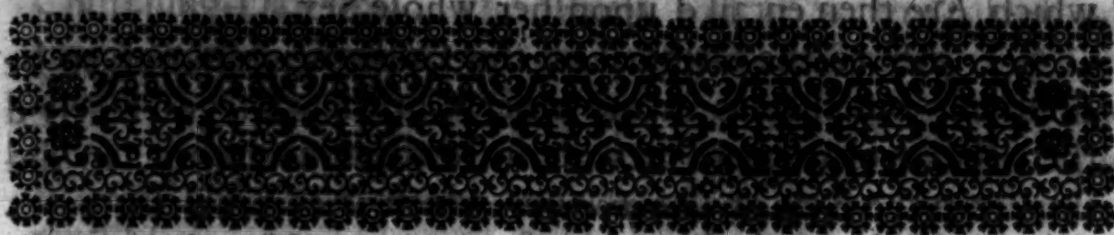
CHAP.

and the one who

(1) The Appendix to Chapter 20, § 2, of the Revised Statutes, in connection with the provisions of the Act of March 3, 1879, relating to the duties of the Secretary of the Interior, and the Act of March 3, 1879, relating to the duties of the Secretary of the Interior.



Chapter XIII. of our first Parents Fall, and labours under the Curse



CHAP. XIII.

OF THE

Thanksgiving of Women

AFTER

CHILD-BIRTH.



The Introduction.

NE would think that after an Office for the Burial of the Dead, no other should be expected: And yet we see here another rises to our View, which the Church has appointed for the Use of such Women as have been safe deliver'd from the great Pain and Peril of Child-Birth, and which she has plac'd in her Liturgy after the Office foregoing, to intimate, as it were, (that such a Woman's Recovery is next to a Revival or Resurrection from the Dead. For indeed the Birth of Man is so truly wonderful, that it seems to be design'd as a standing Demonstration of the Omnipotence of God. And therefore that the Frequency of it may not diminish our Admiration, the Church orders a publick and solemn Acknowledgment to be made on every such Occasion by the Woman on whom the Miracle is wrought; who still feels the Bruise

Introduct.  
Why plac'd after the Office for the Burial of the Dead.



Chap. XIII. of our first Parents Fall, and labours under the Curse which Eve then entail'd upon her whole Sex.

The Original  
of it.

§ 2. AS to the Original of this Custom, it is not to be doubted, but that as many other Christian Usages receiv'd their Rite from other Parts of the Jewish Economy, so did this from the Rite of Purification, which is enjoin'd to particularly in the 12th Chapter of *Leviticus*. Not that we observe it now by virtue of that Precept, which we grant to have been ceremonial, and so not now of any force; but because we apprehend some moral Duty to have been imply'd in it by way of Analogy, which must be obligatory upon all, even when the Ceremony is ceas'd. The Uncleanliness of the Woman, the set Number of Days she is to abstain from the Tabernacle, and the Sacrifices she was to offer when she first came abroad, are Rites wholly abolish'd, and what we no ways regard: But then the open and solemn Acknowledgment of God's Goodness in delivering the Mother, and increasing the Number of Mankind, is a Duty that will oblige to the end of the World. And therefore tho' the Mother be now no longer oblig'd to offer the material Sacrifices of the Law; yet she is nevertheless bound to offer the Evangelical Sacrifice of Praise. She is still publicly to acknowledge the Blessing vouchsaf'd her, and to profess her Sense of the fresh Obligation it lays her under to Obedience. Nor indeed may the Church be so reasonably suppos'd to have taken up this Rite from the Practice of the Jews; as she may be, that she begun it in imitation of the Blessed Virgin, who tho' she was rather sanctify'd than defil'd by the Birth of our Lord, and so had no need of Purification from any Uncleanliness, whether legal or moral; yet wisely and humbly submitted to this Rite, and offer'd her Praise, together with her blessed Son, in the Temple (a). And that from hence this Usage was deriv'd among Christians, seems probable not only from its being so universal and ancient, that the Beginning of it can hardly any where be found (b); but also from the Practice of the Eastern Church, where the Mother still brings the

(a) Vide Chrysost. & Theophylac. in Luke 2. 22.

(b) Vide Dionys. Alexandrin. Can. 2. apud Bevereg. Concil. Tom. 2. pag. 4. Novel. Const. Leon. Aug. Nov. 17. ap. Balsam. in loc. Dionysii ap. Bever. ut

supra. Can. Pœnitent. Greg. 3. cap. 30. Biblioth. Patr. Tom. 6. S. Greg. Mag. Resp. ad August. Interrog. 10. ap. Spelm. Concil. Tom. 1. pag. 100. Honorius Solitar. l. 1. c. 146. ut. citat. ap. Goar, in Eucholog.



Child along with her, and presents it to God on her Churching-Day (c). The Priest indeed is there said to purify them: And in our first Common-Prayer, this Office with us was entitled, *The Order of the Purification of Women*. But that neither of these Terms imply'd, that the Woman had contracted any Uncleaness in her State of Child-bearing, may not only be infer'd from the Silence of the Offices both in the Greek Church and ours, in relation to any Uncleaness; but is also further evident from the ancient Laws relating to this Practice, which by no means ground it upon any Impurity, from which the Woman stands in need to be purg'd (d). And therefore when our own Liturgy came to be review'd; to prevent all Misconstructions that might be put upon the word, the Title was alter'd, and the Office nam'd (as it is still in our present Common-Prayer Book) *The Thanksgiving of Women after Child-Birth*, commonly call'd, *The Churching of Women*.

### Sect. 1. Of the Rubrick before the Office.

**I**N the Greek Church the Time for performing this Office is limited to be on the fortieth Day (a); and therefore the Office with them is call'd, *The Prayer for a Woman forty Days after Child-bearing* (b). But in the West the Time was never strictly determin'd, as will appear from the Salisbury Manual, which was of use here in England before the Reformation, where the old Rubrick runs thus: Note, That Women after Child-Birth may come to Church, and giving Thanks, be purified whenever they will, and they are not guilty of any Sin in so doing: Neither is the Entrance of the Church to be denied them, lest we turn their Punishment into a Crime; but if, out of Reverence, they will abstain for some time, their Devotion is not to be disallow'd (c). And as this was consonant to the ancient Canons of the Church in relation to this Affair, so is it agreeable to our present Rubrick;

*The Woman  
to be church'd  
at the usual  
Time after her  
Delivery.*

(c) Vid. Simeon Thessalonic. in Not. ad Eucholog. p. 329.

(d) See the Places cited above in Note (b).

(a) Simeon Thessalonic. ut supra.

(b) Eucholog. p. 324.

(c) Manual. Salisb. Rubric. post Officium Benedict. Mulier. post Part. p. 37. b.

which



Chap. XIII. which does not pretend to limit the Day when the Woman shall be church'd, but only supposes that she will come at the usual Time after her Delivery. The usual Time is now about a Month: For the Woman's Weakness will seldom permit her coming sooner. And if she be not able to come so soon, she is allow'd to stay a longer time; the Church not expecting her to offer her Praise for a Blessing or Mercy before it is receiv'd.

The Office to be  
always per-  
formed in the  
Church.

§. 2. IT is only requir'd that whenever she does it, she shall come into the Church. And this is enjoin'd, 1<sup>st</sup>, for the Honour of God, whose marvellous Works in the Formation of the Child, and the Preservation of the Woman, ought publicly to be own'd, that so others may learn to put their Trust in Him. 2<sup>dly</sup>, This is done, that the whole Congregation may have a fit Opportunity for praising God for the too much forgotten Mercy of their Birth. And, 3<sup>dly</sup>, That the Woman may in the proper Place, own the Mercy now vouchsaf'd her, of being restor'd to the happy Privilege of worshipping God in the Congregation of his Saints.

The Absurdity  
of being  
Church'd  
at home.

HOW great therefore is the Absurdity which some wou'd introduce of stifling their Acknowledgments in private Houses, and of giving Thanks for their Recovery and Enlargement in no other Place than that of their Confinement and Restraint! A Practice which is inconsistent with the very Name of this Office, which is call'd the Churching of Women, and which consequently implies a ridiculous Solœcism of being Church'd at home. Nor is it any thing more consistent with the end and Devotions prescrib'd by this Office, than it is with the Name of it: For with what Decency, or Propriety, can the Woman pretend to pay her Vows in the Presence of all God's People, in the Courts of the Lord's House, when she is only assuming State in a Bed-Chamber or Parlour, and accompanied perhaps with her Midwife and Nurse. To give Thanks therefore at home (for by no means call it Churching) is not only an Act of Disobedience to the Church, but a high Affront to Almighty God; whose Mercy they scorn to acknowledge in a Church, and think it Honour enough done him, if he is summon'd by his Priest to wait on them at their Houses, and to take what Thanks they will vouchsafe him there. But methinks a Minister, who has any regard for his Character, and considers the Honour of the Lord he serves, should disdain such a servile Compliance



pliance and Submission, and abhor the betraying his Master's Dignity. Here can be no pretence of Danger in the Case; should the Woman prove obstinate, upon the Priest's Refusal, (which Ministers are apt to urge for their Excuse, when they are prevail'd upon to give publick Baptism in private.) Nor is the Decision of a Council wanting to instruct him (if he has any Doubts upon account of the Woman's ill Health) that he is not to perform this Office at Home, tho' she be really so weak as not to be able to come to Church (d). For if she is not able to come to Church, let her stay till she is; God does not require any Thanks for a Mercy, before he has vouchsaf'd it; But if she comes as soon as her Strength permits, she discharges her Obligations both to him and the Church.

§. 3. WHEN the Woman comes to this Office, the Rubrick directs that she be decently apparelled, i. e. as the Custom and Order was formerly, with a white Covering, or Veil. And we find that as late as in the Reign of King James I. an Order was made by the Chancellor of Norwich, that every Woman who came to be church'd, should come thus apparel'd. An Order it seems so well founded upon the Practice of the Church, that a Woman refusing to conform with it, was excommunicated for Contempt. And tho' she pray'd a Prohibition, and alledg'd in her Defence, that such Order was not warranted by any Custom or Canon of the Church of England; yet she got no relief: For the Judges desiring the Opinion of the Archbishop of Canterbury; and he, together with several other Bishops, whom he conven'd to consult upon it, certifying that it was the ancient Usage of the Church of England for Women to come veil'd, who came to be church'd; a Prohibition was refus'd her (e). But the Custom having now for some time been discontinu'd, long enough I suppose to make it obsolete, I take the Decency of the Woman's Apparel to be left entirely to her own discretion.

The Woman to be decently apparel'd.

Veils used formerly.

§. 4. THE Woman being come into the Church decently apparel'd, must there kneel down in some convenient Place, as has been accustomed. To know where that is, it is necessary that we look back into the old Common-Prayer-Books:

Where to kneel;

(d) Concil. 3. Mediol. cap. 5. ap. Binius. Tom. 4. Part. 2. p. 417. Edit. Col. Agrip. 1618.

(e) Bishop Gibson's Codex, Tit. 18. cap. 12. p. 451.



Chap. XII.

King Edward's first Liturgy says: *in some convenient Place, nigh unto the Quire-Door*, which is still rendered plainer by all the other Common-Prayer-Books from that time till this present one, which say: *he must be nigh unto the Place where the Table standeth*, i. e. to be sure, at the Rails of the Communion-Table, or where she is to kneel if she receives the Communion, which the last Rubrick declares it is convenient she should, if there be any Communion in the Church at that time. (And that this same Place is meant by our present Rubrick, which orders her to kneel in *some convenient Place*, as has been accustomed, is evident because we see That was the accustomed and appointed Place, when these Words were put in. It is true the Presbyterians, at the Conference in the Savoy objected against the Rubrick as it was worded then: And in regard that the Woman's kneeling near the Table, was in many Churches inconvenient, they desired that those Words might be left out; and that the Minister might perform that Service in the Desk or Pulpit (f). And it is also true, that these Words were accordingly left out, and the Rubrick altered thus, viz. that the Woman should kneel in *some convenient Place*, as has been accustomed, or as the Ordinary shall direct. But still it is plain, that wherever the Ordinary does not otherwise direct, the Woman is still to kneel in the accustomed Place. And that the accustomed Place, till the last Review, was nigh unto the Place where the Table standeth, I have shewed before. And that no Alteration was then design'd, is further evident beyond Contradiction, from the Answer which the Bishops, and the other Episcopal Commissioners gave to the aforesaid Exception of the Presbyterians, viz. It is fit that the Woman performing especial Service of Thanksgiving, should have a special Place, where she may be perspicuous to the whole Congregation; and near the Holy Table, in regard of the Offering she is there to make. They need not fear Popery in this, since in the Church of Rome she is to kneel at the Church-Door (g). So that the Reason I presume of their altering the Rubrick was not to give the Ordinary a general Power to change the accustomed Place, where there was no occasion; but because in some Places the Churches were so inconveniently built, that by the Interposition of a Belfry between the Church and the Chancel, (as I have observ'd (h) elsewhere) the Minister could not be heard out of the Chancel into the Church;

(f) Proceedings of the Commissioners, 8c. p. 37. quarto 1661.

(g) Ibid. p. 128.

(h) Chap. 2. Sect. 5.



therefore the Ordinary should, in such Cases, have Power or Authority to allow the Woman to be church'd in some other Place. Just as I have shew'd (a) he has Power, in the same Case, to order the Morning and Evening Prayer to be read where he pleases. But where there is no such Impediment, or at least where the Ordinary has not otherwise enjoin'd; There to be sure this Office is to be perform'd, even by virtue of the Rubrick, at the *Communion-Table* or *Altar*.

§. 5. IN what part of the Service this Office is to come in, the Rubrick does not say: But by some old Articles of Visitation, which the Bishops us'd to make the Subject of their Enquiry, it appears to have been us'd just before the *Communion-Office* (b). And no one, I believe, will deny, that it is more regular there, than when it interrupts the ordinary Service, as it does when it is us'd either just before or just after the *General Thanksgiving*; or than when it is perform'd in the midst of the Hurry and Noise of the People going out of Church, as it is when it is deferr'd till the whole Service is done. All the Difficulty that lies against confining it to be us'd just before the *Communion-Office*, is that no Woman could then be church'd but on a *Sunday* or a *Holy-Day*, when that Office is to be read: But to this it may be answer'd, that if she could not, the Inconvenience would not be great; and therefore since most of the other occasional Offices of the Church, are suppos'd to be perform'd on Sundays and Holy-Days, why should not this? If I judge right from the Rubrick at the end of this Office, it is so suppos'd; for it is there said, that if there be a *Communion*, it is convenient that the Woman receive it: Now there can never be a *Communion*, but when the *Communion-Office* is read; and therefore since the Church supposes there may be a *Communion* when the Woman is church'd, she seems to make no doubt but that she will come to be church'd on some *Sunday* or *Holy-Day* when that Office is appointed.

(a) *Ibid*

(b) See the *Additional Notes to Dr. Nichols*, pag. 66.



## Sect. 2. Of the Devotions.

The Preface.

**I**T is a common Defect in all other Liturgies, that they have no Prefaces to introduce the several Offices, and to prepare the Parties concern'd to do their Duties with Understanding. But it is the peculiar Care of the Church of England to instruct us how to do every Duty, as well as to assist us in the doing it. Hence the daily Prayers begin with an Exhortation, as do most of the other Offices of the Church. Even this short one is not without a suitable Preface directed to the Woman, whereby the Priest first excites her to a thankful Acknowledgment for the Mercy she has receiv'd, and then directs her in what words to perform it.

The Psalms.  
Psal. cxvi.

**II.** THE Psalm appointed on this Occasion, in all the Common-Prayer Books till the last Review, was the 121st, which with the 128th was also prescrib'd by the Office us'd in the Church of Rome. But neither of these are so very apt to the Case, as those we have now. The first of which, tho compos'd by David upon his Recovery from some dangerous Sicknels, is yet, by leaving out a Verse or two, which makes mention of the other Sex, easily enough applicable to the Case of a Woman, who comes to give her Thanks for so great a Deliverance.

Psal. cxvii.

**§. 2.** THE other more regards the Birth of the Child, and is very seasonable to be us'd whenever the Child is living, to excite the Parents to the greater Thankfulness. And as the first is most proper, when we respect the Pain and Peril which the Mother has gone thro; so the last ought to be us'd when an Heir is born, or a Child bestow'd on those who wanted and desir'd one. Nor may it less aptly be us'd when those of meaner Condition are church'd: For by enlarging on the Blessings of a numerous Family, it obviates the too common Murmurs of those Wretches, who think themselves oppress'd by such an Increase.

The Woman to  
repeat after  
the Minister  
with an audi-  
ble Voice.

**§. 3.** AND here by the way the Woman should observe, that she is to say the following Psalm of Thanksgiving, i. e. she is to repeat it with an audible Voice, as she does the daily Confession, after the Minister. For the Psalm



is properly applicable to her alone: And the Minister reads it, not upon his own Account; but only to instruct and lead the Woman, by going before her, and, as it were, putting into her Mouth what words she must say.

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III. THE Psalm being over, the Minister gives notice that another Part of Duty, viz. Prayer, is beginning: In which, by the usual Form, *Let us pray*, he calls upon the whole Congregation to join: And that the Address may be humble, it is begun with the short Litany, *Lord, have Mercy upon us*, &c. That it may also be effectual, it is continu'd in the Lord's Prayer (to which the Doxology is added, by reason of its being an Office of Thanksgiving.) And that all may bear a part, two or three short Responses are added for the Woman's Safety and Defence (a).

The Lord's Prayer and Responses.

IV. AND at last the whole Office is clos'd with a short and pious Collect, consisting of a devout Mixture of Prayer and Praise; so peculiarly suited to the present Occasion, that it needs no Enlargement to shew its Propriety.

The Prayer.

### Sect. 3. Of the Last Rubrick.

THE Office being thus devoutly perform'd, the Rubrick gives notice, that the Woman that comes to give her Thanks, must offer accustom'd Offerings. By the first Common-Prayer of King Edward VI. she was to offer her *Chrisome*, and other accustom'd Offerings. The *Chrisome* I have formerly had Occasion to shew (b), was a white Vesture or Garment, which was put upon the Child at the time of its Baptism, as a Token of Innocency, and which took its Name from the *Chrism*, or Ointment, with which the Child was anointed when the *Chrisome* was put on. These, I have observ'd, it was the Custom antiently for the New-baptiz'd to appear in at Church during the solemn Time for Baptism, to shew their Resolution of leading an innocent and unspotted Life for the future, and then to put them off, and to deliver them to be laid up, in order to be produc'd, as Evidences against them, should they afterwards violate or

The Woman formerly to offer her *Chrisome*, and why.

(a) Psal. 86. 2. 61. 3. 61. 1.

(b) See Chap. 7. Sect. 3. pag. 342.



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deny that Faith which they had then profess'd (c). And this, I suppose, was the Design of our own Church at the beginning of the Reformation, in ordering the Woman to offer the *Chrisome* when she came to be church'd. For if the Child happen'd to die before, then it seems she was excus'd from offering it; and indeed there was then no Occasion to demand it, since it would be of no use to the Church when the Child was dead. And therefore in such Case it was customary to wrap the Child in it when it was buried, in the nature of a Shroud (d). And from this Practice I suppose the Name of *Chrisoms* had its rise in the *Weekly-Bills* of Mortality, which we may still observe among the Casualties and Diseases: Tho' it is not now used to denote Children that die between the Time of their Baptism, and their Mother's being Church'd as it originally signified; but thro' the Ignorance of Parish Clerks, and those that make the Report, is put for Children that die before they are baptiz'd, and so are not capable of Christian Burial.

The Word  
Chrisoms in the  
Weekly-Bills,  
whence it had  
its Rise, and  
what it should  
signify.

Accustomed  
Offerings,  
what they are.

§. 2. BUT, to return to the Rubrick: The Liturgy having been alter'd in the fifth Year of King Edward, the Use of the *Chrisom* at the Baptism of the Child was then discontinu'd; and in consequence thereto, the Order for the Woman's offering it at her Churching was then left out: So that now she is directed only to offer *accustomed Offerings*, i. e. those Offerings which were customary besides the *Chrisome*, and which, when the *Chrisome* was in use, was distinguished in the Rubrick by *other accusom'd Offerings*. By which undoubtedly is to be understood some Offering to the Minister who performs the Office, not under the Notion of a Fee or a Reward, but of something set apart as a Tribute or Acknowledgment due to God, who is pleas'd to declare himself honour'd or robb'd according as such Offerings are paid or with-held (a). We see under the Law, that every Woman who came to be purified after Child-Bearing, was requir'd to bring something that put her to an Expence (b): Even the Poorest amongst them was not totally excused, but oblig'd to do something, tho' it were but small. And tho' neither the Kind, nor the Value of the Expence be now prescrib'd; yet sure the Expence itself should not coverous-

(c) See Chap. 5. Sect. 18, 19. p. 234, 22. p. 108.

236.

(d) Gregory's *Posthumous Works*, Chap.

(a) Mal. 3. 8.

(b) Levit. 12. 6, &c.



ly be sav'd: A Woman that comes with any Thankfulness or Gratitude, should scorn to offer (what *David* disdain'd) viz. of that which costs her nothing. And indeed with what Sincerity or Truth can she say, as she is directed to do in one of the Psalms, *I will pay my VOWS now in the Presence of all his People*, if at the same time she designs no voluntary Offering, which Vows were always understood to imply?

§. 3. BUT besides the accustom'd Offering to the Minister, the Woman is to make a yet much better and greater Offering, viz. an Offering of herself, to be a reasonable, holy, and lively Sacrifice to God. For the Rubrick declares, that if there be a Communion, it is convenient she receive the Holy Communion: That being the most solemn way of praising God for Him by whom she receiv'd both the present, and all other God's Mercys towards her; and a Means also to bind herself more strictly to spend those Days in his Service, which, by this late Deliverance, he hath added to her Life.

*The Woman  
to receive  
the Commu-  
nion, if there  
be one.*





ly be said: A Woman that comes with any Thankfulness  
 or Gratitude, should learn to offer (what David did) with  
 viz. of that which costs her nothing. And indeed with what  
 Sincerity or Truth can she say, as she is directed to do in one  
 of the Psalms, I will pay my VOWS now in the Presence of all  
 his People, if at the same time she desires no voluntary Of-  
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 that if there be a Communion, it is convenient she receive the Holy  
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 for Him by whom she received both the precept, and all o-  
 ther God's Mercies towards her; and a Means also to bind  
 herself more strictly to spend those Days in his Service, which  
 by this late Devotion, he hath added to her Life.

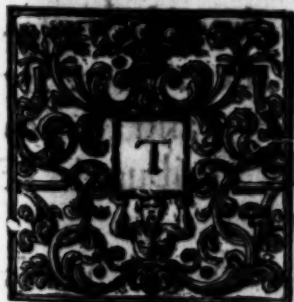
The Woman  
 to receive  
 the Commu-  
 nion, if there  
 be any





# CHAP. XIV. OF THE COMMUNION.

## The Introduction.



**T**HE Preface which the Church has prefix'd to this Office will supply the Room of an Introduction. It informs us, that in the Primitive Church there was a godly Discipline; that at the beginning of Lent such Persons as stood convicted of notorious Sins, were put to open Penance, and punish'd in this World, that their Souls might be saved in the Day of the Lord; and that others, admonish'd by their Example, might be the more afraid to offend. How and in what manner this Discipline was inflicted, I have formerly had occasion to shew (a); so that I have nothing further to observe in this Place, than that it was antiently exercis'd in our own as well as in foreign Churches (b). But in latter Ages, during the Corruption of the Church of Rome, this Godly Discipline degenerated into a formal and customary Confession upon *Ash-Wednesday*, us'd by all Per-

Introduc.  
The Occasion  
and Design of  
this Office.

(a) Chap. 5. Sect. 11. §. 2. p. 223.

(b) Canones R. Edgar. A. D. 967. ap.

Spelm. Tom. 1. p. 460.



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sons indifferently, whether Penitents or not, from whom no other Testimony of their Repentance was requir'd, than that they should submit to the empty Ceremony of sprinkling Ashes upon their Heads. But this our wise Reformers prudently laid aside as a mere Shadow and Show, and not without hearty Grief and Concern, that the long Continuance of the abominable Corruptions of the Romish Church, in their formal Confessions and pretended Absolutions, in their Sale of Indulgences, and their sordid Commutations of Penance for Money, had let the People loose from those Primitive Bands of Discipline, which tended really to their Amendment, but to which, thro' the Rigour and Severity it enjoins, they found it impracticable to reduce them again. However, since they could not do what they desir'd; they desir'd to do as much as they could; and therefore till the said Discipline may be restor'd again, (which is rather to be wish'd than expected in these licentious Times) they have endeavour'd to supply it as well as they were able, by appointing an Office to be us'd at this Season, call'd, *A COMMINATION, or Denouncing of God's Anger and Judgment against Sinners*; that so the People being appris'd of God's Wrath and Indignation against their Wickedness and Sins, may not be encourag'd, thro' the want of Discipline in the Church, to follow and pursue them; but be mov'd by the Terror of the dreadful Judgment of God, to supply that Discipline to themselves, by severely judging and condemning themselves, and so to avoid being judg'd and condemn'd at the Tribunal of God.

How often,  
and upon  
what Occa-  
sions to be  
us'd.

§. 2. BUT besides the first Day of Lent, on which it is positively enjoin'd, it is also suppos'd in the Title of it to be us'd at other times, as the Ordinary shall direct. This was occasion'd by the Observation of Bucer: For it was originally order'd upon *Ashwednesday* only; and therefore in the first Common-Prayer Book, it had no other Title but, *The first Day of Lent, commonly call'd Ashwednesday*. But Bucer approving of the Office, and not seeing Reason why it should be confin'd to one Day, and not us'd oftner, at least four times a Year (c); the Title of it was alter'd when it came to be review'd; from which time it was call'd, *A Commination against Sinners, with certain Prayers to be us'd divers*

(c) Bucer. Script. Anglican. p. 491.]



times in the Year. How often, or at what particular Times, we don't find prescrib'd; except that Bishop Cofin informs us from the Visitation-Articles of Archbishop Grindal for the Province of Canterbury in the Year 1576. that it was appointed three times a Year; viz. on one of the three Sundays next before Easter, on one of the two Sundays next before Pentecost, and on one of the two Sundays next before Christmas (d); i. e. I suppose the Office was appointed yearly to be us'd on these three Days, as well as on *Ashwednesday*. For that *Ashwednesday* was then the solemn Day of all, and on which this Office was never to be omitted, may be gather'd from the Preface, which is drawn up for the peculiar Use of that Day. And accordingly we find that in the Scotch Common-Prayer, a Clause was added, that it was to be us'd especially on the first Day of Lent, commonly call'd *Ashwednesday*. However, in our own Liturgy, the Title stood as above till the last Review, when a Clause was added for the sake of explaining the word *Communion*, and the appointing of the Times, on which it should be us'd, left to the Discretion of the Bishop or Ordinary. So that the whole Title, as it stands now, runs thus: A COMMUNION, or denouncing of God's Anger and Judgment against Sinners, with certain Prayers to be us'd on the first Day of Lent, and at other Times, as the Ordinary shall appoint. The Ordinaries indeed seldom or never make use of the Power here given them, except that sometimes they appoint part of the Office, viz. from the 51st Psalm to the end, to be us'd upon solemn Days of Fasting and Humiliation. But as to the whole Office, it is never us'd entirely, but upon the Day mention'd in the Title of it, viz. The first Day of Lent.



SECT. 1. Of the Rubrick before the Office.

THIS Rubrick was, in all our former Common-Prayer Books, express'd a little differently from what it is now: After Morning-Prayer, the People being call'd together by the ringing of a Bell, and assembled in the Church, the

This Office to be said after the Litany ended.

(d) See Dr. Nichols's Additional Notes, pag. 66.



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English Litany shall be said after the accustomed manner; which ended, the Priest shall go into the Pulpit, and say thus. This I have formerly had Occasion to shew was owing to the Litany's being a distinct Service by it self, and so us'd sometimes after Morning-Prayer was over (a). But it now being made one Office with the Morning-Prayer, and so both of them read at one and the same time, the Rubrick only directs, that after Morning-Prayer, the Litany ended according to the accustomed manner, this Office shall ensue, i. e. after the whole Litany has been concluded as usual, with the General Thanksgiving, the Prayer of St. Chrysostom, and the Grace of our Lord, &c. and not (as I have observ'd some to bring it in) immediately after the Collect, We humbly beseech thee, O Father, &c. For till the three foremention'd Prayers have all of them been us'd, the Litany is not ended according to the accustomed manner. For the Thanksgiving being to be us'd before the two final Prayers of the Litany, must certainly make a part of the Litany. And if the Prayer of St. Chrysostom, and The Grace of our Lord be the two final Prayers of that Office, then sure this Office can't be concluded without them. But what I think clearly puts this matter out of doubt, are four words that immediately follow The Grace of our Lord, &c. viz. Here endeth the Litany; from whence, one would think, any Man might conclude that it is not ended before.

The Litany,  
when properly  
ended.

To be said in  
the Reading-  
Pew or Pulpit.

§. 2. THE Name of a Reading-Pew was never mention'd in our Liturgy till the last Review: (The Reason of which I have largely given before (b);) for by this Rubrick, till the Restoration, the Priest was to go into the Pulpit, and say the following Preface and Exhortation. And indeed that is a Place not improper for the Office, since the Denouncing of God's Judgments is as it were a preaching of his Word. And it is certain that the Pulpit was at first design'd not only for preaching, but for any thing else that tended to the Edification of the People. There the Lord's Prayer, the Creed, and the Ten Commandments were formerly appointed to be read to the People in English on every Holy-Day in the Year, when there was no Sermon to hinder it (c). And there also at the beginning of the Reformation, whilst the Romish Mass was continu'd till the English Liturgy could be prepar'd, the Epistle and Gospel for the Day, with a Lesson

(a) See Chap. 4. Introduct. §. 5. pag. 169.

(b) See Chap. 2. Sect. 5. p. 112, &c.

(c) Injunctions of King Edward VI. in Bishop Sparrow's Collection, pag. 3. and Injunctions of Q. Elizabeth, ibid. p. 68.



son out of the New Testament in the Morning, and another out of the Old Testament in the Afternoon, was read to the People in the English Tongue (d). However, Reading-Pews having been generally brought into use before the Restoration, it was not then thought proper to confine the use of this Office any longer to the Pulpit, but to allow it to be said as the Minister should think proper, either there or in the Reading-Pew.

Sect. 2. Of the Preface, Denunciation, and Application.

**T**O bring the Minds of the Congregation into a serious Composure, the Office is introduc'd with a grave and solemn Preface; by which the Church informs them, in the first place, of the ancient Discipline, and then proposes to them the best Means to supply it. The ancient Discipline, she tells them, was to put those to open Shame, who by their Sins had given publick Scandal and Offence. By which means both the Souls of those that sinn'd were often rescu'd from Damnation, and others also, being admonish'd by their Example, were deterr'd from incurring the same Danger or Punishment: But as this Discipline is now lost thro' the Degeneracy of the Times, and even beyond Retrieval as Affairs stand now; she proposes that the Congregation would supply it to themselves, by hearing the Curses which God has denounc'd against impenitent Sinners; by which means, as in a Glass, each one will be able to discern his own Sins, and the Curses he is expos'd to; the serious Prospect of which will be apt to awaken them from their Thoughtfulness and Security, and to put them upon flying from such imminent Danger, by having recourse to a speedy Repentance.

The Preface.

**II.** THE Original of repeating the Curses, in the manner we now use them, was a positive and divine Institution, which twice enjoin'd it by Moses (e), and in obedience to which we find Joshua afterwards most religiously observ'd it (f). And Josephus also reckons it amongst those things

The Sentences.

(d) King Edward's Injunctions, ibid. pag. 7, 8.

(e) Dent. 11. 29. and chap. 27.  
(f) Josh. 8. 33.



which the Jews always us'd to perform (g). And tho' the Circumstances in the Jewish manner of reciting these Curses were purely ceremonial, yet doubtless the End for which this Duty was prescrib'd was truly moral. For to publish the Equity and Truth of God, and to profess our Belief that his Laws are righteous, and the Sanctions thereof just and certain, is an excellent means of glorifying God, and a proper Method for converting of Sinners. So that it can't be unfit for the Gospel-Times, nor at all unsuitable to our Christian Worship; especially when the Necessities of the Church require the Sinner should be warn'd and brought to Repentance. Christ indeed hath taken away the Curse of the Law, by being himself made a Curse for us (h): But this is only with respect to those that truly repent, for as to all others the Curse stands in full force still. It is therefore fit that all should declare their Belief of the Truth, and Reasonableness of these Curses. The good Man to own what his Sins had deserv'd, and to acknowledge his Obligation to our Lord for redeeming him; the bad Man, to awaken him from his Security and Ease, and to bring him to Repentance before it be too late.

Amen, what  
it signifies at  
the end of  
these Senten-  
ces.

§. 2. FOR this Reason all the People, as those Sentences are read, are to answer and say, at the end of each of them, *Amen*. The end of which is not that the People should curse themselves and their Neighbours, as some have foolishly imagin'd; but only that they should acknowledge they have deserv'd a Curse. For it is not here said, *Cursed be he*, or *may he be cursed*; but *cursed is he*, or *he is cursed*, that is guilty of any of these Sins. And consequently any one that answers *Amen*, does not signify his Desire that the thing may be so, as he does when he says *Amen* to a Prayer; but only signifies his Assent to the Truth of what is affirm'd, as he does when he says *Amen* to the Creed. It is us'd in this place in no other sense, than it is in several Parts of the New Testament, where it is translated *Verily*, and signifies no more than *Verily it is true*. The Man that says it, verily believes that *Idolaters*, and all those other kind of Sinners that are mention'd in these Sentences, are all expos'd to the Curse of God; and his believing this is the Cause of his Repentance, and begging Pardon for his Sins, since he must be a desperate Sinner indeed that won't fly from such

(g) Antiqu. l. 4. c. ult.

(h) Gal. 3. 13.



### *Of the Commination.*

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Vices, for which he affirms with his own Mouth so great and heavy a Judgment to be due. In short, these Curses, and the Answers that are made to them, are like our Saviour's *Woes* in the Gospel; not the Causes or Procurers of the Evil they denounce, but compassionate Predictions of it in order to prevent it. And one would indeed think when we consider, that this manner of answering was originally appointed by God himself, People should be cautious how they charge it with being a wicked or foolish Institution. But to proceed:

Sect. 3.  
The Application

Laurel AT  
J. Ball

III. HAVING heard to what Sins the Curse of God is due, the Church has too much reason to conclude, that we are all of us guilty of more or fewer of them, and consequently all of us in danger of God's Wrath, except we repent. To excite us therefore to so necessary a Duty, that so we may escape those dreadful Judgments, she hath collected a pious and pathetic Discourse, to set home the foregoing Denunciations to our Conscience. It is all of it gather'd from the Holy Scriptures, that it may be more regarded, as coming directly from the Word of God; and is so methodical and apt to the Occasion, that the Fault must be in the Hearers, if the Delivery of it be not attended with a happy Effect.

The Application

guiltless

Justice Advantage and endless Comfort

### *Sect. 3. Of the Penitential Devotions.*

AFTER so serious and rational a Discourse, the Church may justly suppose that we are all resolv'd to repent: And therefore to assist us in so necessary a Duty, she hath prepar'd such Penitential Devotions, as will be very suitable to our pious Resolutions: And that they may be said with the greater Humiliation and Reverence, all the People are to kneel upon their Knees, and the Priest and Clerks to kneel in the Place where they are accusom'd to say the Litany (i). And here they are to begin with David's Litany, viz. Psal. 51. the most solemn and penitential one of all that he compos'd.

Psal. li.

II. AFTER this follows the lesser Litany, the Lord's Prayer and Suffrages, of which we have often spoken before.

The Lord's Prayer, &c.

(i) See Chap. 4. pag. 162

III. AND



Chap. XIV. **THE FIRST COLLECT.** **III. AND** because the Minister may know it to be time to bind up the Wounds of true Penitents, he in the next place addresses himself solemnly to God for their Pardon and Forgiveness.

IV. AND knowing also that now he can't well be too importunate, he subjoins a second Collect to the first, the more pathetically to press our most merciful Father, by Phrases well suited to the Desires of Penitents, and mostly selected from Holy Scripture.

V. AND the People being now prepar'd and reviv'd by these importunate Addresses, are allow'd to open their Lips for themselves, and to plead for their own Pardon in moving a Form, that if it be presented with a suitable Devotion, it can't miss of prevailing; but will admirably fit them for

VI. THE following Blessing, which being to be pronounced in the Name of God, is taken from a Form of his own prescribing (1): So that all who are prepared to receive its Benefit, must humbly kneel and firmly believe, that He who prescrib'd it, will be sure to confirm it, to their infinite Advantage and endless Comfort.

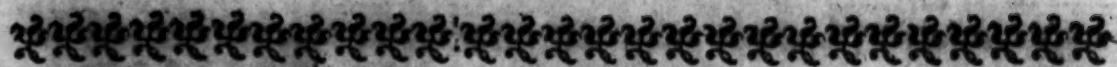
Sec. 3. Of the Penitential Devotion

the most solemn and penitential time of all that he com-  
And here they are to begin with a Litany, viz. Psal. 51.  
Kneel in the Place where they stand, and say the Litany (i).  
People are to kneel upon the knees, and say the Litany, and  
he said with the great voice, and said, O Lord, have mercy  
ty suitable to our pious Resolutions. And that they may  
the hath prepared such Penitential Devotions, as will be ve-  
to repent: And therefore to assist us in so necessary a Duty,  
Church may justly suppose that we are all resolv'd  
AFTER so serious and rational a Discourse, the

Prayer and Suffrage, of which we have often spoken before.

# THE





THE  
PSALMS of DAVID,

**F**OLLOW in our Common-Prayer Book, next after the *Commination*: But of these I have formerly said as much as, I think, the Nature of this Work requires (1): I have therefore no Occasion to say any thing of them here, nor do I apprehend that there is any need for my enlarging upon the

*Forms of Prayer to be us'd at SEA;*

**W**HICH are not design'd for a compleat Office, nor compris'd in any particular Method: But are all of them (except the two first alone, which are *daily to be us'd in his Majesty's Navy*) occasional Forms, to be us'd as the Circumstances of their Affairs require; and are so very well adapted to their several Occasions, that any one that observes them will see their Suitableness without any Illustration.

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(1) Chap. 3. Sect. 9. pag. 132, &c.





THE PSALMS OF DAVID, &c.

# PSALMS OF DAVID.

OLIVER in our Common Prayer Book, next after the Commission: But of these I have formerly said as much as I think the Nature of this Work requires. (1) I have therefore no Occasion to say any thing of them here, nor do I apprehend that there is any need for my enlarging upon the

## Forms of Prayer to be used at SEA;

WHICH are not designed for a complete Office, nor comprised in any particular Method: But are all of them (except the two last alone, which are only to be used in the Majesty's Navy) occasional Forms, to be used as the Circumstances of their Affairs require; and are so very well adapted to their several Occasions, that any one that observes them will see their Suitableness, without any Illustration.

(1) Chap. 3. Sect. 2. pag. 132, &c.





CHAP. XV.

OF THE

Form of Prayer

FOR THE

FIFTH of NOVEMBER.

The Introduction.

THE Occasions and Reasons of the Observation of this and the following Days, are so well known to all that have any Knowledge in the Affairs of this Nation, that it would be needless to repeat the several Histories of them here.

Introduct.

AND the Excellency of the Prayers appointed on these Days, and their Suitableness to the Occasions are so apparent of themselves, that I think nothing further needful, even in relation to the Offices, than to give a short Account of the Hymns, Psalms and Lessons, and of the Epistles and Gospels, by shewing in what Sense they are applicable to their Days. To begin then with the Office for the Fifth of November.

Sect.



Sect. 1. Of the Hymn, Psalms, Lessons, Epistle, and Gospel.

The Sentences.

I. **I**NSTEAD of the ordinary Sentences before the Exhortation, are three Verses taken out of the 103d Psalm (a), declaring the Long-Suffering and Goodness of God, the short Continuance of His Anger, and his Mercy in not dealing with us according to our Sins. All of them Attributes we can't help reflecting on, when we look back on the signal Mercies of this Day.

The Hymn.

II. **A**ND the Hymn that is appointed instead of the *Venite Exultemus*, is so methodically put together, that it seems, as it stands in this Place, to be an entire Psalm compos'd on purpose for the Day. It begins with an Act of Praise to God for his gracious Nature and Providence over us (b), and then particularly commemorates our Enemies Attempts, and how providentially they were entrapp'd in the Works of their own Hands (c): Upon this it breaks out into an humble Acknowledgment of the Power, and Wisdom, and Justice of God (d), and at last concludes with a Prayer for the Governor whom He hath set over us, and a Promise of Fidelity to God for the future. The whole was added in the second Year of King William and Queen Mary, when this Office was very much alter'd and enlarg'd, upon the account of the Revolution. At which time also the foregoing Sentences were inserted in the room of others that had been us'd till then (e.)

The Psalms.  
Psalm. lxi.

III. **T**HE proper Psalms are Psalm. 64, 124, 125. The 64th was a Prayer which David made for Deliverance from his Enemies, when they were secretly plotting and conspiring against him; but which he foretold should be signally disappointed thro' their own untoward Contrivance and Device.

(a) Ver. 8, 9, 10.  
(b) Ver. 1, 2.  
(c) Ver. 9, 10, 3, 4, 5.

(d) Ver. 7, 8.  
(e) Viz. Psalm. 51. 9. Jer. 10. 24.  
Luke 20. 18, 19.



§. 1. **THE 14th Psalm** is an Acknowledgment of God's Assistance, and a thankful Commemoration of the Deliverances wrought by him. It was occasion'd, as some think, by the Victory in *Rephaim* (f), or as others, by David's Deliverance from *Abalom*. The all agree it was compos'd on the account of some signal Deliverance from some potent Enemy.

§. 2. **THE 15th** declares the Safety of those who firmly adhere to God, without seeking to any irregular Means for attaining it. It is appointed on this Day, to remind us of the providential Care of God, in frustrating the Designs of the Enemies of our Church, even before they were sensible of their being so much as in danger from them. Till the second Year of King *William* and Queen *Mary*, the 129th Psalm was us'd instead of this, and the 35th was us'd first of all, which is now discontinu'd.

IV. **THE proper Lessons** are 2 Sam. 22. and Acts 23. The first is David's Psalm of Praise (g) compos'd upon his Deliverance from the Hands of his Enemies, especially of *Saul*, who sought, by murdering him, to cut off the Success God had entail'd on his Family. The Words are so applicable to the present Occasion, that they explain themselves to an attentive Hearer.

§. 2. **THE History** contain'd in the second Lesson, agrees with the Treason commemorated on this Day in some Particulars, but falls short of it in others. There we find a Crew of desperate Zealots enrag'd at *St. Paul*, for persuading them to reform the corrupt Traditions of their Forefathers, and binding themselves in a bloody Vow, to murder him as he went to the *Hall of Judgment*. Thus far the Stories agree, but in what is behind they widely differ. *St. Paul* was only a private Man and their Fellow-Subject, and so they aim'd at a single Sacrifice to their Fury and Rage; whereas the Conspirators concern'd in the Story of this Day, aim'd at their own indulgent Sovereign, and the whole Nation in Representative; seeming to copy after *Caligula's* Wish, viz. that all the People of *Rome* might have but one Neck, that so he might cut them off at a Stroke. As the whole Scripture therefore affords no parallel of such

(f) 2 Sam. 5. 17, &c.

(g) Psal. 18.



# Of the Form of Prayer &c.

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Chap. XV.

The Epistle  
and Gospel.

cruel and blood thirsty Men, we must be content with an Instance something like it, tho' in a far lower Degree.

V. THE Epistle (h) is design'd to remind the People of their Allegiance to their Sovereign. The (i) Gospel which was appointed in the Second of King William, instead of one that was not so (k) proper, is intended to correct the unruly Effects of mistaken Zeal for our Religion; shewing us that our Faith, be it ever so true, cannot warrant us to persecute or destroy those of different Persuasions. ~~the Design of the 13th Psalm was used instead of this, and the 37th was used first of all, which is now discontinued.~~

IV. THE proper Lesson are 2 Sam. 22. and Acts 17. The first is David's Psalm of Praise (g) compos'd upon his Deliverance from the Hands of his Enemies, especially of Saul, who sought by murdering him, to cut off the Success God had entail'd on his Family. The Words are so applicable to the present Occasion, that they explain themselves to an attentive Hearer.

§. 2. THE History compos'd the second Lesson, agrees with the Tradition of this Day in some Particulars, but falls short in others. There we find a Crew of desperate Men, who had sworn to kill King David, and had bound themselves by a solemn Vow, to murder him as he went to the Church. This far the Stories agree, but in what they widely differ, is that we only find a private Man and his fellow-subject, and to they find a single Soldier in their Party and so forth. The Comparison concern'd in the Story of King David, and at their own indulgent Sovereign, and the whole History in Reputation, is according to copy after King's Will, that all the People of Rome might have but one Neck, that to be might cut them off at a Stroke. As the whole Story therefore affords no parallel of such

P. A H C.



# CHAP. XVI.

OF THE

Form of Prayer

FOR THE

## THIRTIETH of JANUARY.

### Sect. I. Of the Rubricks.

I.



T having never been the Practice of the Catholick Church, nor indeed of any part of it, except the Roman, and that which has too many Marks of its Parent, the Presbyterian Church in Scotland (1), to allow of Humiliation or Fasting on Sundays, which are appointed for Duties of a different Nature; it is order'd, that If this Day shall happen to be Sunday, this Form of Prayer shall be us'd, and the Fast kept the next Day following. And upon the Lord's Day, next before the Day to be kept (i. e. on whatever Day of the Week it shall happen) at Morning-Prayer, immediately after the Nicene Creed, Notice shall be given for the due Observation of the said Day.

Sect. I.

The Rubricks.  
The First.

(1) Clergyman's Vade Mecum, pag. 182.

II. AS



II. AS to the Service of this Day (like that appointed for the Fifth of November) it is to be the same with the usual Office for *Festive Days* in all things, except where it is in this Office otherwise appointed; i. e. the ordinary Morning and Evening Service, and Office for the Communion are to be said as usual, except where any thing in either of these Services are to be added to, or to be us'd in the room of, the ordinary Service for the Day. As the Collects for Instance, and the several Prayers appointed on these Occasions, are to be us'd either instead of, or besides, the Prayers daily in use; and the Hymn, Psalms, and Lessons, the Epistle and Gospel, instead of those in ordinary Course.

## Sect. 2. Of the Hymn, Psalms, Lessons, Epistle, and Gospel.

The Sentences.

I. THE Office is introduced with some of the usual Sentences at Morning-Prayers (m).

The Hymn.

II. THE Hymn, instead of the 95th Psalm, was drawn up in the Reign of King James the Second, when a Review was taken, and several Alterations made in this Office. And whoever looks into King Charles's Book, must acknowledge the old Hymn not to be near so fine as the new one, which is as solemn a Composure, and as pertinent to the Occasion, as can be imagin'd or contriv'd.

The Psalms.  
Psalm ix.

III. THE proper Psalms appointed for the Morning, are 9, 10, 11. The 7th was originally prefix'd to them all, but that was afterwards discontinu'd. The first of those that are now appointed was writ upon Goliath's Death, and was design'd for David's Victory over the Philistines: And tho' the chief End of this Day's Solemnity is to bewail our Sins, which were the Occasion of the late bloody and dismal Times; yet when we recollect how happily we were at last deliver'd from them, and how remarkably God's Justice was executed on the Enemies of our David, we cannot forbear intermingling a Thanksgiving to praise the Divine Majesty for so wonderful a Work.

(m) Dan. 9. 9, 10. Jer. 10. 24. Psalm. 143. 2.



§. 2. THE 10th Psalm wanting a Title, was, by the *Hebrews* antiently, and by the *Vulgar Latin* is still, join'd to the former: But tho' it be on a like Subject, yet there is a plain Difference between them. The 9th Psalm speaks of *Pagan Enemies*, whose Cruelty was ended some time before, and is therefore full of Praises; whereas this Psalm speaks of *Domestick Foes*, who still acted unjustly, and so abounds more with Prayers and Complaints proper to be us'd on this Day.

Seet. 2:

Psalm. xi

§. 3. THE 11th Psalm is a Declaration of *David's* full Confidence and Trust in God, in despite of all Discouragements, and is very applicable to our *Royal Martyr* under his Sufferings.

Psalm. xii

IV. THE First Lesson for the Morning is 2 Sam. 1. There is no Parallel for this inhuman and barbarous Murder of a good and pious King by his own Subjects in all the Old Testament: And therefore the Church is content to read the History of *David's* Justice and Vengeance upon the *Amalekite*, that accus'd him of killing King *Saul*, tho' at his own Request, to ease him of his Pain; and of *David's* own decent Mourning for his Sovereign, notwithstanding he had been always his mortal Enemy, had apostatiz'd from God, and was forsaken by Heaven. How much more reason then had our State to punish those impious Rebels, who murder'd the Best of Kings, only for adhering to the Best of Religions: and also to set apart a Day of Humiliation for Fasting and Prayer, and to draw up a mournful Office for the Occasion, after the Example of *David* in the Lesson.

The First Lesson.

§. 2. AS for the Second Lesson, it is no other than that appointed by the Church in the ordinary Course, to be read on the xxxth of January (n). For by a signal Providence the bloody Rebels chose that Day for murdering their King, on which the History of our Saviour's Sufferings was appointed to be read as the Lesson for the Day. The blessed Martyr had forgot that it came in the ordinary Course; and therefore when Bishop *Juxon*, (who read the Morning-Office immediately before his Martyrdom) nam'd this Chapter; the Good Prince ask'd him, if he had singled it out as fit for the Occasion: and when he was inform'd it

The Second Lesson.

(n) Mat. 27. to the end.



Chap. XVI. was the Lesson for the Day, could not, without a sensible Complacency and Joy, admire how suitably it concurr'd with his Circumstances: Betray'd by some, deny'd by others, and despis'd by the rest of his seeming Friends, who left him to the implacable Malice of his barbarous Enemies; who treated him with the same Contempt and Ingratitude, Outrage and Cruelty, with which the Jews treated their King and Saviour, while he follow'd the Steps of his great Master in Meekness and Patience, Piety to God, and Charity to Men, and at last praying for his very Murderers.

The Epistle  
and Gospel.

V. THE *Epistle* (o) shews the Duty which Christians owe to Magistrates; the *Gospel* (p) severely and justly upbraids those unparallel'd Rebels, who were the villainous Projectors of this Day's Tragedy. It calls to our mind the Care and Diligence of the poor good King, who when he had omitted nothing for the Quiet and Safety of his Kingdoms, had the Misfortune to commit the Administration of the Government into such Hands, who made use of the Power he had entrusted with them, to deny him the Rights and Prerogatives of his Crown: rejecting his Commissioners, slaying his Servants, seizing his Crown, murdering his Person, banishing his Heir, and usurping his Kingdom.

The Psalms  
for the Evening.  
Psal. lxxix.

VI. THE *Psalms* for the Evening Service are different now from what they were when the Office was compos'd (q): At present they are the 79th, 94th, and 85th. The 79th Psalm contains a lively Description of the Miseries of Jerusalem, upon the sacking of it by the King of Babylon; and is very applicable to our sad Condition during the Rebellion: Only the Jews suffer'd by Heathens, we by such whose Behaviour was worse than Heathenish, while they call'd themselves Christians.

Psal. xciv.

§. 2. THE 94th Psalm is a Prayer to God, and a confident Assurance in him, that he will dissipate the Attempts of wicked Men, and uphold the Righteous.

Psal. lxxxv.]

§. 3. THE 85th Psalm is appointed with respect to that happy Change at the Restoration, and is for that Reason plac'd out of its usual Order; it containing an Acknow-

(o) 1 Pet. 2. 13—23.  
(p) Mat. 21. 33—42.

(q) Viz. Psal. 38, 64, and 143.



*the Thirtieth of January.*

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Sect. 2

ledgment of God's Mercy in delivering the Land from those sad Calamities, and a Prayer for a Continuance of it in Prosperity hereafter.

VII. FOR the *First Lesson* are appointed two Chapters The First Lesson for variety: One of which (q) is *Jeremiah's* Complaint to God of great Mischiefs done in Church and State by false Prophets and tyrannical Rulers, with God's Answer, giving the Reason of his permitting it, and threatening withal, in due time, to punish the Authors of these Mischiefs, and to deliver the Righteous.

§. 2. THE other is out of *Daniel* (r), being an excellent Prayer which that Holy Man us'd on a Day that he had set apart to solemn Humiliation, Fasting, and Repentance; wherein he so effectually bewail'd the Sins and Sufferings of God's People, that he prevail'd with Heaven to restore them to their Liberty, and to the Exercise of their Religion. Which justly reminds us of the Prayers and Penitence of devout Men under those Usurpers, which at last had the same Effect with us.

§. 3. THE *Second Lesson* (s) sets before us the Faith and Patience of the Holy Martyrs, whom *St. Paul* records, and is very proper as a Commemoration of our Royal Martyr's Sufferings and Faith, and an Exhortation to us to imitate them, whensoever it shall please God to require it of us. In the old *Gallican* Liturgy this was the proper Lesson for the Festival of any *Martyr* (t). The Second Lesson.

(q) Jer. 12.  
(r) Dan. 9. 1—12.  
(s) Heb. 11. 32. so chap. 12. 7.

(t) Vid. Mahillon. Lit. Gallic. 12. 2.  
pag. 160.



CHAP.



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deliver the Righteous.

§. 2. THE other is out of Daniel (5), being an excel-  
lent Prayer which that Holy Man used on a Day that he  
had set apart to solemn Humiliation, Fasting, and Repen-  
tance; wherein he so effectually bewailed the sins and suf-  
ferings of God's People, that he prevailed with Heaven to  
restore them to their Liberty, and to the Exercise of their  
Religion. Which justly reminds us of the Prayers and Pe-  
nience of devout Men under those Illustrious, which at last  
had the same Effect with us.

§. 3. THE Second Lesson (6) sets before us the Faith  
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and is very proper as a Commemoration of our Royal  
Martyr's sufferings and Faith, and an Exhortation to us to  
imitate them, whensoever it shall please God to require it of  
us. In the old Gallican Liturgy this was the proper Lesson  
for the Festival of any Martyr (7).

The Second  
Lesson.

allied  
and Gospel.

(7) Heb. 11. 32. to chap. 134.  
(6) Dan. 9. 1-19.  
(5) 1st. 12.  
pag. 100.





AND yet it is remarkable that the both these Acts together with the Act for the 30th of January, appoint these

Chap. XVII.

the words of the Act are as followeth

these several Offices are printed and annexed to the Book of Common-Prayer, and appointed to be used on their respective Days, and of Uniformity to establish or enjoin any other Form than what is provided in the Book of Common-Prayer; or to do any thing which shall be contrary to the

CHAP. XVII.

OF THE

Form of Prayer

FOR THE

TWENTYNINTH of MAY.

Commons, who, if being, are always present at the petition of such Offices, and frequently address the King to

order them

II. THE second Rubrick has already been spoken to in the foregoing Chapter, but the Rubrick falls in such a time of the Year, as that it often happens to concur with some other great Holy-Day, which has a proper Service

Sect. 1. Of the Rubricks.

\*\*\*\*\* O the end (saith the Act of Parliament, by which this Day is appointed) that all Per-

Sect. 1.

sons may be put in mind of their Duty thereon, and be better prepar'd to discharge

The First Rubrick.

the same with that Piety and Devotion as becomes them; the Act of Parliament

The Act to be read, and Notice to be given for the Observation of the Day.

\*\*\*\*\* made in the 12th, and confirm'd in the 13th Year of King Charles

the Second, for the Observation of the 29th Day of May yearly,

as a Day of publick Thanksgiving, is to be read publickly in all

Churches at Morning-Prayer, immediately after the Nicene Creed,

on the Lord's Day next before every such 29th of May, and Notice to be given for the due Observation of the said Day. So also

the Act for the Observation of the Fifth of November is appointed to be read, by that Act it self, publickly in the

Church, after Morning-Prayer, or Preaching on the said Day.

R r r r r

AND



Chap. XVII.

By what Au-  
thority these  
Offices are en-  
join'd.

AND yet it is remarkable, that tho' both these Acts, together with the Act for the 30th of January, appoint these several Days to be solemnly observ'd, and enact that proper Prayers and Prayers shall be us'd on those Days; yet not one of them provides for, or establishes any Office for the use of either one or other of the said Days. Nor have our Kings, by whose Order and Directions alone these several Offices are printed and annex'd to the Book of Common-Prayer, and appointed to be us'd on their respective Days, any Power or Authority invested in them by King Charles II's Act of Uniformity, to establish or enjoin any other Form than what is provided in the Book of Common-Prayer; or to do any thing else in relation to that Book, than to alter and change from time to time the Names of the King, Queen, or Royal Progeny. So that it might be very well question'd, whether these, or any other occasional Offices put out by the same Order, could safely be us'd, were it not for the general Connivance, or rather Concurrence of the two other Parts of the Legislative Authority, the Lords and Commons, who, if sitting, are always present at the performance of such Offices, and frequently address the King to order them.

The Rubrick of  
Directions for  
reading this  
Office upon o-  
ther Holy-  
Days.

II. THE second Rubrick has already been spoken to in the foregoing Chapter: But because this Festival falls in such a time of the Year, as that it often happens to concur with some other great Holy-Day, which has a proper Service appointed for it self; therefore here is a third Rubrick of Directions in this Case, that whenever such Concurrence shall happen, the Preference shall be given to that other Holy-Day, and so much of this Office as interferes with the Service proper for that Day shall be omitted. Thus, for instance, it is said in the Rubrick, If this Day shall happen to be Ascension-Day or Whitsunday, the Collects of this Office (i. e. all the Prayers of it, for all Prayers are call'd Collects both in the Rubricks of this and all other Offices) are to be added to the Office of those Festivals in their proper Places; and the rest of this Office shall be omitted; i. e. the Psalms, Lessons, Epistle, and Gospel, because both those Days have proper Psalms, Lessons, Epistles, and Gospels of their own. And that only the Portions of Scripture appointed for this Day are to be omitted upon this Occasion, is plain, because if this Day happens to be Monday or Tuesday in Whitsun-Week or Trinity-Sunday



Sunday (which have no proper Psalms) then the proper Psalms here appointed for this Day, instead of those of ordinary Course, shall be also us'd. And because none of the Days, mention'd in the Rubrick, have any peculiar Hymn instead of the *Venite Exultemus*, therefore the Rubrick orders, that what Festival soever shall happen to fall upon this solemn Day of Thanksgiving; the following Hymn appointed instead of *Venite Exultemus* shall be constantly us'd. The only Question then remaining is, whether the Litany ought to be us'd if this Day happens to be Ascension-Day, or Monday or Tuesday in Whitfun-Week (for upon Whit-Sunday and Trinity-Sunday it is us'd of course). And to this, I think, the Answer is plain, viz. That the Litany does not interfere with any part of the Service appointed for any of those Days; and therefore it should be read (as it is enjoin'd by this Office) for the greater Solemnity of this Day. Besides, whatever Festival happens to fall upon this Day, the Collects of this Office are to be added to the Office of such Festival in their proper Places. Now one of the Collects or Prayers of this Office is to be said in the end of the Litany, after the Collect, *We humbly beseech thee, O Father, &c.* Unless therefore the Litany be read, and that Collect us'd, one of the Collects of this Office can't be added in its proper Place. But one would think there should be no Room for any Doubt in this Matter, when it is said so expressly in the Rubrick, that the Litany shall always this Day be us'd; to imply, undoubtedly, that tho' it happen upon a Day, on which otherwise the Litany is not to be us'd, yet it shall be added on purpose on this Occasion.

**Sect. 2. Of the Hymn, Psalms, Lessons, Epistle, and Gospel.**

**I. FOR** the Sentences are appointed one of the ordinary Sentences at Morning-Service, being Daniel's Confession of his People's Transgression, and of God's Mercy notwithstanding (a); to which is subjoin'd an additional one out of the Book of Lamentations (b), ascribing our Preservation wholly to the Mercy and Compassion of God.

*The Sentences.*

**II. THE** following Hymn, which was new drawn up in King James the Second's Reign, in the room of another

*The Hymn.*

(a) Dan. 9. 9, 10.

(b) Chap. 3. 22.



Char. XVII. that had been us'd before, is sufficiently plain and applicable to the Day, without any Comment.

The Psalms.  
Psal. cxiv.

III. THE proper Psalms, till King James's Reign, were the 20th, 21st, 85th, and 118th. But now they are the 124th, 126th, 129th, and 118th. The first of these hath been already spoken of in the Office for the Fifth of November. It may very properly be repeated here; since the Papists and Sectaries, like Samson's Foxes, tho' they look contrary ways, do yet both join in carrying Fire to destroy us. Their End is the same, tho' the Method be different.

Psal. cxvi.

§. 2. THE 126th Psalm celebrates the Deliverance of the Israelites out of their Captivity, which was so sudden and unexpected, that they who saw it thought themselves in a Dream, and could scarce be persuaded that the thing was real: which may exactly be apply'd to the strange and miraculous Turn of Affairs at the happy Restoration; which was so surprizing, that those who saw it were in such an Extasy of Joy and Wonder, that they were almost afraid that their Senses deceiv'd them.

Psal. cxix.

§. 3. THE 129th Psalm is a Reflection upon the Endeavours of our Enemies to destroy us; and an Acknowledgment of God's continual Help in delivering us; and concludes with a Curse denounc'd upon the Enemies of the Church.

Psal. cxviii.

§. 4. THE 118th Psalm was compos'd originally for David's Coronation, after God had brought him from his Exile, thro' many Troubles, and had settled him safely on his Throne of Peace. It is set last, because it peculiarly relates to the last Scene of the Restoration, the Crowning of King Charles II.

The First Lesson.

IV. THE First Lesson (a) is almost an exact Parallel to our own Case, describing how, after Absalom's Death, (whereby the Rebellion was happily ended) the People unanimously resolv'd to bring back their lawful King David, and sent an honourable Message to him in his Exile to invite him home; and how also upon this he return'd, not only without any Opposition, but by the general Consent, and to the great Satisfaction of all his Subjects: His People contending which part of them should shew themselves most forward and joyful upon so happy an Occasion.

(a) 2 Sam. 19. 9.



§. 2. BUT if any new Practices make it necessary to reflect upon that Faction and Seditious which began the Rebellion, Num. 16. was added by King James to be read instead of the former, where the Example of *Corah, Dathan* and *Abiram* sets out the Greatness of their Sin, and the severity of their Punishments, who delight in opposing their lawful Governors.

Sec. 2.

Sec. 2.

The Second Lesson.

§. 3. THE Second Lesson, which is now the Epistle of *St. Jude* (but which was *Romans 13.* till King James's Reign) foretels the Coming of false Teachers in the last Days, and describes their Hypocrisy in pretending to Sanctify while their Lives are notoriously evil; remarking particularly their railing at those in Authority, and prophesying falsely for a Reward, and containing at the same time a Prophecy of their Fall: And as the Character of these was exactly answer'd by some in those sad times, so also was their Prophecy soon after fulfill'd to their Ruin and Destruction, to warn others to beware of such Pretenders.

VI. THE 10. Epistle (except the two last Verses) is the same with that for *January*, commanding us to be subject to the King as Supreme. But lest we should doubt who our King is, the Gospel gives us a Token to know him by, viz.

The Epistle and Gospel.

*He whose Image and Superscription our Tribute Money bears.* For Coining of Money is as certain a Mark of Sovereignty, as the Making of Laws, or the Power of the Sword. Wherever therefore that Mark is found, there Tribute and the Rights of Sovereignty are due. For this Reason our Saviour, to answer the Question propos'd to him (viz. Whether it was lawful to pay Tribute to *Cæsar* or not?) does not examine into *Cæsar's* Right, nor how he came by his Sovereign Power; but all the Foundation he thinks necessary to proceed upon, is this of *Cæsar's Image and Superscription*, i. e. the current Coin of the Country. For this was a Proof that *Cæsar*, at that time, was actually possess'd of the supreme Power in *Judea*, and that even the *Jews*, who us'd his Money, acknowledg'd as much. An Answer so plain, that the *Pharisees* were asham'd of the Question they had propos'd, and went away without making a Reply. For they no more dar'd to deny that *Cæsar* was King, than they thought that *Jesus* dar'd either to own or deny the Lawful-



Chap. XVII. nels of paying Tribute to him. But one necessarily infers the other. For since Peace (saith the (b) Historian) can't be secur'd without Force, nor Force rais'd without Pay, nor Pay had without Taxes or Tribute; it follows that Tribute must necessarily be paid to the Person actually governing, so long as he governs, in consideration of the Safety and Protection we enjoy by him, whosoever he be that is possess'd of the Government.

I KNOW how injurious this Doctrine hath been represented to rightful Princes in Distress from usurping Powers. But I never yet saw it prov'd, that Providence is confin'd always to maintain the same Family on the Throne; or that, when another is rais'd up in the room of it, we are not oblig'd to embrace or submit to such a Change in the Government, according as it is ordain'd for a Blessing or a Scourge. However, to waive that Argument at present, it is sufficient to say here, that supposing Subjects to act upon the Principles that are here laid down, no rightful Prince will ever be dispossest'd. And sure it will be hard to charge those Consequences upon the Explanation of any Scripture, which can never happen till Men have acted in direct Opposition to the Text so explain'd.

(b) Nec Quies Gentium sine Armis, sine Tributis haberi possunt. Tacitus  
nec Arma sine Stipendiis, nec Stipendia apud Grotium in Mat. 22. 20.



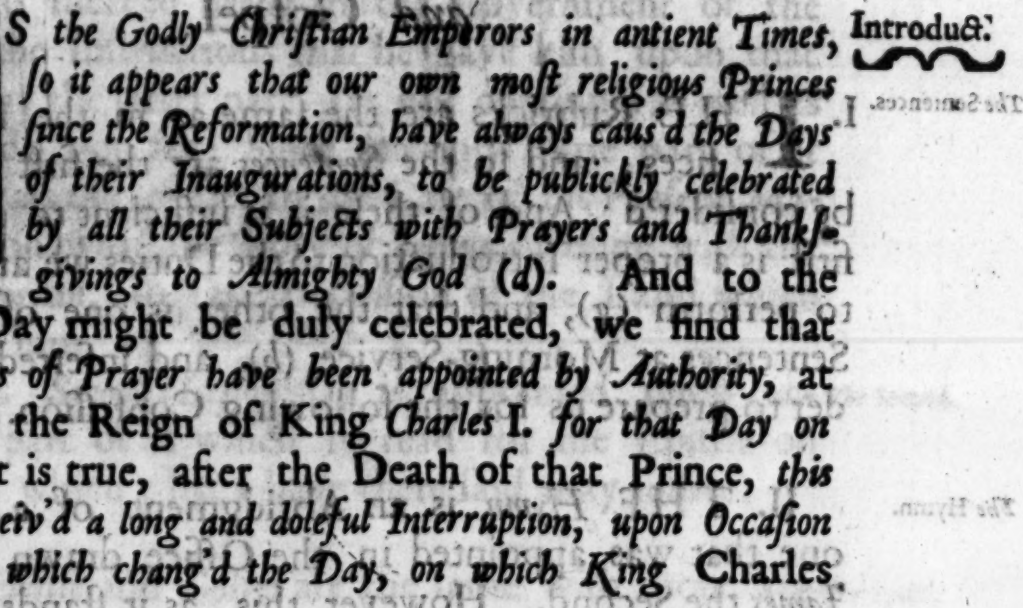
**SECRET**

OF THE

## FOR THE

[illegible]

Set. 1. Of the Hymn, Psalm, Lessons, Epistle



(d) See Can. 2. 1640. in *Bishop Sparrow's Collection*, pag. 349. and *K. James* the Second's Order for the Service on the 6th of February.



Ch. XVIII. the Second succeeded to the Crown, into a Day of Sorrow and Fast-  
ing (f). And indeed a great Part of the Duty of that Day,  
and the Devotions proper to it, were perform'd in the Ser-  
vice of the Church. However, upon King James the  
Second's Accession, the former Devotion and Practice  
was discontinued, and a new Form of Prayer and Thanksgiving  
was appointed by the Bishop for this purpose, in many  
things agreeing with this we now use. But in the Reign  
of King William the Inauguration-Festival was again disus'd,  
and it must be own'd there was so much the less Occasion  
for it during his Reign, as there were large Additions made  
to the Form of Thanksgiving appointed for the Fifth of No-  
vember, to commemorate his Arrival, which happen'd on that  
Day. However, when our late Glorious and Pious Queen  
ANNE succeeded to the Throne, there was fresh Occasion  
to revive the Festival. And therefore the Day was again or-  
der'd to be observ'd, and a Form of Prayer with Thank-  
sgiving drawn up, part of it being taken from King James's  
Office, and part of it being compos'd entirely new, and is,  
together, the same (except the first Lesson) with the Office  
appointed for his present Majesty, and which comes now  
in order to be explain'd.

Sect. I. Of the Hymn, Psalms, Lessons, Epistle,  
and Gospel.

The Sentences.

I. THE Rubricks are the same as in the foregoing Of-  
fices; and so the Sentences are the first that need to  
be consider'd: And of these it is sufficient to say, that the  
first is a proper Introduction to the Duties we are now going  
to perform (g), and that the other is one of the ordinary  
Sentences at Morning-Service (h), and insert'd here, in or-  
der to prepare us for the following Confession.

The Hymn.

II. THE Hymn is an Abridgment of a much longer  
one that was appointed in the Office drawn up for King  
James the Second. However this, as it stands, is as proper

(f) King James the Second's Order, as before.

(g) 1 Tim. 2. 1, 2.  
(h) 1 John 1. 8, 9.



*the First of August.*

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to the Occasion, containing suitable Petitions and Praises for the King. Sect. i.

III. THE proper Psalms are Psal. 20, 21, 101. The 20th is a Psalm of David, wherein the People are taught to pray for his good Success. The Psalms.  
Psal. xx.

§. 2. THE 21st was originally compos'd upon the same Account for which we now make choice of it, viz. to be a Form of publick Prayer, to be us'd in the Congregation for God's Blessing on the Prince. Psal. xxi.

§. 3. THE 101st Psalm is a Resolution that David made to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discountenance Impiety, and to nourish true Religion and Virtue. In the room of this Psalm, in King James's Office, were appointed the 85th and the 118th: But they being both chose with an Eye to the Exile, which that Prince underwent with his Royal Brother, were, in the Office for Queen Anne, more properly chang'd.

IV. THE First Lesson in Queen Anne's time, was Prov. 8. ver. 13. to the end; but now the first of Joshua is again appointed, which was the Lesson for this Office when it was put out by King James. Now indeed only the first ten Verses are appointed, which contain the History of God's setting up Joshua to succeed Moses in the Government of the Israelites, with the Instructions that he gave him upon that Occasion. Why the latter part was not continu'd as well as the former, I do not see; Since certainly some part of it is as applicable as the former to the Case of his Present Majesty, it going on with the Story of Joshua's passing with the Israelites over Jordan, to take possession of the Land which God had given him. The Lessons  
The First.

§. 2. THE Second Lesson (i) is, appointed upon account of that part of it which is read for the Epistle on November 5. of which what I have there said may suffice. The Second.

V. THE Epistle and Gospel are the same with those appointed on the 29th of May, and have already been spoken to in my Discourse on that Office. The Epistle  
and Gospel.

(i) Rom. 13.



to the Occasion, containing suitable Prayers and Praises for the King, and also to pray for his good Success.

III. THE proper Prayers are Psalm 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

IV. THE 1st Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

same Account for which we now make choice of it, viz. to be a Form of publick Prayer, to be used in the Congregation for God's Blessing on the Prince.

THE 2nd Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

In the room of this Psalm, in King James's Office, were appointed the 8th and the 11th: But they being both chosen with an Eye to the Exile, which that Prince underwent with his Royal Brother, were in the Office for Queen Anne, more properly changed.

IV. THE First Lesson in Queen Anne's time, was Prov. 1. 1. to the end: but now the first of Job is again appointed, which was the Lesson for this Office when it was put out by King James. Now indeed only the first ten Verses are appointed, which contain the History of Job's suffering up Job to succeed Moses in the Government of the Nation, with the Instructions that he gave him upon that Occasion. Why the latter part was not continued as well as the former, I do not see: Since certainly some part of it is as applicable as the former to the Case of his Present Majesty, it going on with the story of Job's passing with the River over Jordan, to take possession of the Land which God had given him.

THE Second Lesson (1) is appointed upon account of that part of it which is read for the Epistle on November 2. of which what I have there said may suffice.

V. THE Epistle and Gospel are the same with those appointed on the 20th of May, and have already been spoken to in my Discourse on that Office.

THE 1st Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

In the room of this Psalm, in King James's Office, were appointed the 8th and the 11th: But they being both chosen with an Eye to the Exile, which that Prince underwent with his Royal Brother, were in the Office for Queen Anne, more properly changed.

THE 2nd Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 3rd Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 4th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 5th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 6th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 7th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 8th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 9th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 10th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 11th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

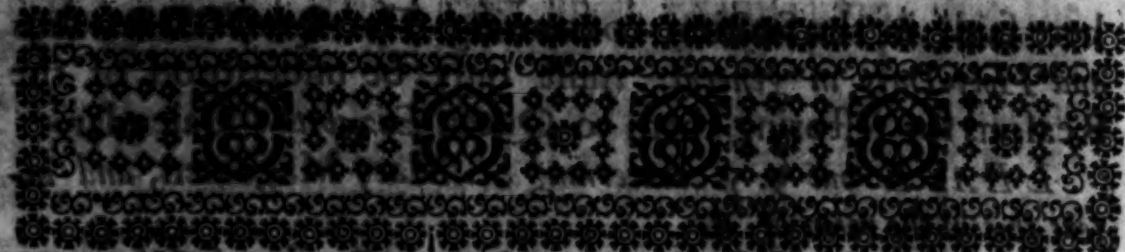
THE 12th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 13th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.

THE 14th Lesson is a Resolution that David made that to be a strict Observer of Piety and Justice both in his private and publick Conduct, and is appointed here to remind us, that whoever desires God's Blessing upon his Person and Government, must diligently attend to discipline.



N. B. THE Roman Holy Days were let out of both Common-Prayer-Books of King Edward VI. so that what is



By the first Common-Prayer-Book of King Edward VI. the 22d of July was dedicated to the Memory of St. Mary Magdalen.

# ADDITIONS AND EMENDATIONS.

IN the first Column of the Note, at the bottom of pag. [27] let this come in after the word Common-Prayer, in the second Line from the Bottom.

NOR in that which Mr. Collier gives us in his Ecclesiastical History (a). But Mr. Baxter inserts it in the Copy of the Commission that he has printed in the Narrative of his own Life (b), and Dr. Nichols mentions him, &c. And, IN the last Line of the second Column of the same Note, read, Dr. Nichols and Mr. Collier might continue the Omission.

FROM the 10th Line of the 39th Page, mend the Reading thus: But as we were guided by the Golden Number, Easter could not be kept till a Week afterwards: And so five Lines lower, read, Easter-Day could not be till the Sunday after.

IN the Note at the bottom, the second Column, and the 4th Line, for the 14th of April, read, the 5th of April.

AT the end of Sect. 1. add this; which may be done (now the Errors of the several Cycles are discover'd) by such an exact Calculation as may correct those Errors, and by establishing such a just Intercalation for the future, as may prevent the Growth of any Errors hereafter.

IN the 8th Line of this Page, for four Days, read, about four Days and a half.

IN the first Line of the second Paragraph, for The Fifth Column, read, The fourth Column.

(a) Vol. 2. p. 876.

(b) Pag. 303.



Pag. 57.

N. B. THE Romish Holy Days were left out of both Common-Prayer-Books of King Edward VI. so that what is here said, in the Section concerning The Romish Saints Days and Holy Days in general, must only be understood of the Reasons for restoring them to Queen Elizabeth's Calendar.

Pag. 70.

LEAVE out §. 5. concerning St. Mary Magdalen, and insert this in the room of it.

22. St. Mary Magdalen.

The Epistle and Gospel.

§. 5. BY the first Common-Prayer Book of King Edward VI. the 22d of July was dedicated to the Memory of St. Mary Magdalen. In the Service for the Day, Prov. 31. ver. 10. to the end, was appointed for the Epistle; and the Gospel was taken out of the 7th of St. Luke, from the 36th Verse to the end. But upon a stricter Enquiry, it appearing dubious to our second Reformers, as it doth still to many learned Men, whether the Woman mention'd in the Scripture, that was appointed for the Gospel, were Mary Magdalen, or not; they thought it more proper to discontinue the Festival. However, as I have mention'd the other Parts of the Service, I will also give the Reader the Collect that was appointed, which he will observe was very apt and suitable to the Gospel.

The Collect.

MERCIFUL Father, give us Grace that we never presume to sin thro' the Example of any Creature; but if it shall chance us at any time to offend thy Divine Majesty, that then we may truly repent and lament the same after the Example of Mary Magdalen, and by a lively Faith obtain Remission of all our Sins, thro' the only Merits of thy Son our Saviour Jesus Christ. Amen.

Pag. 71.

Lammas-Day, why so call'd.

AT the end of the Reason why Lammas-Day is so call'd, add as follows: Tho' Somner's Account of it is more rational and easy, viz. that it is deriv'd from the old Saxon *Wapnare*, i. e. Loaf-Mass, it having been the Custom of the Saxons to offer on that Day an Oblation of Loaves made of new Wheat, as the first Fruits of their new Corn.

Pag. 74.

SIX Lines from the Bottom, instead of A. D. 261. read September 14. A. D. 258.

Pag. 87.

LINE 15. dele Both; and lin. 16. dele Churches fix'd.

Pag. 95.

Country-Wakes, the Remains of the old Church-Holy-Days.

I HERE suspect my self to be mistaken, in asserting that Country-Wakes are annual Festivals, kept in memory of the Dedication of their particular Churches. I am now rather apt to think, that they are the Remains of what were formerly call'd their Church Holy-Days, which were Feasts kept in memory of the Saints, to whose Honour their Churches were dedicated, and who were therefore call'd the Patrons of their



their Churches. For I find upon Examination, that the Feast of Dedication, and this other Feast, or Church Holy-Day, kept in Honour of their Patron, were two different Feasts (a). And that the Feast of the Dedication was order'd to be celebrated in all Places throughout England on one and the same Day, viz. on the first Sunday in October (b); whereas the *Wakes* now observ'd in Country Villages, are generally observ'd on the next Sunday that follows the Saint's-Day whose Name the Church bears.

*FIVE* Lines from the Bottom, leave out the Parenthesis, and Pag. 97. read thus: Thus when Corah and his Company usurp'd the Priest's Office, &c.

*IN* the last Line but two of the second Paragraph, read thus: So Pag. 98. the Sacraments of the Gospel are certainly to be prefer'd, &c.

*READ* the 7th Line of this Page thus: But then the same is Pag. 101. to be said of the other Orders as well as of that. Philip, &c.

*AT* the end of the Paragraph concerning the Vestment or Cope, insert this: Thus the 24th Canon of our Church only orders, that the Principal Minister, (when the Holy Communion is administer'd in all Cathedral and Collegiate Churches) use a decent Cope, and be assisted with an Epistler and Gospeller agreeably, according to the Advertisements publish'd, Anno 7 Elizabethæ; which Advertisements order, that at all other Prayers no Copes be us'd but Surplices (c). Pag. 110.  
Copes, when  
and by whom  
to be worn.

*IN* the last Line of this Page, for Reformation, read Re- Pag. 111. stauratation.

*LINE* 16. After the word Minds, insert as follows: For Pag. 127. the Minister is the appointed Intercessor for the People, and consequently it is his Office to offer up their Prayers and Praises in their behalf; insomuch that the People have nothing more to do than to attend to what he says, and to declare their Assent by an Amen at last, without disturbing, &c.

*LINE* 6. After the word Thanksgiving, insert as follows: Pag. 128. And perhaps that was the Reason why it was not us'd in any of the Offices till the last Review.

*IN* the same Page, at the end of Sect. 6. add thus: Tho' till the last Review, there was no such Directions; it having been order'd till then, that the Minister should say the

(a) See the Constitution of Simon Islepe, A.D. 1362. in Bishop Gibson's Codex, pag. 280. and a Decree of Convocation in the 28th Year of King Henry VIII. in the

same Book, pag. 276.

(b) See the Decree of Convocation, as before.

(c) Bishop Sparrow's Collection, p. 125.

U u u u u

Lord's



Lord's Prayer alone, and the People only to answer at the end of it, by way of Response, *Deliver us from Evil*. And the better to prepare and give them notice of what they were to do, the Minister was to elevate and raise his Voice; when he came to the Petition, *Lead us not into Temptation*, just as it is done still in the Roman Church, where the Priest always pronounces the Conclusion of every Prayer with a Voice louder than ordinary, that the People may know when to join their *Amen*.

Pag. 136.  
Of using the  
Gloria Patri, at  
the end of the  
Psalms.

FROM the 4th Line of §. 7. read thus: A Custom which Durandus would have us believe was instituted by Pope Damasus, at the Request of St. Jerom (d): But for this there appears to be but little Foundation. In the Eastern Churches they never us'd this Glorification, but only at the end of the last Psalm, which they call'd their *Antiphona* or *Allelujah*, as being one of those Psalms which had the *Allelujah* prefix'd to it (e): But in France, and several other of the Western Churches, it was us'd at the end of every Psalm (f); which is still continu'd with us, to signify that we believe that the same God is worshipp'd by Christians as by Jews, the same God that is glorify'd, &c.

Pag. 137.

IN the 6th Line of §. 9. for these, read the; and in the 9th Line of the next Paragraph, for Sweetness read Smoothness.

Pag. 140.

AFTER the word Sin, in the 9th Line of §. 4. add this: For which Reason the reading of this Book was affix'd to Lent, even in the Primitive Ages of the Church (g).

Pag. 144.

IN the Note (m) at the bottom of the Page, read Concil. Laod. Can. 17, &c.

Pag. 166.

IN the last Line but one, for Standing, read Kneeling.

Pag. 172.

IN the 7th Line of the 3d Paragraph, for self, read selves; and for Neighbour, read Neighbours.

Pag. 173.

LIN. 9. dele to.

Pag. 185.  
The Prayers  
in the Ember-  
Weeks to be  
said on every  
Day in those  
Weeks.

AT the end of Sect. 2. add this: And shall only observe further in this Place, that it is a Mistake in those, who imagine that these Prayers are only to be us'd upon the three Ember-Days, i. e. upon the Wednesday, Friday, and Saturday in every Ember-Week; the Rubrick expressing, as plain as Words can do, that one of them is to be said every Day in

(d) Durand. Rational. 1. 5. c. 2. n. 17. fol. 214.

(e) Cassian. Institut. 1. 2. c. 8. Strabo de Reb. Eccles. c. 25.

(f) Cassian, ut supra.

(g) Chrysost. Tom. 1. Hom. 7. p. 106. & Tom. 2. Hom. 1. p. 10. Edit. Paris. 1609.



the Ember-Weeks, i. e. *beginning* (as it is express'd in the Scotch Liturgy) *on the Sunday before the Day of Ordination.*

*IN the same Page, begin the third Section thus: This Prayer was first added in Queen Elizabeth's Common-Prayer, and not by Order of King James I. as Dr. Nichols affirms.*

*IN the 19th Line of the Section concerning the Festivals observ'd by the Church of England, place a Mark of Reference before St. Paul and St. Barnabas, and add this as a Note at the bottom of the Page.*

Pag. 194.  
St. Paul and  
St. Barnabas,  
not formerly  
in the Table  
of Holy-Days.

ST. PAUL and St. Barnabas were neither of them mention'd in the *Table of Holy Days* prefix'd to the Calendar till the last Review, nor were they reckon'd up among the Days that were appointed by the Act, in the 5th and 6th Year of King Edward VI. (b), to be observ'd as Holy-Days; tho' it is there expressly enacted, that no other Day, but what is therein mention'd, shall be kept or commanded to be kept Holy. However, the Names of each of them were inserted in the Calendar it self, and proper Services were appointed for them in all the Common-Prayer Books that have been since the Reformation.

*AFTER the word Provision, in the 13th Line of §. 3: insert as follows: For this Reason some Ministers, when a Holy-Day happens upon a Sunday, take no notice of the Holy-Day, (except that sometimes they are forc'd to use the second Lesson for such Holy-Day, there being a Gap in the Column of second Lessons in the Calendar) but use the Service appointed for the Sunday, alledging that the Holy-Day, which is of Human Institution, should give way to the Sunday, which is allow'd to be of Divine. But this is an Argument which I think not satisfactory: For tho' the Observation of Sunday be of Divine Institution, yet the Service we use on it is of Human Appointment. Nor is there any thing in the Services appointed to be us'd on the ordinary Sundays, that is more peculiar to, or tends to the greater Solemnity of the Sunday, than any of the Services appointed for the Holy-Days. What Slight therefore do we shew to our Lord's Institution, if when we meet on the Day that He has set apart for the Worship of himself, we particularly praise him for the eminent Virtues that shin'd forth in some Saint, whose Memory that Day happens to bring to our Mind? Such Praises are so agreeable to the Duty of the Day, that*

Pag. 195.

(b) Chap. 3.



Pag. 200.  
The Week-  
Day Collect to  
be omitted on  
Holy-Days.

I can't but esteem the general Practice to be preferable, which is to make the lesser Holy-Day give way to the greater, &c.

LINE 8. AFTER the word Day, insert as follows: For the Rubrick, at the end of the Order, how the rest of the Service is appointed to be read, directs, that the Collect, &c. for the Sunday, shall serve all the Week after, where it is not otherwise order'd; which supposes, that in some Places it is otherwise order'd, which must be (as it was worded in all the old Common-Prayer Books) when there falls some Feast that hath its Proper, i. e. when any Day falls that hath a proper or peculiar Collect, &c. to it self: Upon which Occasions the Rubrick plainly supposes, that the Collect for the Sunday shall be left out and omitted. The Church never designing, &c.

Pag. 202.  
Abstinence  
from Flesh on  
Fish-Days en-  
join'd by a  
Statute of K.  
Edward VI.

WHAT is said in §. 4. in this Page, concerning the Statute relating to Abstinence from Flesh, that was made in the fifth Year of Queen Elizabeth, viz. that it is still in force, I find to be a Mistake; for it was only made for ten Years. However, by a prior Act (i) made in the 2d and 3d Year of King Edward VI. (which, according to the Rules of Printing observ'd by Bishop Gibson in his Codex, I understand to be of force even now) Abstinence from Flesh on Fish-Days is strictly enjoin'd, upon pain of ten Shillings Fine, and of ten Days Imprisonment for the first Offence, and of double for the second. Nor is this Act to extend to Persons licens'd by the King, or by the Archbishop of Canterbury, nor to Persons aged or sick, nor to Women with Child, nor to Prisoners, Officers, or Soldiers. Neither are Wednesdays declar'd to be Fish-Days by this Act, but only Fridays, Saturdays, the Ember-Days, the Eves of Holy-Days, and all Lent. And whereas by the Act I have quoted in this Page, Abstinence from Flesh is declar'd to be not necessary for the saving of the Soul, or the Service of God; it is declar'd by the Act I am speaking of now, to be a means to Virtue, and to subdue Mens Bodies to their Soul and Spirit.

Pag. 207.  
Double Com-  
munion on  
the same Day  
an antient  
Practice.

AFTER the word Solemnity, in the 8th Line of §. 6. add thus: As to double Communion, the Practice is antient; for we find that Pope Leo, writing to Dioscorus Bishop of Alexandria, advis'd, that where the Churches were too small, to admit all that were desirous to communicate at once; the Priests should administer two or three Communion in one

(i) Chap. 19.



Day, that so they who could not get room to offer themselves the first time, might have an Opportunity of doing it afterwards. Convinc'd by this Authority, Bucer afterwards retracted an Exception he had made against having two Communions in one Day (k); tho' in the second Review of the Liturgy under King Edward, one of these Services, &c.

*BIGHT* Linet from the bottom, for 90, read 110. Pag. 212.

*SECT. 5.* lin. 9. for always, read generally. Pag. 215.

*AT* the end of §. 4. add as follows: And for that Reason, as St. Austin tells us (l), was always us'd upon this Day by the African Church; Pag. 229.

*AT* the end of §. 1. insert this: The Spaniards indeed, who kept to the old Rule of the antient Church, of not having any Fast between *Easter* and *Whitsuntide*, deferr'd these Rogations till after Pentecost, being not willing to fast so long as the Bridegroom was with them (m). Pag. 237.  
The Rogations  
deferr'd by  
the Spaniards  
till after Whit-  
suntide, and  
why.

*LINE 3.* from the bottom, read thus, might have discern'd some Glimmerings of it dispers'd thro' the Old Testament. Pag. 245.

*AFTER* the second Line, add this: i. e. if there be fewer Sundays, the Overplus is to be omitted; but if there be more, the Service of some of those Sundays, that were omitted after the Epiphany, are to be taken in to supply so many as are wanting: But which of those Services the Rubrick does not say. And for that Reason there is generally a Diversity in the Practice; some reading, on those Occasions, the Services next in course to what had been us'd at the Epiphany before; and others, at the same time, reading the last or two last, accordingly as one or both of them are wanting. The last of these Practices, I think to be preferable. Partly upon the account, that when there is an Overplus of Sundays after Trinity one Year, there is generally a pretty full number after Epiphany the next; so that if any of the Services for the early Sundays after Epiphany are taken in to supply those that are wanting after Trinity, the same Services will come in turn to be read again pretty soon: But the chief Reason why I think the latter Services should be us'd, is because the Service, that is appointed for the last Sunday after Epiphany, is a more suitable Preparation for the Season that is approaching, and makes way for the Service for the last Sunday after Trinity, as that does for the Services appointed for Advent. Pag. 249.

(k) Script. Anglican. pag. 465. & 493.  
(l) Aug. in Pl. 21. in Præfat. Serm. 2.

(m) Strabo de Offic. Eccles. cap. 28.



Pag. 252.

A Remark upon the Gospel for St. Bartholomew's Day.

BETWEEN §. 7. and §. 8. this should be inserted  
 §. [7.] I WOULD observe upon the Gospel appointed for the Festival of St. Bartholomew (n), that the parallel Place to it in St. Matthew is appointed to be read on St. James's Day: And then indeed more properly, it being occasion'd by the Request of Zebedee's Children, of which James was one. With Submission therefore, I should think that a more suitable Gospel for the Festival of St. Bartholomew, would be John 1. 43. to the end, which is the History of Nathaniel's coming to our Saviour, who is generally allow'd to be the same with Bartholomew. The Occasion why that Passage in St. Luke was affix'd to this Day, was a Conceit that St. Bartholomew's noble Descent was the Occasion of the Strife that is there recorded (o). But if this relate to the same Dispute, which is mention'd by two other of the Evangelists, viz. St. Matthew and St. Mark, it is plain that it was owing to another Cause.

Pag. 257.

LIN. the last, after the word communicate, make a Mark of Reference, and then place this Note at the bottom of the Page: See the Account of all the Proceedings of the Commissioners, 1661. pag. 15. and the Papers that pass'd between the Commissioners, pag. 129.

Pag. 265.

LIN. 11. for Church, read Chancel.

Pag. 272.

LIN. 8. for their, read his.

Pag. 286.

AT the end of the 18th Section, concerning the Lauds and Anthems, insert as follows.

A large Thanksgiving always us'd in the Primitive Church.

§. 3. BUT this, in the Primitive Church, was only the Introduction to the *Eucharistia*, properly so call'd, which was a great and long Thanksgiving to God for all his Mercies of Creation, Providence, and Redemption, from whence the whole Service took the Name of *Eucharist* or *Thanksgiving*. For in all the antient Liturgies, as soon as ever the aforesaid Words were pronounc'd, there was immediately subjoin'd a Commemoration of all that God had done for Man from the Foundation of the World, and more particularly in the great and wonderful Mystery of our Redemption. And in some part or other of this solemn Glorification, was always included the *Trisagion* or Seraphical Hymn that follows next in our own Liturgy; which was sung, as with us, by the Minister and whole Congregation

(n) Luke 22. ver. 24—31.

(o) Petrus de Natalibus in Catalogo Sanctorum, l. 7. c. 103.

jointly



jointly (p), after which the Minister again went on alone to finish the Thanksgiving. We have no where else indeed so long a Thanksgiving as that in the Constitutions (q); But the Length of this is no Argument against its Antiquity. For *Justin Martyr*, when he describes the Christian Rites and Mysteries, says, that as soon as the Common-Prayers were ended, and they had saluted one another with a Kiss; Bread and Wine was brought to him who presided over the Brethren, who receiving them, gave Praise and Glory to the Father of all things, thro' the Name of the Son and of the Holy Ghost, and made *ευχαριστιαν ὁμιλῶν*, a very long Thanksgiving, for the Blessings which he bestow'd upon them (r). Afterwards indeed, as Devotion grew cold, this long Doxology was contracted; but still so that the two greatest Blessings of God, i. e. the Creation and Redemption by Christ, together with the Words of Institution, were always set forth, and Thanks given to God for these things. And this is supposed to have been according to our Saviour's own Example: For the Jews, at the Passover, constantly commemorated their Redemption from *Egypt*, their Settlement in the good Land which they then possess'd, and all the other Blessings which God had bestow'd upon them (s): And therefore it is not to be doubted but that, as our Saviour imitated the Ceremonies of the Jews in so many other Particulars of this Holy Sacrament; so also, when he gave Thanks (t), he us'd a Form to the same purpose; only adding a Thanksgiving for the Redemption of the World by his sufferings and Death, which was probably what he order'd his Apostles to perform, when he commanded them to do this in remembrance of him, and to shew forth his Death till he come (u). And accordingly we find that all the antient Liturgies have an Eucharistical Prayer, agreeable in all Points to that describ'd by *Justin Martyr* (excepting in its Length, to which that in the Constitutions only comes up) setting forth the Mercies of God in our Creation and Redemption, and particularly in the Death and Resurrection of his Son. The Roman

(p) This is only to be understood of the latter part of it, where it begins with Holy, Holy, Holy, &c. where the Chorus came in. The former part of it being only pronounc'd by the Minister himself, and so it was us'd in our own Church during the Time of King Edward's first Liturgy.

(q) L. 8. c. 12.  
(r) Just. Mart. Apol. 1. c. 86. p. 125, 126. Vide & Cyril. Catech. Mystag. 5. n. 5.  
(s) Vide Fagium in Deut. 8.  
(t) Mat. 26. 26. Mark 14. 23. Luke 22. 19. 1 Cor. 11. 24.  
(u) Luke 22. 19. 1 Cor. 11. 25.



*Missal*, I believe, was the first that omitted it, and the Omission of it there might perhaps be the Occasion of its not being taken notice of when our own Liturgy was compil'd. For the more solemn Festivals indeed there are some short Prefaces provided to commemorate the particular Mercies of each Season: But upon ordinary Occasions (as our Liturgy stands now) we have no other Thanksgiving than what these *Lands* contain.

IN the same Page begin the 19th Section thus: The Minister now looking upon himself, and the rest of the Congregation, as Communicants with the Church Triumphant, &c.

Pag. 289.

SECT. 22. §. 2. lin. 6, and 7. A Cross † should be inserted in the middle of the word *Bless*, and another in the middle of the word *Sanctify*.

Pag. 290.

*A solemn Blessing us'd by our Saviour at the Consecration of the Elements.*

LIN. 28. After this Note of Reference (f) go on thus: The Lutherans and Calvinists indeed both agree with the Papists, that the Consecration is made by the bare repeating the words of Institution (x); the Reason perhaps of which is, because the Words of Institution are the only Words recorded by the Evangelists and St. Paul, as spoken by our Saviour, when he administer'd to his Disciples. But then it should be consider'd, that it is plain enough that our Saviour us'd other words upon the same Occasion, tho' the very words are not recorded: For the Evangelists tell us, that he gave Thanks, and bless'd the Bread and Wine. And this sure must have been done in other words than those which he spoke at the Delivery of them to his Disciples: For Blessing and Thanksgiving must be perform'd by some Words that are address'd to God, and not by any Words directed to Men; and therefore the Words which our Saviour spake to his Disciples, could not be the whole Consecration of the Elements, but rather a Declaration of the Effect which was produc'd by his consecrating or blessing them. And therefore I humbly presume, that if the Minister, &c.

Pag. 291.

*Breaking the Bread, a Ceremony always us'd by the ancient Church in consecrating the Eucharist.*

IN the next Page, at the end of §. 2. add as follows: For this Reason we find, that it was always the Practice of the Antients, in consecrating the Eucharist, to break the Bread (after our Saviour's Example) to represent his Passion and Crucifixion (y). The Roman Church indeed, instead of

(x) See their Book of Reformation of Doctrine, Administration of their Sacraments, &c. printed at London by John Day, 1547.

(y) See this prov'd in Mr. Bingham's Antiquities, Book 15. chap. 3. Vol. 6. p. 713, &c.

†

breaking



breaking the Bread for the Communicants to partake of it, only breaks a single Wafer into three Parts (of which no one partakes) for the sake of retaining a shadow at least of the ancient Custom. They acknowledge, it is true, that this is an Alteration from the Primitive Practice: But then they urge that they had good Reasons for making it, viz. lest in breaking the Bread some Danger might happen of scattering or losing some of the Crumbs or Particles (z): As if Christ himself could not have foreseen what Dangers might happen, or have given as prudent Orders as the Pope concerning his own Institution.

VERY judiciously therefore did our antient Reformers restore these antient Ceremonies to avoid Superstition: And yet this very Restoration of them is charg'd as superstitious by *Bucer* (a); who therefore objects to them, and prevails for the leaving them all out, as well as the above-mention'd Petition for the Descent of the Holy Ghost, together with the *Crossings* that were then also us'd during the Pronunciation of the said Petition. The taking of the *Bread and the Cup into the hands*, have indeed since been restor'd, viz. first to the *Scotch Liturgy*, and then to our own, even at the Request of the *Puritans* at the last Review (b). But the signing of them with the *Cross* has ever since been discontinued; tho' I don't know that there is an antient Liturgy in being, but what shews that this Sign was always made use of in some part or other of the Office of Communion (c). Such a Number of *Crossings* indeed as the *Roman Missal* enjoins, renders the Service theatrical; and are not to be met with in any other Liturgy: But one or two we always find; so much having been thought proper, on this solemn Occasion, to testify that we are not ashamed of the Cross of Christ, and that the solemn Service we are then about is perform'd in Honour of a crucify'd Saviour. And therefore as the Church of *England* has thought fit to retain this Ceremony in the Ministration of one of her Sacraments, I see not why she should lay it aside in the Ministration of the other: For that may very well be apply'd to it in the Ministration of the *Eucharist*, which the Church herself has

Signing with the Cross, another Ceremony that was always us'd at the same time.

(z) Salmero. Tract. 30. in Act. ap. Chamier. de Euch. l. 7. c. 11. n. 26. p. 384.  
(a) Confor. apud Script. Anglican. p. 472.

(b) See the Proceedings of the Commissioners, &c. pag. 18. and the Reply, p. 130.  
(c) Vide & Chrysost. Demonstrat. Quod Christus sit Deus, c. 9. & Aug. Hom. 118. in Joann.

Y y y y y declar'd



declar'd of the Cross in Baptism, viz. That it was held in the Primitive Church, as well by the Greeks as the Latins, with one Consent, and great Applause: At what time, if any had oppos'd themselves against it, they would certainly have been censur'd as Enemies of the Name of the Cross, and consequently of Christ's Merits, the Sign whereof they could no better endure (d).

The Prayers of Oblation man-  
gled and dis-  
plac'd.

§. 3. BUT besides this, our Liturgy at that time suf-  
fer'd a more material Alteration: The Prayer of Oblation,  
which by the first Book of King Edward was order'd to be  
us'd after the Prayer of Consecration (and which has since  
been restor'd to the Scotch (e) Common-Prayer) being half  
laid aside, and the rest of it thrown into an improper Place,  
being enjoin'd to be said by our present Rubrick, &c.

Pag. 298.

IN the last Line of pag. 298. after the word contriv'd, add  
as follows: Tho' the Scotch Liturgy goes no further than to  
the Words, everlasting Life, where it orders the Party receiv-  
ing to say, Amen. But see more of this in pag. [25.]

Pag. 309.

LIN. 23. After the word Liturgy, insert this: Tho' by  
the Injunctions of Queen Elizabeth, Wafer-Bread seems to  
have been again enjoin'd: For among some Orders, at the  
end of those Injunctions, this was one; Where also it was in  
the time of King Edward the Sixth us'd to have the Sacramental  
Bread of common fine Bread; it is order'd, for the more Reve-  
rence to be given to these Holy Mysteries, being the Sacraments of  
the Body and Blood of our Saviour Jesus Christ, that the said Sa-  
cramental Bread be made and form'd plain, without any figure there-  
upon, of the same Fineness and Fashion round, tho' somewhat big-  
ger in Compass and Thickness, as the usual Bread and Wafer, here-  
tofore nam'd Singing-Cakes, which serv'd for the use of private  
Mass (f).

And allow'd  
by the Scotch  
Liturgy.

AND seven Lines lower, at the end of the Paragraph, add  
thus: For which Reason perhaps, tho' the Scotch Liturgy  
continues the Rubrick that was first inserted in the 5th Year  
of King Edward; yet a Parenthesis is inserted to shew that  
the use of Wafer-Bread is lawful; (tho' it be lawful to have Wa-  
fer-Bread) it shall suffice; and so on, as in the Rubrick of  
our own Liturgy.

Pag. 311.

§. 9. STRIKE out the word then from the end of the  
Marginal Note, and insert it in the 4th Line of the Section, before  
the word order'd.

(d) Can. 30. A. D. 1603.

(e) See the Prayer in the Note (g), in p.

291.

(f) See Bishop Sparrow's Collection,  
pag. 84, 85.



LIN. 115. After the Note of Reference (a), add thus: Pag. 317. Nor does the Ceremony of Baptism appear to have been us'd amongst the Jews upon such extraordinary Occasions only; but seems rather to have been an ordinary Rite constantly administer'd by them, as well to their own, as to the Children of Profelytes: For the *Mishna* prescribes the solemn *Washing*, as well as the Circumcision, of the Child, which I know not how to interpret, if it is not to be understood of a Baptismal Washing (g).

IN the Paragraph that begins at the bottom of the same Page, I have been a little too hasty in affirming, that the Scriptures make no express mention of the Baptism of Infants: For I think the learned Mr. Wall has sufficiently rescu'd a Passage in the New Testament from the Gloss of the Moderns; and shew'd, both by comparing it with other Texts in Scripture, and from the Interpretation of the Antients, that it can't fairly be understood in any other sense than of the Baptism of Infants. The Passage, I mean, is a Text in St. Paul's first Epistle to the Corinthians (h), *Else were your Children unclean, but now are they holy*: On which he shews from several Places of the Old Testament (i); i. e. from the Original Texts, and the Interpretation given of them by the learned Jews, that to *sanctify*, or *make holy*, was a common Expression among the Jews for Baptizing or Washing (k). It is also plain from the New Testament, that the same Expression is twice us'd by this same Apostle in this same Sense, viz. once in the Epistle, from whence this Text is taken (l), and once again in his Epistle to the Ephesians (m). He also refers to a learned Author to shew, that it was a common Phrase with the Antients, to say that an Infant or other Person was *sanctify'd* or *made holy*, when they meant that he was baptiz'd (n). Some Instances of which he also gives himself, as they come in his way upon other Occasions (o). And it is certain, that this Sense of this Place in St. Paul very much illustrates what goes before. The Apostle was directing, that if any Man or Wo-

Infant-Bap-  
tism prov'd  
from the New  
Testament.

(g) *Mishna de Sabbato*, c. 19. §. 19. Vide & R. Obadiah de Bartenora, & Maimon. in locum.

(h) Chap. 7. 14.

(i) Exod. 19. 10. Lev. 6. 27. 2 Sam. 11. 4.

(k) Mr. Wall's History of Infant-Baptism, Part. I. chap. 11. §. 11.

(l) 1 Cor. 6. 11.

(m) Eph. 5. 26.

(n) Mr. Walker's Modest Plea for Infant-Baptism, chap. 29.

(o) Mr. Wall, ut supra, & chap. 15. §. 2. chap. 18. §. 4. & chap. 19. §. 19.

See also his Defence of his History against Dr. Gale, pag. 363, &c.



man had a Husband or Wife that did not believe, they should not separate or part, if the unbelieving Person was still willing to cohabit; the Reason of which he says is, because the unbelieving Husband is sanctify'd, or (as it is in the Greek, and as all Commentators agree it should be translated) an unbelieving Husband has been sanctify'd by the Wife; i. e. it has often come to pass that an unbelieving Husband has been brought to the Faith, and so to Baptism by his Wife; and an unbelieving Wife has, in the same sense, been sanctify'd by her Husband. As a Proof of which he observes in the close, *Else would your Children be unclean, but now are they holy*; i. e. if it were not so, or if the Wickedness or Infidelity of the unbelieving Party did usually prevail, the Children of such would generally be kept unbaptiz'd, and so be unclean: But now, by the Grace of God, we see a contrary Effect; for they are generally baptiz'd, and so become sanctify'd or holy. This Exposition (as Mr. Wall observes) is so much the more probable, because there has been no other Sense of those Words yet given by Expositors, but what is liable to much Dispute. And that Sense especially, which is given by our Adversaries (viz. of Legitimacy in opposition to Bastardy) seems the most forc'd and far-fetch'd of all.

Pag. 337.

LIN. 6. After the Note of Reference (a), add this: And therefore when the Jews baptiz'd their Children, in order to Circumcision, it seems to have been indifferent with them, whether it was done by Immersion or Affusion (p).

Pag. 339.

LIN. 6. After the word Font, insert this: And therefore when Bishop Overall drew up that part of our Catechism which relates to the Sacraments, and was first added after the Conference at Hampton Court, the Definition of the outward Form in Baptism was said to be Water, wherein the Person baptiz'd is dipped, or sprinkled with it, &c. and so it was continu'd till the Restoration of King Charles, when the words were alter'd to what they are now.

Pag. 354.

LIN. 10. from the Bottom, for and, read or.

Pag. 386.

LIN. 8. For Terms, read Times.

Pag. 394.

LIN. 4. After the word forbidden, insert as follows: And this, I think, on one side, is generally allow'd. No body contends that the same Woman may have Plurality of Husbands, and the New Testament indeed is expressly against

(p) Mischna de Sabbato, c. 19, s. 3.



it (q): But then we have Libertines enough (tho' Libertines by the way that often think one Wife too many) who pretend that there is no Prohibition against several; and yet the New Testament, if we duly attend to it, is as full and as clear against this as the former. Our Saviour himself has expressly declar'd, that *whosoever shall put away his Wife, and shall marry another, committeth Adultery* (r). If then it be Adultery for a Man to marry a second Woman, after he has put away the first; would it be ever the less Adultery to marry a second whilst he retains the first? Again, when St. Paul enjoins every Man, for the avoiding Fornication, to *have his own Wife*, or (as the Words ought to be translated) *a Wife of his own* (s); he also enjoins that every Woman *have her own Husband*, or (as these words ought also to be render'd) *a Husband peculiar to her self* (ss.) The words in the Original are, *ἐκάστῳ τῶν ἀνδρῶν ἑχέτω*, which any one that knows Greek will acknowledge to be imperfectly translated in our English Bibles. For, as Mr. Wall (t) very well observes, when Aristotle says, *ἰδίον τὸ τοῖς ἀνδράποισι*, no body would render it, *Men have this of their own*; but, *this is proper or peculiar to Men*: So again when he says, *ὁ ὃ βάτρεχος ἰδίαν ἔχει τὴν γλῶσσαν* (u), it would not reach the Sense to say, that *Frogs make their own Noise*, but that *Frogs make a Noise peculiar to themselves*; i. e. such a Noise as no other Creatures make. When therefore St. Paul uses the same Phrase here, which is so emphatical and express, our English Translation does not come up to his Meaning, when it only says, *Let every Woman have her own Husband*; since the words plainly signify, that every Woman should have a Husband that should be proper or peculiar to her self; a Husband in such sense her own, as not to be the Husband of any one else. So that Polygamy is no more allow'd to the Husband than to the Wife. And therefore if either of the Parties that offer themselves to be married have a Husband or Wife living, &c. And,

SEVENTEEN Lines lower in the same Page, read, not- Ibid. withstanding any former Precontract that had not, &c.

(q) Rom. 7. 2, 3. 1 Cor. 7. 39.  
(r) Mat. 19. 9. Mark 10. 11. Luke 16. 18.  
(s) *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχέτω.*

(ss) 1 Cor. 7. 2.  
(t) *History of Infant-Baptism*, Part 1. chap. 8. §. 5.  
(u) Ibid.



IN pag. 398. a Figure of 3 should be over the C (in the Margin, instead of the Figure 2) and in the Note (s), at the bottom of the Page, instead of 409, read 499

LIN. 3. For special, read spiritual. amendment. The New Testament

LIN. 26. For Ruin, read Rain.

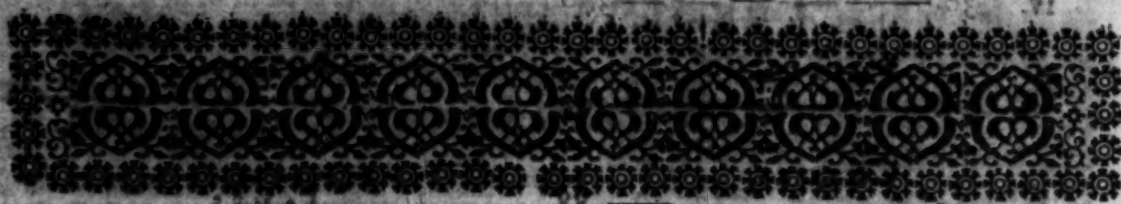
LINE 4 from the Bottom, for worded, read order 42 and

*[The page contains faint, illegible text from the reverse side of the leaf, visible through the paper.]*

SEVENTEEN. I met her in the same place, and not  
withstanding my former Recounts that had not been

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